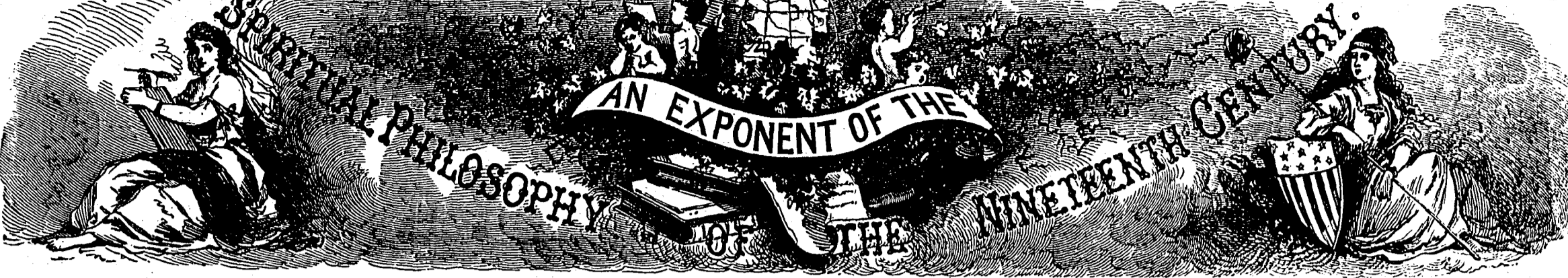


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The Rostrum.

SPIRITUAL SPHERES.

NUMBER THREE.

THE SPHERE OF LOVE AND WISDOM.

A Lecture Delivered by Mrs. Cora L. V. Richmond before the Spiritual Lecture Association of Chicago, Ill.

(Reported for the Banner of Light.)

The subject to-night is, *Spiritual Spheres: The Third Sphere: The Sphere of Love and Wisdom*. Properly these two are necessarily combined and form what the human being has pictured of the attributes of the Infinite. Whatever lesser states may intervene between you and God, finally must be merged in that divine power which means infinite love, and that divine adjustment of the universe which means infinite wisdom. In the dual nature of the soul—of which the soul, perhaps, is unaware until it reaches the sphere of love and wisdom—there is an equal measure of both these qualities; and it was not a mistake to address the Father or Parent as Father and Mother, since in the outer world the type of love is the mother, and the type of wisdom is the father. And since these qualities combined make the father tender as the mother, and the mother wise as the father can be; and since in the perfect soul unquestionably these attributes are correlated and equal, and govern with unswerving fidelity the soul in its contemplation, its research and its usefulness; so in that sphere into which, from the sphere of beneficence, the spirit finally rises to the understanding of the causes of things interior to that which gives outer ministrations to suffering, interior to that which relieves pain or ministers unto others merely, there is a consciousness of the law which governs the suffering and of the divine wisdom that shapes the ways and ends of life, so that even out of pain shall come joy, and through the love that the divine Wisdom possesses every pain shall have its subsequent balm and healing.

We called your attention last Sunday evening to the sphere of beneficence as the one of ministrations in which spirits rise out of their own suffering by ministering to those that are in sorrow, and that this sphere interpenetrates your own lives oftentimes and forms the connecting link by which your spirits rise to that sphere on entering spiritual life. As we stated, this sphere of beneficence interpenetrates also the lower sphere that immediately surrounds the selfish natures of earth, and by some ray of divine beneficence at last raises them from the prison in which they may by selfishness have become immured. Such, undoubtedly, was the divine beneficence whereby, it is told, Jesus during the three days that his body slept in the sepulchre visited spirits in prison—those who were disobedient in the days of Noah—releasing them by that divine visitation from the long period of penalty for their disobedience. This is a figurative statement—allegorical it may be, but it typifies that beneficence which even reaches long periods of darkness and imprisonment in souls, rescuing them finally by some ray of its divine light.

This sphere of beneficence, as we stated, extends to all branches of active labor for man, and includes all of inventions that uplift human toll, all of healing that ameliorates the condition of man bodily and spiritually, all of those powers of ministrations to which belong ministering spirits, and those that are sent on special missions and errands of mercy to the earth, to which belong the corps of spirits that are under the guidance of some leading mind to release souls that go out from earthly life in bondage, who go out, perhaps, from prison cells, from the penitentiary, from the gallows, from some place of earthly shame and crime, with the stamp of sin upon them; still lifted to the sphere of beneficence by some golden chord of uplifting love.

In comparing, it is revealed that the sphere of healing is nearest to the earth, because most required, because the first thing that the sin-sick or imperfect spirit needs is healing, because mostly upon earth this is what spirits stand in need of. Hence, the ministering spirits are those that come most frequently to earth, are those that attend most largely upon your lives, are those that carry you healing and strive to uplift you from individual sorrow by pointing to the higher uses of life. Hence, this sphere of beneficence reaches more earthly minds than any higher state of spiritual existence—because most earthly minds are like children that stand in need of the parent; they require the parent-spirit—or the spirit that takes the place of the parent of earth—to minister to wants, to sufferings, to actual sustenance of the spirit, and for guidance and strength in outward life. To this sphere mostly belong guardian spirits, those of your departed friends that are appointed or are led by their affection to take charge of your earthly life; to this sphere belong all that intermediate class of spirits that under divine and beneficent minds work out, even sometimes unconsciously, the great work of spiritual healing, and by such working they become enlightened, uplifted and disenthralled.

The plaids of that sphere which we pictured on last Sunday evening are adapted to all stages of the wants of the spirit, and stretch far away into solitudes where quietness is found necessary, or merge into open plains of sunlight where vast assemblies are met together for instruction, amusement or healing. The power of beneficence reaches every weakness and every requirement of the spirit, and touches at every point where the mind needs strengthening or the soul drawing forward to its higher estate. Removed from this, yet still merged in it, as one sphere must ever be merged in another, is the sphere of love and wisdom, for the high estates of the sphere of beneficence are states governed by love and wisdom, and every charity and grace eventually merges into

love and wisdom, and all spheres of art or science, of politics or religion, that are adapted or intended for the benefit of man must finally culminate in the one centre that forms the very radius of all these circles. Therefore the points of love and wisdom radiate through these various degrees until they reach the lowermost state; and therefore the uppermost in the sphere of beneficence touch with their brows the sphere of love and wisdom, and such minds as have charge over great bodies of healing spirits, over great bodies of ministering spirits and the legislations of the earth, over great bodies of spirits appointed to adjudicate human invention, or over any of the various stages of thought and action, are themselves in the sphere of love and wisdom, are completed souls, are in each portion of their dual nature equal, equal in love and wisdom, because the two imply equality, and each must govern to the fullest extent the action and life of the spirit and the lesser degrees beneath.

For the first time, however, on entering the sphere of love and wisdom the soul becomes aware not only of the healing power of kindness upon others and upon itself, not only that sorrow is assuaged by administering to those that are in sorrow, not only that grief becomes less by active occupation in alleviating the grief and suffering of others, not only that knowledge is the divine boon and panacea for pain and ignorance, but also the soul becomes aware that all the paths that have led devoutly and by various ways of pain and suffering are merged in the divine love and wisdom. In that sphere alone the soul first becomes conscious of the usefulness of suffering. Now, there are many spirits in the sphere of beneficence who are able to minister to suffering, many who are able to assuage suffering by love, and sympathy, and charity, but the uppermost of that sphere, and the merging of the sphere of love and wisdom, is requisite for the soul to understand the necessity of suffering. You will comprehend the difference at once. Philanthropists see the pain that is in the world, realize that knowledge can cause it to be assuaged, set themselves heart and hand to work to alleviate it, and this is their life-work. All great minds do this in their respective spheres of life, and are made happy by the knowledge that relieves mankind from suffering.

But there comes a time to every soul, and sometimes it comes even upon earth. It came to Christ upon Calvary; it came undoubtedly to martyrs and saints in their prisons or at the supreme moment of life which is called death. It comes unquestionably to the spirit when any great suffering admits the soul into a loftier state of spiritual companionship and thought. Then, for the first time, it comes to the spirit that suffering is one of the paths of progress, is one of the appointments of divine wisdom consciously jagged for the welfare of mankind. And this is the delicate point wherein rationalists and theologians have been at warfare, and concerning which various intermediate stages of religious belief have not enlightened mankind. Shall we ask your consideration of our view, that you may see how rational is the system of life, and how needful is suffering until the knowledge of the law which supersedes it takes the place of the penalty of violated law?

Every age of the earth has its own particular experience, political, religious and material; and the knowledge of all the ages of the earth if practiced by the present age would be sufficient to save mankind from all suffering, but that knowledge does not come by dictation nor by the experience of others excepting in a relative degree. It is true that scientific knowledge comes somewhat by the experiences of others, but it is not true that individually the knowledge comes except by individual experience. Everything that pertains to the possibility of the individual must be the growth of that spirit itself. For instance, no one can love another for you, whether that love be high or low, whether it be on a basis of material or of spiritual life. The love which one man bears to another, or which a man bears to his wife, does not answer the purpose of the individual experience, which is to also love the fellow-being as well as to love the wife, the parent and the child. And this kind of experience, if it be born of ignorance, sometimes begets suffering, and even with the highest estate of knowledge frequently begets the highest or severest degree of suffering by the self-sacrifice that you are called upon to make. This is what we mean by the experience of the individual. The sorrow that you have for the loss of a friend may be sympathized with by another, but no sympathy is so great and so accurate as that which comes from having had kindred suffering, and the one great lesson of life that people learn is that suffering gives to people a unity of human existence and common bond of sympathy without which life itself were oftentimes cold and voiceless and merged in the individual. Not only do you become aware of this, but everything that pertains to the spiritual nature of man is and must be a matter of individual growth. No one can join the church for you; no one can experience the change of heart requisite. It is a growth within your souls. Christ comes to humanity, but he comes to each individually, not to mankind in bulk. The spirit of truth comes in the same way. No one can comprehend it for you. You are not enlightened by the conviction, or by the intelligence, or by the consciousness of your neighbor; if the power be not quickened also in your own spirit, his knowledge is of no value to you. Your knowledge reveals finally to you the fact that he and you are on the same plane of thought, but if you are not both there one cannot discover it for the other. One may help the other; each one may win another to a loftier standard of truth, but when it finally dawns upon the soul the knowledge is of the soul itself.

In the sphere, therefore, of love and wisdom, this revelation takes the place of all lesser charities. Now what we mean by the lesser charities we will explain. You give to the suffering because it relieves the sufferer. There is a kind of wisdom that probes the wound to heal it. There is a kind of wisdom that understands the experience, soothes the pain, but lets the suffering take its legitimate effect. There is a kind of love that is beyond, for the time being, mere personal sympathy, and rises to the consciousness of the divine love, which sustains through the suffering the end that the spirit gains. Nor is this hard, nor is it cold; nor is it devoid of sympathy. That compassion which would have a child forever in its swaddling clothes, or that would fasten, after a child can walk, the strings of its garments to yourself; or that would cause the mother to keep her son forever within the radius of her influence or love merely, is not the wisdom which would give the child all the love, and at the same time, as its strength comes, say, "There is the world; I love you all the same; go vanquish that world." This is what the true-hearted mother says, who sees the welfare of the child instead of her own. This is what it is when the eagle pushes its young out from the nest that they may learn to fly, but always dives beneath to catch them if they fall. This is what it is when any experiment of outward life brings pain. The pain itself

becomes the basis of the future joy and strength when the life and the spirit and the mind are strong enough to bear it.

The sphere of beneficence pities the sorrowing one, takes the cripple, the maimed, the blind, the deformed soul into its keeping and ministers to it. The sphere of love and wisdom pities none the less, but by all the strength which wisdom can bring to bear after the healing brings the consciousness of strength. You know what it is, perhaps, to fall a victim to outward appetite—to have the temptation so strong that all thy helps of social life and pledges may be in vain to win you from it. Again and again the wife, the mother, the friend, may have plead in vain; again and again your own spirit has striven to overcome this one besetting sin. Ministering spirits in the body, by hedging you round with a wall of strength, may save you for the time, but there must come a time when the individual spirit rises, and, not leaning upon friends, the love of wife or of mother or social influence, says, "I will vanquish this evil." This is the reformed inebriate; this is the man whose spirit is strong enough to vanquish the evil. These are the helps, but a thousand times they fail. The one final and utter strength must come from within, and must be the victory of the individual spirit over that one organic and besetting sin. So it is with suffering. It is true that those who mourn require comforting. It is true that when death is at the door the tears of friends are soothing. It is true that when there is no longer any possibility of relief, and the sorrow is there, the sympathy of loving hearts is valued—but you know that there is a kind of sympathy that weakens; that tears are sometimes only so many avenues for breaking away your own inward strength, and that you frequently see that strong kind of sympathy that up-bears and sustains you without a weak word, and which you can rely upon all the time, in sorrow, in darkness. This is the sympathy that you cling to, and this is the kind of sympathy that you feel comes from the Divine mind.

We think that man has misinterpreted Christ. The mediator does not stand so near to the individual sorrow as people think. It is well enough for them to think so. There are those spiritual agencies who do. There are beneficent and wise spirits who crowd every avenue of human life and strive to alleviate the suffering; but the man Christ, in his most exalted state, stands near to man to show him the triumph over suffering, even to vanquish the very last thing that man dreads, namely, individual pain of body, mind or spirit; and when that is vanquished what have you to fear here or hereafter? Physical pain is to be avoided by bodily health and observation of hygienic laws; but it is not so much to avoid pain in the high estate as it is that you shall be perfect human beings. The pain is the penalty of violated law, and undoubtedly leads men to study more closely the meaning of life and health. Without pain hygienic laws would probably be far in the background; but it is not for the avoidance of pain, it is that man shall stand in the sight of nature as perfect an expression of the divine intention as possible; and if that suffering leads him to a comprehension of the laws which he has unwittingly violated, then suffering becomes the surest means of scientific advancement in the world. There has been a theory abroad in the world for the last few years* inquiring whether it might not be permissible, under certain circumstances, for appointed physicians and regular organized bodies to delegate power to physicians of terminating human life when, in certain diseases, they seemed incurable, as, for instance, hydrophobia, or some of those terrific forms of disease that seize upon humanity and are in themselves incurable. If the physical were the only consideration, we should say this might be permissible; and of course every physician will pardon us if we state that it has oftentimes, unwittingly, been the case in practice in *materia medica*, that the person really is treated in the very way to terminate the physical existence, though the intention is to cure, and of course the practical result would be no different if the intention were to put them out of their suffering. But there are spiritual considerations. No board of physicians is competent to decide at what point the spirit is ready to be severed from its body. No board of persons, however well versed in the science of Anthropology, or that which pertains to the law of physical being, can decide what is the exact point of the spirit and its state. One moment more of suffering, one week of suffering, may do more for that spirit than all the teaching that ever has been given, for the reason that as the spirit feels itself wanting in its external control, as the body no longer yields to its power, there grows up a strength beyond the pain and above the suffering. In all forms of disease, or in, perhaps, most violent forms, this may not be true; but, as we say, the spiritual as well as the physical perception would require to be fully unfolded before any earthly body of scientific men could be deputized to send spirits consciously into the other world.

Those leaders of justice, administrators of human laws, those who visit upon criminals the penalty of their misdeeds, assume to know when to do this; but, in our judgment, it is an assumption that transcends any possible sphere of human justice, and makes them responsible for the condition of life into which a spirit thus sent enters the spirit-world. The love and the wisdom that would encompass all pains and penalties of life, and bring them within the sphere of usefulness where, by divine compensation and by laws fitting the appointed, the soul may reap knowledge from even devious and darkened ways, is the surest evidence of Divine appointment; not in the interpretation of the severest form of theology—that the Deity delights to inflict suffering upon his children—but if there be a canker you must take it away from the child; if there be any sore you must apply the remedy, and that may be contingent to the existence of the life below, until the races of men have vanquished the material contact. Therefore all of science were useless if the pain had been unnecessary or had not existed in the world. If toll were no pain, if drudgery were no labor, if to bear the yoke of servitude and slavery were not galling, if exposure to the elements and ignorance brought no disease upon humanity; if all these things with their pains had not been in the beginning of things the necessary contact with matter, and inevitable, then all that science boasts of—your whole system of human physiology, anatomy, hygiene, *materia medica*, philosophy itself—were undiscovered, and thus much of the material universe would have been unexplored by man. If labor were not troublesome, all inventions for the amelioration of the condition of toll would have slept in the womb of time, and mother earth would not have yielded her motor powers, her divine systems of mechanism; the grand universe would have been dumb and silent to day, perhaps, but for the galling chains of physical labor and servitude. It is the plodding man, sometimes toiling along and scratching with a stick the dusty soil that he may sow the seed, who invents the more useful instrument of labor. It is he who, by grief, reaches

beyond his present state, that finds out all the mysteries that lie about him. Nature were voiceless to a race of angels who could not suffer, who had no need of physical pain, who had no contact with earth to make them suffer. The great earth would be blind and dumb to their souls. Atoms whirled into existence, shaped into forms without meaning, were here when crowded into these outward tenements. The soul looks around and endeavors to shape itself to organism. When the organization cramps and dwarfs the spirit every avenue is an outlet, and even pain becomes a relief to the monotony of a lack of knowledge.

Luelfer is not a fable in the essential spirit of its highest meaning. There would be war in heaven if there were but one degree of happiness, and that inherited alike at the same time, by all souls. There might be a choice of a spirit to explore a world or plunge into a planet; there might be a choice to do so even to meet the suffering, rather than the monotonous cycles of existence that were unchanging. Look what men do for knowledge. Ships are built; seas are sailed over—oceans of ice intervene between them and the object of their search. Hundreds of men have perished and gone down in the northern seas, leaving no voice behind them save the tracks upon the wintry waste, and others are just as ready to follow. Do men seek to avoid pain? Not when the possession of knowledge compensates them for their suffering. If the soul stood upon any height of eternity, and there was one sea of happiness all around, and over there a darkened gulf unexplored and unknown, that soul, clad in the armor of its strength, would say, "I plunge in to see what is there." Down into the ocean go divers, and they bring up the treasures from the deep. Knowledge is what the spirit wants, gleaming it from every possible source. The gray-haired sire says, "Young man; don't fall in love. I assure you it will only bring suffering and pain upon you." The young man does not know what he means; but straightway the experience of life begins, and he travels the path by which that experience only is gained. Another one says, "I know all of happiness there is in this life. Family and friends and reputation all are mine, but my advice would be to stay as you are, put stones upon your children's heads, that they will not grow; cram their feet into shoes that are too small for them that they may not walk." This is what you do when you say, "Don't have this or that experience." But the point of wisdom is to say, "Young man, life is before you; you will have such and such and such experiences; but take my advice; there are quicksands here and shoals there. I do not cut off the career of your life, but I point to the quicksands and the shoals." This is what the voyager does. This is what souls do who go on in advance; this is what great minds have always done for earth, and which, alas! great minds only can understand; and this is what the mariner does out upon the polar seas, who leaves along the course the frozen body, the indication of raiment here and there; and I who know, but what some future mariner shall bridge over that wide sea of ice and find, perchance, the open sea beyond, and the continent peopled with different races.

Knowledge is what men seek. In the sphere of love and wisdom this knowledge is seen and the thirst of it is understood, and all conditions of spiritual and human life that the spirit must necessarily pass are recognized, acknowledged, and known. Warnings are given; ways are paved with indices. There is a cross here and a grave there along the great highways of time. The mad reveller, the ignorant and the uncultured, do not know the meaning, but there are always souls to whom these indications serve as beacon-lights, as guiding buoys to the channel of life, as an uplifting and sustaining strength to show that some soul has been there before and understands the peril and the danger and has vanquished it.

This is the meaning of that divine contemplation wherein the soul can sit in love and sympathy and minister with gentle yet firm hand all that is needful for the uses and instruction of life. This is that divine contemplation wherein are ensphered those wise minds that through the love and the wisdom of centuries guide the nations of the earth to their appointed places, and know that some must fall and fail, and some must rise, but that in the end there is hope for all. This is that surpassing angelhood that gives to humanity a consciousness that there is something above suffering, after all, and makes them even court the martyr's fiery death, or go out upon the battle-field, so that they may taste what this is that lies beyond. It makes them better steelled to brave the misfortunes of life and overcome them, winning by degrees all knowledge that they can wrest from matter, and thus they build up the rightful inheritance of the spirit.

Oh! This grandeur of human pain and knowledge! This divine beneficence that shapes the course of life through paths of pain for the sweetness of conquering them! This wonderful and sustaining law that makes the struggle of the individual spirit the value of the treasures that it attains afterward! You know how little happiness is worth that another wins for you. Taking you as a babe in spirit and placing you upon the acme of power, what could you do there? Kings have fallen when thus placed, and dynasties have crumbled out of the hand of some infant soul who could not wield the sceptre wisely, and all become dwarfs in the light of that surpassing soul that makes kingdoms but toys, and sceptres and crowns but baubles before the light of the spirit, while here is a man crowned in the dust who has vanquished himself, his pain and his suffering.

The motherhood and the fatherhood of the coming races of men are thus typified in the sphere of love and wisdom; and that parent on earth who is both wise and kind, that mother who loves her children, and also is wise to them through the divine blending of her nature with the skies, is aware of the meaning of this sphere, even though she may not have named it. That love that shapes the path and shields the way as well as it may be shielded, but would not take from any human spirit any needful experience, is the love that the sphere of love and wisdom possesses. And those ensphered there wield with wise hand the destinies of men and nations, see where beyond war and above crime the dawn of peace shall come; and know that out of human slavery shall be born a great war that shall deluge the earth with blood, but see through that war the only pathway whereby the children of earth will recognize freedom.

When the time comes that there shall be no slavery, no injustice, there will be no angels bending in compassion over blackened battle-fields, stained with human gore. When the races of men shall have risen to the consciousness that all kinds of injustice are violent, that justice only is peaceful, that every wrong inflicted upon a human being, even to the smallest portion of a penny given unjustly, is in itself warfare, then courts of justice, halls of legislation, criminal cells and battle-fields will be unknown to the nations of the earth.

* Euthanasia.

Until they do, the wise Nemesis of justice that sits enthroned behind love, knows that out of that state of passion will spring a state of violence, and that through that only will come the peace that the world covets; that out of that state of stormy passion of youth, or of manhood which is worse than youth, there will come a time when the soul will have vanquished and risen to a loftier acme; that out of the tempests of nations and of ages there comes a calm of knowledge and of learning that sweeps away all remembrance of violence and crime, leaving only poetry and art and religion and the flowering of human life in the loftiest uses of existence. But until men are strong as well as gentle, until love does not bring weakness, also until wisdom and love shall go hand-in-hand, and not stern justice be on one side, and yielding mercy on the other; until charity shall be blended with proper justice; until out of the great soul of love shall be born also a great soul of strength, and that weak thing that men call love shall perish and be absorbed in the higher and loftier passion of the divine love; until that weak thing that men call justice shall break its prisons and its fetters, and only wisdom, calm-browed and mild, shall abide, you will not know much of the sphere of love and wisdom.

But the earth has seen evidences of its possibility. There have arisen above the night of time, and at last gone out into their appointed places in that sphere of spiritual life, stars that like shining lights have shown the path which men will follow by-and-by. They have risen pale, and from earthly pain and the night-time of suffering, but luminous in their souls. They have risen voiceless—perhaps with no divine song to do them justice on the lower earth, but a song sung by angels and seraphs when they have entered the abode of love and wisdom. They have risen from many a martyr pyre, and many a hall of inquisition; they have risen from many an altar of self-immolation upon earth, unrecognized and unknown. But because they were wise and loved humanity, they went out unknown, until in after years men in looking back said, "Behold, what a planet rose and set." No one knew that it was there, save by the pathway of light left behind.

Somewhat of this love and wisdom have been typified in the highest lines that you have known, and all around you there may be a glimmering of its light as of a loftier sphere shining through the sphere of beneficence—as of a light beyond a light. Have you never seen, when in the summer time some sudden tempest has swept up a storm of clouds, that between you and the horizon there were luminous clouds, and beyond those luminous clouds there were others more luminous and sunny that seemed to rest upon the very ether itself, that shone through and behind the less luminous ones, making them almost seem darkness; and then sweeping boldly in, tempest clouds came, like the first sphere of spiritual life, obscuring, or in some manner obstructing the glory beyond, which still would shine through? So it is with the intermediate spheres that lie between you and that of love and wisdom. The terrestrial sphere of spiritual life is in itself beneficent. It takes men one degree further in the journey of existence. The sphere of beneficence is in itself wonderful. It shapes all science, and art, and learning, and wisdom, to the uplifting of mankind and the pursuit of knowledge. But crowning and overreaching all, even as the starry firmament crowns and overreaches the whole, even as the blue ether itself envelopes the stars, and the firmament, and the solar system, and the sun and the moon, and all things that are bright, making them all glorious by its sublime vastness and presence, so the infinite love, and the infinite wisdom, and the angels that abide there dwell in sublime contemplation and wonderful harmony, guiding, ministering, directing the powers that are beneath, and the ways and ends of human advancement, and all paths that seemingly diverge and wander into far-away places, and are lost in marsh and wilderness, finally upon the mountain tops reappear, and in that height are made glorious by the divine marriage of love and wisdom.

Original Essays.

OVER-RULING PROVIDENCE.

BY JOHN WETHERLEE.

To the Editor of the Banner of Light:

A worthy man dies, steps out of his activities; the directors of the bank of which he was one, or it may be the trade that included him, or other societies to which he belonged, pass resolves, "it having pleased God to remove our brother," &c. Is there any intelligent meaning in such expressions? I find no fault with human sympathy with bereaved friends, only the attribution to God of personal acts which often the very resolvers have no belief in. These empty tender expressions are often the product of a worldly set, and applied to a man who had no God or heaven in his mind; his whole career may have been a cold, unsympathetic business one. He had been successful, amassed wealth; his name stood A 1 on Change. It is possible at the very moment that these resolves are taking form, he has awoke for the first time in his life, and finds himself an "empty bottle." His possessions, like his "mortal coil," are beyond reach; the enduring securities were not among his assets. How silly it must seem to him to hear his equally empty friends talk of "God having seen fit," &c., when the whole of them were without God and without hope in the world in any intelligent sense. I am not finding any fault with expressions of sympathy, only the accusing God of crimes.

When old Tom Russell died, in a Rocky Mountain city, and the rough old fellows, his friends, gathered to express their grief at his sudden exit, one of them, in whom had survived the civilized custom, had prepared some resolutions after the usual style: "Whereas, it has pleased God to summon our brother from the scene of his earthly life," and the usual expression of condolence and sympathy to the bereaved at this mysterious dispensation; one old fellow said, "Jim, what's the use of all that palaver? Why not bespeak on this solemn occasion, saying, 'Whereas, Tom Russell, by being deuced imprudent, of which we are all more or less guilty, and not having the stamina to survive it, weakened also by rum and tobacco, a shock of paralysis has finished him; and whereas, his affairs are somewhat mixed, and will need judicious care to save anything for his wife, who is now left alone and desolate; therefore, Resolved, We, his companions and friends, agree to work his claim and attend to his affairs, free of charge, and to save out of the wreck as much as possible, and so as to make it easy for the old woman, we donate to her the sum of \$500 ready money?—and I'll give a hundred dollars toward it. I do not know," said he, "anything about God or Divine Providence, nor you either, and it is all blarney to flue write in that way."

I never read any resolves expressed in the ordinary way that I do not feel as Jim's critic did. There is a feeling of sorrow in events of this kind—the sudden dropping out of a fellow-being from his niche in life—and I would not discourage the expression in words of respect and tenderness; but is there any sense in attributing it to the special act of God, or his Providence, as if He had seen fit to strike him down?

I saw once a useful young mother pass away, the hope of a family needing her maternal care. It seemed to me that I could pick a hundred in her circle that could be better spared. There was a maiden aunt of seventy years, who was dependent and willing; why not have taken her, and spared the mother whose death demoralized a family? Seems to me I could not adore, worship, or respect a being, all powerful, that made his selections in so injudicious a manner. Mark you, I believe in a Supreme Being, or Intelligence, and that the Cosmos, this infinite "spiritual materialization," did not come by chance, but came by will. We may never know the order or time of its genesis, but certainly there cannot be special acts of his now; that the fall of a sparrow or the numbering of our hairs, though beautiful poetry, has no literal truth in it, and hardly any significance; that God did not, in a literal sense, take the Rocky Mountain brother, or the more civilized individual that is my text, out of life's domain, any more than he numbers our hairs, and even if we are of more value than many

sparrows, which may be even doubtful—at least from a sparrow's point of view.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,"

is good theology, and, being true, it is not rational to give the Soul of the Universe the drudgery of special details; if anything is settled, it is that law is the only Divine Providence, persistent, the same yesterday, to-day, and forever. This does not contradict the poetry,

"God moves in a mysterious way,
His wonders to perform,"

because everything is involved in mystery, from an orb to an atom. It belittles our conception of God, as the Soul of the Universe, to think of him as superintending the incubation of an egg or the demise of a man.

God did not inflict death on Annanias and his wife for lying; by a law they were psychic beings, and, feeling in themselves that they had lied before God, by a sort of reflex action it caused their death. It was to their credit. It would be better if all men and women were so nicely adjusted as to give up the ghost when they had perjured themselves. In their age, as Hebrews believing in a God who attended to hairs and sparrows, it would be proper to have passed resolutions on God's providence at an unexpected death. What might have been rational to an ancient Hebrew, whose earth was a centre of the universe and the footstool of God, would not be rational to day with such an infinitely extended Cosmos and what science has taught us of the laws appertaining thereto.

We have not a cold world of law and force, with no drawbacks for the heart and emotions. The heart hath need of a language which is the spirit of these "resolves" so often passed, or written as testimony of good feeling, if not to the dead, to the dear ones that survive; we only object to the introduction of a myth as the author of our losses, and when a man devotes his whole time to the accumulation of wealth, and, forgetting his own soul, finds death from apoplexy or heart disease, and a thousand imprudences, to introduce God as a myth (for it in that sense is nothing more), as one who has seen fit to remove our brother by death. Now we know the great First Cause had nothing to do with it, and nobody knows better than the "resolve"-writers, clerical and lay, that its expression in the form I have criticised is a survival of childhood, and the tenderness can be expressed without setting it in a flammable.

Persistent as law is, we know a part of that law is that second causes modify it, that there is a margin of perturbations that changes effects; a child falls from a window and the law of gravitation dooms it, but a friend happens to be at the spot and saves its life. Many of the deaths and many of the salvations are accidental, but in the multitudinous affairs of life there are all degrees of intelligent and unintelligent aid. We protect our own as far as we can, and we protect others. Theodore Parker says the wise are sent into the world to protect the weak. It is very evident also, and Spiritualism teaches it, that the spirits of the departed have sustaining and fertilizing power; we are more indebted to them than the world is aware, and "over-ruling providence" is the angel world, ministering spirits, that do the will of God. We know nothing of God, and may never know him. We certainly have higher conceptions of him than our fathers had, so high that we are practically without God in the world, but the universe is full of it, so far beyond us, though born of earth, that they are greater than the God that David worshipped three thousand years ago.

So this is not a cold world, but teeming with influences that are intelligent, born of the warm flesh, but now in the invisible dress of the spirit, and though they may not have direct control over death, indirectly they do through the spirit, for spirit ever controls matter within law.

That there is a "divinity that shapes," I have no doubt. I am not surprised that this divinity was perceived and put into the Godhead. I don't see how anybody who watches the affairs of life in himself or others, or in the world in general, can help believing in supermundane power, and "over-ruling Providence" may be a rational appellation.

The "resolve"-writers and the whole race of evangelists may see the hand of God in it and stultify themselves in saying so. It is rather too complicated to attribute to mortal shrewdness.

The duty of man is to attend to the duties of this life, but he need not be blind to the influences of the life spiritual; by and through Spiritualism we shall understand things better than we do now, but it is safe to say even now that God does not remove a man by death, he dies because he must, under the circumstances. I have known it to be called "visitation of God," when the fact was, "rum did it." Behold, I show you a more excellent way.

NECESSITY OF POSITIVE EVIDENCE.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that such a religion is demanded.

Faith in miraculous events transpiring two thousand years ago, blind servility to dogmas propounded by red-headed bishops, and reverence for the musty records of antiquity, are giving place to the tangible and practical facts of the present. In science, in the arts, in political life, in social organization, one question is asked at first and at last, Is there positive evidence substantiating each and every proposition? If not let us seek for it, or hold our statement in abeyance until such proofs are produced.

The world has had quite enough of religions without any sufficient basis, as our own Christianity bears witness. Resting, as these systems do, on obscure revelations, which must be translated by finite minds, who can decide, amidst the contentions of a thousand sects, the true from the false? Are any of them right? Based as they are on the supposed infallibility of their revelations, and blinded by discarding reason, an incomprehensible jargon is the result. Lost in the fog of metaphysical speculation, which mistakes words for ideas, the religionist wanders over the quaking marsh lands of theology, chasing a will-o'-the-wisp of his own creating. He sets out from a false position, and objectless traverses a dreary waste, and if evidence is demanded, he replies, "Faith is all that is required." "Faith" was palatable to the ignorance of the past ages, but facts, not faith, are now wanted. In its facts is precisely where Christianity fails.

Spiritualism claims to supply this want. There is no necessity for blind belief. Absolute knowledge is supplied. The Future Life is proved by clouds of witnesses, and doubt entirely removed.

Positive evidence cannot be gainsaid, and there can be no doubt that such has been repeatedly furnished. The doubt rests with the observer. Often have we heard the assertion of the positive nature of the evidence of Spiritualism, followed by a narrative of phenomena on which the statement was based, of so loose and puerile a character, that any one of the least scientific culture would smile at the claim. This is not said in disparagement. Spiritualism is all, and infinitely more than all, that is claimed for it; it is the unscientific manner of observation which we criticize. Scientific men are censured for standing aloof, and perhaps justly, but we must not forget that we are working in a field almost ignored by them, and one brought in disrepute by the senseless methods by which it has hitherto been explored. It must also be remembered that their method of positive observation is the identical one all Spiritualists claim as the distinguishing feature of the New Philosophy, and thus it becomes incumbent on them to institute and record their observations with scrupulous care. It is certain that had all the manifestations which have been made, been observed in all their relations with the same keen perception the man of science brings to the study of other natural events, and as accurately recorded as he records his observations, the mass of evidence which

would have thus accumulated would be overwhelming. Why have they not? Repeatedly the cry has been raised, "When will men of science investigate Spiritualism?" It has been asked in vain. It is idle to expect them to leave their chosen fields for this new and unpopular one. Yet their method is unimpeachable, and should be adopted by any Spiritualist who should feel himself to be the "scientific man" called to the investigation.

Prof. Hare understood the matter well, and, as far as he went, vigorously followed the true method. His researches thus have a sterling value. Prof. Crookes has proceeded in the same direction, and the value of his investigations is inestimable.

The observing Spiritualist need not be told that in receiving communications every possible source of error should be eliminated. The conditions are of such evanescent character, and so little is known of the requirements of perfect control, that at best there remains a wide margin for errors.

It by no means follows that because the manifestations are faulty the medium is knowingly a deceiver, or that evil spirits are communicating. The greatest care and circumspection are required to comply with known essential conditions, and guarding against deception. This is demanded not only for self-protection, but to give value and character to the results. The honest and true medium cannot object to such measures as shall place him beyond suspicion of fraud or collusion, as only by such precautions have the manifestations any great value. As the channel affects the passing current, so the medium affects the communications, and here is a wide field for observation. The circle and the investigator himself have their influences, either direct, or in the order of intelligences they attract; and, lastly, these intelligences present as great a diversity as exists among mortals.

I by no means cast aside the ordinary facts of observation. These have their place, and when we are once convinced of their truth, to us they may possess peculiar beauties. The tide of inspiration, or the rare opportunities for spirit-communication, will not wait for the application of those measures which science may deem necessary for its positive acceptance. These must be seized as best they may. What we desire is to make sufficiently accurate observations to demonstrate their cause in the positive manner that is claimed.

The difficulties we fully understand and have alluded to. The spiritual elements cannot be confined in retort or crucible, nor weighed with the balance. The circle cannot be prepared and results demanded, as with the chemist or electrician. They know the essential conditions and fulfill them, and are confident of the results. Not understanding the requirements, or only partially, of spiritual manifestations, failure is always possible. If, then, we would indicate the positivism of our belief, we must adopt the scientific method and apply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in abeyance until proved beyond a shadow of a doubt.

Written for the Banner of Light.

SPRINGTIME.

BY BISHOP A. BEALS.

In the shadowed west there linger
Lines of crimson, gold and brown,
And an angel's fairy finger
Gently scatters fragrance down.
While in silence fall the shadows,
Reaching earth with holy calm,
O'er the mountains, plains and meadows,
Broods a warm, inviting balm.
And the earth is stirred with rapture
By some mystic power divine,
While the voice of song and laughter
Wakes the morn with mellow chime.
And the south winds onward hasten,
Like the sound of little feet,
Through the shadows, till they waken
Flower-eyed beauties, bright and sweet.
All the world in wonder listens
To the music of the spheres,
As the dancing water glistens,
And the radiant spring appears.
Earth is waking from her dreaming,
Flowers are trembling into bloom;
See! the light of ages streaming
From the ashes of the tomb!
Mourning hearts, with sorrow riven,
Bowed with bitter grief and pain,
Feel the brooding light of heaven
With the gladness spring again.
And around the grave and headstone
Of the dear departed dust,
Memory-flowers have sweetly blossomed,
That inspire the soul with trust.

Cleveland, March 16th, 1877.

Free Thought.

MRS. BOOTHBY.

To the Editor of the Banner of Light:

In your issue of the 17th inst. you say: "If, as we hope, Mrs. Boothby is a genuine and honest medium, why is it that she should object to the presence at her sances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster Mrs. Bennett?"

I know not what Mrs. Boothby may have to say in answer to the above query, but I should like to put a word into the Banner in connection with it myself.

I have attended some four of Mrs. B.'s sances, and am willing to stake what little reputation I may have for discrimination and ability to weigh testimony upon the entire genuineness of every manifestation of alleged spirit-power that I witnessed in her presence. To my comprehension some twenty or more specimens of materializing phenomena came under my observation at her circles were genuine beyond a shadow of a doubt. Some ten or more days ago I was at Mrs. Boothby's, when several spirits materialized, and among them one calling himself Robert B. Stickney. He came out of the cabinet fully clothed, and as distinctly marked as if in earth-life, four or five times, and sang some beautiful poetic effusions in a remarkably sweet and sonorous voice.

Subsequently I attended another of Mrs. B.'s circles. The manifestations were not so good as before. The spirit alluded to above did not exhibit his person scarcely at all in full, although he sang within the cabinet nearly or quite as sweetly as before. The medium seemed disquieted, and on one occasion burst suddenly from the cabinet, exclaiming that there were influences around that oppressed her greatly. In answer to queries, the spirits said there were discordant elements present that made it difficult for them to use Mrs. B.'s mediunistic powers. They refused, however, to say what these elements were. After the sance closed I quietly asked Mrs. Boothby to explain to me the character of the influences that had distressed her, and so seriously detracted from the manifestations on that day. She at once said they were brought there by the individual (who was a stranger to us both) that sat in a certain seat, which she designated to me.

Now, Mr. Editor, it is highly probable that the offender against spiritual laws in this instance was as estimable a person as any other in the circle, nor could the medium probably explain, even to herself, why this individual's aura was not congenial to her, or to the temperament of the spirits who were seeking to control her organism.

This anecdote will perhaps afford a clue that may lead to a satisfactory solution to your query, without requiring of Mrs. Boothby the unpleasant service of explaining her reasons and position. From the bottom of my heart I wish all materializing mediums (as Mrs. Seaver, I think, has done)

would take advice from their spirit-guides in respect to the admission of individuals who apply for admission into their circles. By following such a course I believe most, if not all, the discordant elements that have hitherto worked such mischief and ruin among materializing mediums may be shut out. Nor would the persons thus excluded have any just right to complain, for such never, so far as I have learned, get any good for themselves; while their presence detracts immensely from that of others.

THOMAS R. HAZARD.

Peacedale, March 18th, 1877.

BALDWIN AND THE SPIRITUALISTS.

To the Editor of the Banner of Light:

The Spiritualist's understanding of true mediumship is that the "manifestations" occur without the personal or voluntary interference of the medium. Mr. Baldwin, denying this, proposes to show that these "manifestations" are the work of the alleged mediums themselves; and furnishes a method by which he asserts this view of his may be demonstrated. Now it is at once clear that any such proposed process of demonstration should be open to the inspection of those to whom it is proposed, and the "trick," or mode in which the thing is done, explained and imparted to others, who may themselves perform the same, in order to show that no unusual or peculiar powers are needed for the performance.

If Mr. Baldwin should fail to do exactly this, though he may produce the mediunistic effect, he will have failed to demonstrate that the effect has been produced by personal interference. Of course, in a matter of this kind, Mr. Baldwin's unsupported assertion that he produces the effect by his own unaided efforts, will not be sufficient. Demonstration, not assertion, is the requisite. If he can do this, his future fame is well assured as the benefactor of his race, in the exposure and consequent eradication of a pestilent superstition. If he does not do so, if he leaves one, even the simplest, manifestation unexplained and unexplained, he renders himself liable to the same animadversion applicable to the impostor, or, strange to say, he is a medium himself.

It is my decided opinion that Mr. Baldwin, in his exhibition in this city at the Masonic Temple, on Friday evening, Feb. 16th, did utterly fail in one important instance to show in what manner a certain result was produced. In the performance with the handcuffs this was particularly noticed. Assuming (but not admitting) that the committee on the stage was perfectly honest; that the handcuffs were genuine, and placed around his wrists in good faith, not to be removed from his hands by any but the usual means, and that they were actually removed in a bona fide manner from his wrists while in the cabinet, his hands, and in fact his whole person, with the freed arms, being fully exhibited; yet it is a fact that he subsequently failed to adequately explain the method by which the removal of the cuffs was effected. Of the removal there cannot be the slightest doubt; but he as certainly failed or neglected to show his audience how he removed them. There is positively no evidence whatever that they were removed by his own unaided efforts—the attempt to explain it by another "trick," that of slipping the bight of a rope from under a handkerchief which confined his wrists, being altogether a different thing, and quite inconclusive as to the *exposé*. So that there is one "trick" which Mr. Baldwin has not explained, notwithstanding the endorsement of his Orthodox supporters; and until he does explain it we must continue our belief that this particular "manifestation" is produced by some unknown force, now first, or at least recently made "manifest."

Our best construction of the matter is that he demonstrates well enough how fraud may, and doubtless often is, made to pass current as genuine in sleight-of-hand tricks in the performances of impostors, or even by mediums who deal with false pretence, to attract the curious or satisfy the natural desire of the human mind for knowledge of its relations with the world; but he utterly fails to "expose" all the effects hitherto supposed to be spiritual, because they are not to be explained "by the usual course of nature." The crucial tests of Spiritualism (which may be said to be the existence of an unknown force demanding the investigation of science) still remain untainted by fraud, and only to be explained by a wiser science than the present times acknowledge.

That the time is coming when such explanation will be generally accepted ought not to be the hope of the true Christian alone, but the well-assured trust of the true scientist. And why? The so-called miracles of Jesus were "manifestations" of his mission. Christianity has lost the honest spirit of Christ's teachings; faith has become a hollow profession, or a soulless cult; while the scientist wholly denies the necessity of such a mission and the impossibility of its manifestations. In a world devoted to materialism it is absolutely requisite that man should see and feel in order to believe; and no materialist will believe otherwise. Hence, at least, the necessity, if not the possibility of manifestations precisely similar to those which were witnessed and accepted in the days of Jesus, and subsequently.

The undersigned witnesses the fact that, although an apparently genuine pair of iron handcuffs were actually removed from the wrists of Mr. Baldwin while in the cabinet, their removal by his own unaided efforts was not shown to the audience.

Baltimore, Md., 1877.

To the Editor of the Banner of Light:

The lame apology by "A Boston Minister," in behalf of the revivalist Moody, or rather let me say feeble attempt, by virtue of assumed probabilities, to justify his right to strut in borrowed plumage, is scarcely deserving of notice, and might, perhaps, be better left as it stands to the unbiased judgment of the Banner readers; however, to obviate any possible misapprehension in the matter, a few words may not be out of place. Now, what are the simple facts? One of the foremost daily newspapers in the land publishes editorially a laudatory notice of the extraordinary genius of this same Mr. Moody, especially as it appears in the remarkable simplicity, beauty, and force of his style and phraseology; and as illustrating the propriety and justice of these encomiums, the editor proceeds to publish a carefully selected extract from one of his sermons then recently delivered in Boston. It so happens that this identical extract thus relied upon as conclusively sustaining the Tribune's extravagant praise, is found word for word (except as slightly diluted by Moody, to make it conform more nearly to his theology) in the *Stellar Key*, a work by Andrew Jackson Davis, and which was published nine years ago. To avoid any appearance of unfairness, either to the Tribune or Mr. Moody, the article was cut from the paper and sent, with its prototype, to the Banner of Light, accompanied with such few remarks as the subject matter very naturally suggested. That is the whole unvarnished story. Whereupon Mr. Moody's reverend champion rushes to his friend's rescue, but in his officious zeal entirely ignores the principal point in question, also thinks it probable Mr. M. saw it floating somewhere, and did not get it from the *Stellar Key*! Then, having satisfactorily concocted his theory, he launches out in a tirade against unjust accusations of plagiarism! Suppose, if you please, it was in print before Mr. Davis was born, would that in the slightest degree affect the Tribune's fulsome exaltation of Moody's genius as displayed by the aforesaid extract? Finally, he declared the whole affair "sheer nonsense," which, so far as it may apply to the reverend gentleman's own share in the discussion, is about the only pertinent remark in his article; and he winds up with an airing of his professional avocation by a homiletic allusion to "bearing false witness." Properly to characterize the reverend meddler's performance might seem to savor of undue disrespect; but when a writer, be he clergyman or layman, essays to mislead his readers, as this one has done, by ignoring the essential point of a statement, and, like the cattle-fish, seeks to divert attention by raising a cloud of irrelevant matter, he is thereby proved a cunning deceiver, and fairly entitled to be included in the category of Machiavellian representatives.

W. S. D.

East Orange, N. J.

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SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner, otherwise such notices will necessarily have to be set for insertion in the following number.

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MODERN SPIRITUALISM—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Anniversary Exercises in Boston: The Introductory Ball: The "Old Folks" Concert by Children's Progressive Lyceum No. 1: Morning Session of the School: Good Music, Large Audiences, and Much Enjoyment and Profit Generally.

The Twenty-Ninth Anniversary of the advent of Modern Spiritualism has dawned, and passed away, after the usual fashion of all things which find their place in the concerns of time. The Spiritualists of Boston have every reason to congratulate themselves on the pleasant and yet practical method in which the procession of the occasion was honored, and too much credit cannot be given to J. B. Hatch, Conductor of the Children's Lyceum, and his faithful band of adherents, for the harmonious manner in which all the details were arranged and carried out.

The celebration was divided into three periods, and Paine Hall, in the Paine Memorial Building, was secured for the three days, Friday, Saturday, and Sunday, which were covered by the services. On the evening of Friday, March 30th, the hall was filled to its utmost capacity by a happy party of dancers, who from eight o'clock P. M. till nearly three o'clock on the morning of the 31st, followed, under the supervision of C. A. Foss, floor director, and his assistants, the strains of Savage's Band, and obeyed the "calls" of C. D. Smith, prompter, with evident satisfaction. Caterer Tufts provided a good supper in the spacious dining-room connected with the Memorial Building. The evening will be assigned a "red letter" place in the memory of all who attended.

The hall had been decorated for this evening, and the subsequent meetings, by J. B. Hatch, Jr., assisted by W. H. Mann and other volunteers from the Lyceum corps. On entering the main door the spectator perceived at once, suspended over the platform and on the wall at its rear, a fine oil painting of Dr. H. F. Gardner of Boston, while on the right and left of the stage respectively were suspended large crayon pictures of Mrs. J. H. Conant and William White, relieved and supported by flags of different hues. A portrait of Dr. A. H. Richardson was arranged beneath the gallery; the corners of the room were set off by long and pendent streamers, and the upper space toward the ceiling was converted into a tent-like dome by a multitude of narrow strips of bunting which were carried convergently from all points to a bright star fastened in the centre far above the heads of the company. From the heart of the star depended a white dove with a green spray in its bill—being a typical representation of the glad news brought from above by the spirit messengers, whose existence and intercommunion with the mortal state is becoming so widely recognized in our day.

Saturday took the form of a social welcome extended by the Lyceum to all Spiritualists and friends—either from without the city or otherwise—who chose to visit Paine Hall. In the evening this school added to its laurels by a finely performed concert, in which the songs of "ye olden time" were happily blended with those of the present, the whole being diversified by recitations, etc. The exercises began with a march executed by a fine orchestra, under direction of Prof. Alonzo Bond, in unison with which the scholars moved in from the ante-rooms and occupied seats on the platform, which when filled with young forms clothed upon with garments suggestive of the long ago, presented a decidedly unique appearance. Mr. Hatch, Conductor, welcomed the large audience present, and extended the thanks of the Lyceum to their generous patrons. He informed his hearers that he had already received congratulatory telegrams from the Cleveland and New York City Lyceums, which bodies were even then celebrating the occasion, and ended by introducing Master Allyn, son of C. Fannie Allyn, of Stoneham, Mass., who recited the following anniversary poem, which had been composed for the celebration by this well-known worker in the spiritual vineyard:

ANNIVERSARY POEM.

BY C. FANNIE ALLYN.

Like a milestone on the highway,
Telling of the progress made,
So to-day, amidst life's movements,
Here our busy steps are stayed:
Fondly here review Love's token
To the hearts once filled with woe,
How the gates ajar came open
Nine and twenty years ago.

From the city's rush and riot,
From its whirl and bustle gay,
Turn we to a country's quiet,
And a cottage, old and gray,
Where the merry laugh of children
Echoed 'neath the sunlight's glow,
In the quaint old town of Hyldeville,
Nine and twenty years ago.

Hark! What means this wild, weird sounding,
Coming to the startled ears,
Through the time-worn boards resounding,
Waking wonders, hopes and fears?

Rap! Rap! Rapping! clear and willing,
Causing echoes to pale and glow
With a strange, electric thrilling,
Nine and twenty years ago.

"Humbly!" cried investigators;
"Demons!" cried the slaves of fear;
"The joints!" said unwise spectators;
Science turned, lest it should hear.

"Mind over matter!" still proclaiming,
Came the rappings; blow on blow,
Prejudice and bigotry shaming,
Nine and twenty years ago.

Then old history opened its pages,
Brought to view the centuries past;
Told that prophets, seers and sages,
Also held communion vast

With the "demons," "gods," and "angels,"
Pure and holy, high and low,
Proving spirits were evan-gels
Many thousand years ago.

From the Vedas to the present
Rings one grand, unceasing chime;
Plato, Socrates, and others,
Talked with gods in olden time.

Jewish priests, Egyptian prophets,
Knew them through their joy or woe,
Jesus gave the same grand wisdom
Eighteen hundred years ago.

Wesley, Swedenborg, John Murray,
Heard these messengers of light;
Satan ignorance and priestcraft
Vainly strove their power to blight.

Thus by force of evolution
By the law that's sure, though slow,
Came to us faith, built on knowledge,
Nine and twenty years ago.

So to-day, in celebration,
Men and angels join in thought,
To exchange congratulation
On the changes time hath wrought.

Death no more our loves can sever,
Comes he as a friend, not foe,
For his mask dropped off, forever,
Nine and twenty years ago.

We believe that close around us
Still an Angel and a Wright,
Whispering, Sprague, and hosts of others,
In these services unite.

Fannie Conant, world-loved woman,
And our noble William White,
Guide and love with feelings human,
Our dear "Banner" flag of "Light."

May its folds wave on in glory,
Loved by angels "o'er the way,"
Aided in each truthful story
By its sister journals' sway.

Help, sustain, with feelings tender,
Thoughts that help the world to grow,
Proving this that we remember
Nine and twenty years ago.

Thanks, oh gifts! ye are dearer
For the best that God has sent;
Thanks for wisdom brought still nearer
Nine and twenty years ago.

Let us march in life's procession,
Led by Truth, in spirit one;
Work with angels for progression,
Nine and twenty years to come.

Then, beyond Death's gates of silver,
Joined with friends whose souls we know,
We can greet the ones who taught us,
Nine and twenty years ago.

There, as pupils in life's college,
We shall gain "Heath Love's rich sun,
Golden gleams of thought and knowledge,
Many thousand years to come.

Miss Gracie Fairbanks, a very diminutive little lady, gave a comic song, and answered the urgent request of the people by singing another. "Hold the Fort" was then sang in chorus by the school. Miss May Potter rendered a declamation, and was followed by Miss Hattie C. Harrington with a song, Robert Cooper accompanying her on the piano.

"Pull for the Shore" by the school, was succeeded by selections from the "Lady of Lyons"—Miss Lizzie Thompson as Pauline, and Mr. Simmons in the corresponding character—the whole meeting with the warmest applause of the audience.

Jennie Shuman sang; Mr. G. A. Dearborn pleased the people by his dexterity in playing with his lips a difficult solo on the harmonicon while at the same time he accompanied his own music with a guitar, which instrument was sustained in his lap; the song "One Hundred Years Ago" was next rendered as a chorus, after which George H. Pratt recited Drake's apostrophe to the American Flag. Grandiose Baldwin gave the audience a specimen of his inimitable solo playing (comic) on the clarinet; Miss Florence Danforth touched the hearts of those present with her sweet song, "Will the Old Days Come Again?" a band of ten young misses recited a dialogue prepared for the occasion by Mrs. Carnes of the Lyceum; "What Shall the Harvest Be?" was performed in quartet; Johnnie Baleh presented a declamation; little Nellie Thomas gave a pretty song, after which "The Star Spangled Banner" followed as a chorus, Miss Hattie C. Harrington being the soloist.

Lizzie Thompson here varied the programme by reciting "The New Church Organ," and on being encored gave another comic sketch, which strongly appealed to the risibles of her hearers. Florence Danforth sang "The Revolutionary Ten Party" with marked spirit, and the school joined in "Yankee Doodle," Master Henry Dodge soloist. Col. A. W. Scott delivered a brief digression (?) on "Indian Meal," and the evening's enjoyable entertainment closed with the singing of "America," the audience joining.

SUNDAY MORNING SERVICES.

The exercises of the Children's Progressive Lyceum for Sunday morning were held at Paine Hall, according to announcement, and called together a large concourse of spectators. The regular order of services: singing, Silver-Chain recitations, Grand Banner March, etc., were gone through with the march being directed, as usual, by Mrs. S. Hartson, Guardian, and Mrs. C. C. Hayward, Assistant Guardian.

Mr. Hatch then congratulated all concerned upon the largely attended meeting, and made a strong appeal for funds with which to carry forward the school for another year. The sum of \$500 if secured to the organization would support it for a twelvemonth, and relieve the officers from the humiliating necessity of thrusting a contribution-box in the face of every visitor who came to notice the workings of the school. He called attention to the envelopes which had been widely scattered among the people, and hoped those present would encourage the children by a liberal donation.

The literary exercises were then participated in. Miss Nellie Thomas sang; Master Allyn (by request) repeated the poem by his mother, which he recited on the previous evening; Alice Bond (the youthful daughter of Prof. Bond) rendered "Far Away Where Angels Dwell"; Ella Chase gave a recitation; and Miss Gracie Fairbanks favored the audience with a recitation of her song, "Hard Tribulations."

Ella Carr then recited the following lines written for the occasion by William D. Rockwood, of South Boston, and entitled, "Spiritualism and Its Teachings":

To me 'tis a beautiful Beacon Light,
Ever leading me on in the pathway of right.
It teaches the duties I owe to my God;
Never speaks of His anger or wrathful rod.

It teaches that He, in His infinite love,
Hath sent the bright Angels from mansions above
To wipe the hot tears from the sorrowing eye,
And assure us not one of His children can die.

It teaches that Death is no terrible fright,
Or cheerless and dark, a long dismal night;
But only a change that comes o'er us here,
The door to a higher, more beautiful sphere.

It teaches that Heaven, in its beautiful array,
Is so very near, just over the way.
It tells us, in language so plain that we know,
We can make if we will a heaven below.

It teaches forgiveness is free unto all,
And disproves the idea of Adam's great fall.
It gives no account of a Heaven or Hell,
No mention is made of the Devil, as well.

But if we inquire we can easily trace
That it teaches of them all a condition, not place.
It gives us no special religion or creed,
But one universal—and all are agreed.

Its teachings are suited to old age and youth;
Its claims and its only foundation is Truth.

A song by Miss Jennie Shuman, a declamation by George H. Pratt, a piano solo by Miss Annie Folsom, a recitation by Miss Ernestine Eldredge, and another by George Dodge prepared the way for the wing movements, which were executed in a highly creditable manner, under direction of G. A. Downs, Assistant Conductor, the Lyceum Orchestra, under the direction of Prof. Alonzo Bond, assisted by Mrs. Prince, Miss Larsen, and Mr. Sturtevant as accompanists, furnishing highly enjoyable music on the occasion—as well as half-hour concerts introductory to the other meetings of the anniversary course on Saturday and Sunday.

A vocal selection by Miss Hattie C. Harrington, accompanied by Robert Cooper, was followed by recitations from Misses Carrie Osgood and Lizzie Giles, and Miss Jessie Kimball supplemented them with a song.

Miss Helen M. Dill then gave evident pleasure to the people by a sweetly rendered song, acting at the same time as her own accompanist.

The concluding section of the exercises may be epitomized as follows: Recitations by Jennie Ellis and Miss Lizzie Thompson (who sustained to the full her rapidly broadening reputation as an elocutionist), a song by Miss Florence Danforth (who has won of late many appreciative friends by her clear and unstudied vocal enunciation of spiritual melodies), a duet by Mr. Fairbanks and his daughter Gracie, and a piano solo by Miss Jessie Jackson.

Mr. Hatch, in concluding the meeting, returned thanks to Mr. John Reed, florist, for his kindly interest in the Lyceum, which had resulted in a practical shape for the pecuniary benefit of that body. He further mentioned that the friends of Miss Lizzie Thompson were arranging to give her a complimentary benefit, to take place sometime near the 19th of April, probably at Paine Hall—particulars concerning which would be announced in a short time. The meeting then closed with a song, in which the audience joined.

The services in the afternoon consisted of music, directed by Prof. Bond, brief remarks by Dr. H. F. Gardner, who presided, songs by Miss Hattie C. Harrington, accompanied on one occasion by Henry C. Lull, and on the second by Robert Cooper; other effective songs by Florence Danforth and Mrs. Prince; and a stirring lecture by Prof. R. G. Eccles, in which he defended Spiritualism from the unfavorable criticism of its opponents, and traced the advance already gained in the path of Progress. He claimed that the brain-power of the world was not the controlling, but merely the guiding power, which was surpassed in importance by the feelings; development and progress took place in the world before brain-power existed, before man was created; brain-power was, he believed, an important element in the world, but not by any means the chief.

The evening hours were consumed up to ten o'clock, when the meeting adjourned by a conference presided over by George A. Bacon, and eloquently participated in by the chairman, together with Miss Lizzie Doten, Dr. John H. Currier, Dr. H. F. Gardner, Hattie Wilson, J. B. Hatch, Mrs. Townsend, Mrs. N. J. Willis, J. C. Lull and Prof. R. G. Eccles. Mrs. Hope Whipple was present, but excused herself from speaking. The closing address of the evening was given by Mrs. Emma Hardinge Britten.

An extended report of the afternoon and evening services will appear in our next issue. We cannot take leave of the subject without again congratulating all concerned on the harmony which reigned throughout the sessions, and the good results calculated to flow from the enterprise through the interchange of kindred sentiments among the friends of the cause.

The Exercises at Eagle Hall.

The anniversary exercises at this hall were unusually interesting throughout the day and evening. The morning session was devoted to a "mediums' experience meeting," many facts of interest being evolved.

Mrs. Twing read an excellent lecture in the afternoon to a large audience, upon the position attained to by Spiritualism at its 29th year, which was received with the highest approbation. Other speakers followed, among whom were Mrs. Dr. Martin, Mrs. Cutting and Prof. Milleson. The singing by the congregation, led by the choir, had a very inspiring effect.

Prof. Milleson delivered a discourse in the evening, upon "The Ultimate Object and Aim of the Spirit-World with reference to this."

Hudson Tuttle's Book.

"A MANUAL OF SCIENCE AND PHILOSOPHY," which is for sale at the Banner of Light Bookstore, is an excellent work—plenty, condensed, and careful in its scientific inductions—just what we might expect from its talented author. No more attractive volume for the scientific inquirer into Spiritualism has yet appeared. Price reduced from \$2.50 to \$1.50.

According to the New York Herald, one of England's advanced thinkers, writing on the question of the competition in mechanical industry now going on between Great Britain and our own country, has expressed the opinion that the "United States excels in having at command a vast fund of wakeful intelligence." His remarkable article closes with the assertion that England cannot count upon the undisturbed maintenance of the superiority of her coal production. The development of the workmen's moral faculties must counteract the suggested loss.

The use and office of the pains and sad experiences so often encountered in material life and cheering explanation at the hands of Mrs. Cora L. V. Richmond's guides, as will be seen by reference to her discourse on our first page.

In Great Britain there are some forty societies of Spiritualists, the aggregate membership being nearly three thousand.

Read Dr. Ditson's review of our foreign exchanges, which will be found on the eighth page.

Cook and Catholicism.

Rev. Joseph Cook, of this city, acts ever so much like a boy with a new jack-knife: he wants to be whittling and hacking everything. Having got a philosophical maggot in his head, he refuses to think anything of it unless it is lively. From Theodore Parker as a whetstone against which to sharpen his new blade, he has swung over to the State Prison. He finds there a grievance that excites him to hot impatience, and he demands that it be remedied at once. By the law of the State, all prisoners are at liberty to choose a Protestant or a Romanist religious counselor and consoler. It needs no words to show that a Catholic cannot be reached religiously at all except by a Catholic, and the law admits it, of course. But Cook erects his crest and demands that Massachusetts law shall be made in Massachusetts, and not on the Tiber.

For saying this in a recent Tremont Temple lecture he received "applause." He and those who applauded him, then, would rather see all reformatory work stop entirely in the case of Catholic prisoners than to let them be reached by good influences when exercised by those not of the Protestant, but still of the Christian faith. There is bigotry for you, in double-distilled form. The law, of whose existence Mr. Cook evidently was unaware, regards the purpose of imprisonment as well as punitive, if not even more so. But he would deny access to all reform agencies unless they were Protestant. Such is Joseph Cook, and thither does his "philosophy" conduct us. Theodore Parker did more practical and permanent good in his day than Joseph Cook could do, with his lectures, if he were to talk to ten generations of beings successively.

The Vermont M. Ds.

They evidently mean in Vermont to make their new medical law work every way, so that it shall prevent the people of the State from employing any but the men who procured its passage through the Legislature. The act, as passed, provided that no person should practice medicine or surgery, unless he had resided and been in practice in the State for five years, without first obtaining a certificate from a board of censors appointed by some medical society organized by State authority. These censors were to be selected at the annual meeting of the society. The act took effect on its passage.

Now mark the trickery of the "regulars." Several of the annual meetings of these societies did not occur for some time afterwards, and many will not occur for some time to come. A large number of medical practitioners, therefore, are exposing themselves to legal prosecution and punishment. Practitioners, too, of deserved renown and popularity, who happen to reside in other States, are forbidden to help patients who want their services alone, unless the former choose to render themselves liable to pay a fine of fifty dollars for each offence. Dr. Urann, of this city, has practiced in Vermont for a number of years, and he has, under this law, been dragged before a Justice and charged with its violation. He appealed to a higher court without a hearing, alleging that he had applied for a certificate, but that the society to which he applied had not held its annual meeting. And these tricksters set themselves up as the only persons having the legal right to practice medicine in Vermont!

The Ballot Test in Boston.

On our seventh page will be found the announcement of Mrs. Clara A. Field that she is ready to answer all calls to lecture, and that in addition to her former development as a test medium, she has now received the gift of reading folded pellets after the manner of Charles H. Foster, and known throughout the country as the ballot-test, which is made use of in public halls by but few workers, among them being Ada Hoyt Foye, of San Francisco, Mrs. Lou M. Kerns, and Mrs. P. W. Stephens (sister of E. V. Wilson).

A correspondent, P. C. Mills, in a recent number of the Banner spoke favorably of this new power on the part of Mrs. Field, and recommended it to the attention of the public; and on Monday, April 2d, a representative from this office called at the home of Mrs. Field, 28 West street, Boston, and had a brief sitting for that peculiar phase, finding the words of this writer true to the letter. The questions to be treated were prepared while Mrs. Field was absent from the room; they were transcribed on pieces of ordinary white paper, and were folded in such a way as to be incapable of recognition (when so folded) even on the part of the writer. When she returned, the questions were pressed by her to her forehead, but remained all the while in sight of the writer, and the queries contained in them were answered with a degree of accuracy which was truly surprising, and gave great promise for good work in the future, when the lady shall bring her newly unfolded faculty into the lecture field as an adjunct of her platform inspirations.

New Hampshire Bigotry.

This State, at its recent election, was summoned to pass on certain proposed amendments to its Constitution, one of which was intended to extirpate the word "Protestant," and thus remove all religious qualifications for holding office. It voted against the removal of the obnoxious term, overwhelmingly showing that it did not intend to relax any of its old Puritan rigidity or surrender the ties that really bind Church and State. People who are not Protestants, or what would be called heretics instead, of course are allowed to be citizens of the State, and do, in fact, hold office, in spite of this bigoted old Constitutional provision; but that was only the more reason why so odious a restriction, which had fallen into utter and contemptuous disuse, should be promptly removed.

It is not practical religion or morality at all that enters into this matter, but a mere form of belief. That is to say, a person must believe or subscribe to certain notions, abstract, incomprehensible and inconsistent, respecting God, or by the Constitution of the State he is debarred from the right to hold office and serve his fellow-citizens. This recent refusal to repeal that constitutional restriction is of course equivalent to declaring for its revival. So that New Hampshire at this day deliberately pronounces afresh for a bigotry that joins the Church to the State, and puts its foot in contempt on all the liberal professions of modern times.

Thomas R. Hazard, Esq., bears witness on our second page to his conviction of the genuineness of Mrs. Boothby's mediumship; and Geo. Wentz, of Baltimore, arraigns the false pretensions of Baldwin at the bar of common-sense.

White Banditti on the Plains.

It is believed that most of the killing, scalping and plundering occurring at present on the plains, is the work of white banditti, who try to disguise themselves in moccasins and war paint. Not long ago two mail carriers were killed and scalped on the road between Fort Laramie and Red Cloud. The Indians did it, everybody said; yet it was found that only the registered letters had been pilfered from the mail sack. Recently a number of horses were stam-peded from a corral on the stage road between Cheyenne and Fort Laramie. Everybody said that Indians were around. As Gen. Crook was going to Cheyenne last week, to meet General Sheridan, a telegraph operator at the stage station called his attention to suspicious facts connected with this particular case of horse-stealing. Upon examination Gen. Crook found that the supposed Indian thieves had, by means of a duplicate key, unlocked the gate of the corral, and also had removed the lock from a chain which held a huge Newfoundland dog. Gen. Crook thinks that white men stole the horses.—Chicago Times.

All which we have told the world many, many times. And now comes a letter from Gen. Kantz, letting into the minds of the nation the true status of affairs in Arizona. The General shows that the many reports of "Indian depredations" are entirely unfounded or greatly exaggerated, and that the troops have done their duty, notwithstanding the statement of Governor Safford to the contrary. Financial thieves are the chief culprits, and have even been the principal cause of our Indian wars.

Rev. J. L. Dudley, D. D., late of Milwaukee, Wis., was installed as pastor of the Twenty-eighth Congregational Society Sunday morning, April 1st, in Parker Memorial Hall, Boston. At the opening, Mr. John C. Haynes, Chairman of the Standing Committee, addressed the congregation, giving a brief sketch of the Society, which was organized in 1852, "to give Theodore Parker a chance to be heard in Boston." Mr. Parker ministered to the people until his death, since when they have had no settled minister, except in 1865, when the Rev. D. A. Vasson was pastor for one year, and from 1868 to 1871, when the Rev. J. Vila Blake was pastor. Mr. Haynes then extended to Dr. Dudley the right hand of fellowship, bidding him a cordial welcome and greeting to the society, whose object is the vindication of the claim of reason in religion.

A correspondent writes from Los Angeles, Cal., in the course of a letter renewing subscription: "You have my soul's best wishes and most fervent prayers for still greater prosperity and still more widely-extended usefulness. Who shall measure the immense good accomplished in your twenty years of devoted labor! Minds illumined; souls saved, for they are when they are raised from darkness to light, from evil to goodness; and life exalted throughout the earth and the spheres, by your efforts. How brightly and divinely all this must far overbalance the scale wherein are cast the misapprehension and ingratitude of unappreciative, because unenlightened hearts. God bless you, and fill all your life with the glad, serene and sacred joy of heaven."

Miss Sally V. Jones writes, under a recent date: "Spiritualism in Memphis (Tenn.) is looking brighter now than ever before. A local organization has just been formed with some of the best minds of the city; its members have rented a hall, and it is nicely furnished. One of the best lectures that we have ever been permitted to listen to was delivered by Dr. J. R. Doty, on Sunday morning, March 25th. After the lecture a beautiful poem was given while he was entranced."

The Anniversary Meeting was held Saturday and Sunday, Mrs. Hawks, trance, and Dr. Doty, inspirational speaker, addressing the sessions. The light bids fair to grow brighter."

How will the Catholic readers of the Boston Traveller relish the following, which appears editorially in a recent issue of that paper:

"His Holiness [the Pope] has about as much power to affect men's condition in the next world as he has to cure the gout or the gravel in this world; but just so long as the silly superstitions of the medieval times about interdiction and excommunication find believers, he will be able to have some influence in the affairs of the earth. Such belief is pretty much played out, but it is not quite extinct, holding some such place as the belief in witchcraft holds; but when it happens to be held by men in great stations it is a serious matter, for it might lead to grave consequences under such a condition of things, though laughed at generally."

One of Boston's highly respected citizens attended the Spiritualist anniversary meetings at the Paine Hall last Sunday, and pronounced them the most respectable and orderly assemblages he had ever seen congregated together, and that the proceedings were unusually interesting, yet only one or two daily journals in Boston deigned to notice them. This is the town where Quakers were hung, simply because they were Quakers. Bigotry is as rampant in high places at the Hub to-day as it was two hundred years ago—only expressed in a different way.

William Wiggins, magnetic healer, 1360 Broadway, New York City, will please accept our thanks for his interest in the welfare of the Banner of Light, as evidenced by his continued efforts to extend its subscription list. He writes us that he aims to obtain a new patron for our paper each week, and in this laudable work he has been surprisingly successful. Would that others might be led to emulate his example.

The Pittsburgh, Pa., papers are rejoicing over Baldwin, while the Cleveland, O., journals are sure that Bishop (who is there) is the man to expose (?) Spiritualism. Do not quarrel, gentlemen; these parties can do no harm to the spiritual cause, and all your heated efforts to endorse and recommend them to the public result only in free advertisements in their behalf, and the gaining by them of the greenbacks of the unwary.

A report of the Cleveland (O.) Lyceum's services in honor of the Twenty-ninth Anniversary of the advent of Modern Spiritualism—from the pen of Thomas Lees—has come to hand, and will appear next week.

A handsome illuminated address (on vellum) to Dr. Slade has been drawn up by the Spiritualists' Defence Committee, of London, and will be presented when the signatures are affixed.

Ex-Mayor Oakley Hall, of New York, the prosecutor of mediums, has gone over to London to see his friend Lankester. "Birds of a feather flock together."

The letter from A. J. Riko, dated The Hague, promised in our last issue, will appear next week.

Circle-Room Fund.

The letter printed below is so much to the point, that any introduction from our pen seems a needless superfluity. We desire to return our earnest thanks, and those of the invisible workers who on the spiritual side of life are sustaining the Banner Public Circles, to the generous donors who (while modestly declining to have their names rehearsed,) have thus so liberally contributed to lighten the pecuniary burden of the continuance of these useful and largely attended free spiritual meetings:

Messrs. COLBY & RICH, 9 Montgomery Place, Boston, Mass.: Gentlemen—The Message Department having been a source of great pleasure and instruction to us for many years, and having it in our minds to add the same, as before stated to you, we improve the first opportunity to remit our mite, but hope this will not be the last. Here-with please find certified check to your order for \$200, which you will please simply acknowledge in your valuable paper as having been received from your friends toward supporting the Circle-Room for the spirits to communicate, for which we thank you all.

Fraternally yours,

Herman Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore has been the planting of the seed for a grand harvest of appreciation for truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit personally the prominent points of the Pacific Coast, taking orders for books, and also subscriptions for the Banner of Light. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

To Correspondents.

We find it necessary to call the special attention of those forwarding notices of meetings, lecture appointments, items of news, etc., for our use, to the fact of the change in our day of publication. These "correspondential" favors must be forwarded to this office as early as Monday of each week, in order to insure their appearance in the same week's edition of the Banner, otherwise they will necessarily have to lie over for insertion in the following number.

The Rev. Andrew Bigelow, D. D., passed to the spirit-life from his late residence, 3 Hancock street, Boston, on Easter morning, at ten minutes past three, aged 81 years 10 months 25 days. Dr. Bigelow was born in Groton, Mass., May 7th, 1795, being the oldest son of the Hon. Timothy Bigelow, a great lawyer and statesman, and Lucy Prescott Bigelow, a niece of Col. William Prescott, of Bunker Hill fame and story. His first school was Groton (now Lawrence) Academy, and upon the removal of his father to Medford, in 1806, his studies were continued under Dr. Luther Stearns, who presented him for entrance at Harvard College in 1810. In a class containing William H. Prescott, James Walker, Pliny Merriam and Benjamin A. Gould, he gained high rank and graduated with honors; at the same time enjoying a personal popularity of a marked description, as was evinced by his being a member of every college society. His modesty was as marked as his merits and heart were large; and he passed quietly away, like a child going to sleep, to awaken—not "on the final resurrection morning," as old theology puts it—within a few brief hours after leaving the form that had served him long and well for so many years. Ere this he is enjoying the society of relatives and friends who entered the spirit-life before him. He leaves a widow and son, who are both satisfied that their beloved one is with them still. Is not this fact indeed a consolation to them?

We are in receipt of letters from various sections of the country filled with complaints that the writers have sent money to Mr. Jay J. Hartman, late of Philadelphia, for pictures, on the strength of the following advertisement, and have never heard from him:

"A Standing Challenge of \$1500. Jay J. Hartman, Spirit-Photographer, has a suite of Splendid Parlors at No. 831 Vine street, one door below Ninth, Philadelphia. This Card is good for 50 Cents."

The last letter of the sort under consideration comes from Oakland, (Alameda Co.,) California, and was written by Mrs. Fanny Wimple, who affirms that she sent Mr. Hartman last November a post-office order for five dollars to get a picture, but received no answer. She has written to him at Philadelphia, also to New York City, but till no answer. Now we have no desire to prejudice, or condemn any one hastily, therefore we ask Mr. Hartman to explain.

For the information of our lady correspondent and others, we would say that we are in receipt of a paper printed in New York (March 3d) called "The Commercial Gazette," in which appeared a marked advertisement headed "Hartman's Chamber Photographs," etc. His present locality is represented to be at 785 Broadway and 260 Bovey, according to printed handbill before us, which in the Gazette a marked editorial says this photograph man's address is "Jay J. Hartman & Co., 419 and 421 Broome street."

In California the medical monopoly has collapsed. The Mercury, published at San Francisco, states that Mrs. Dr. Brillaska was arrested for not practicing the healing art according to the "medical monopoly plan." She went through the severe ordeal unscathed. Judge Dilly declared that the "Medical Board of Examiners" was not a judicial body, and that its peculiar workings were opposed to the Constitution of the State. Thus for the third time within thirty days [says the account] has the medical monopoly law been declared unjust in its workings, and unconstitutional according to the laws of the State of California.

Owing to the occurrence of Fast day, our issue for April 14th will go to press on Monday, April 9th—which fact should be borne in mind by those wishing to insert notices in that number.

Hudson Tuttle, Esq., presents on the second page of this number an essay on the "Necessity of Positive Evidence," which will bear attentive perusal.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited to attend.

Movements of Lecturers and Mediums.

Mrs. Carrie E. S. Twing, the writing-medium, being about to leave Boston and go to her home in the West, the many warm and earnest friends she has made since her sojourn here propose to give her a complimentary benefit on Monday evening, April 9th, in Eagle Hall, 616 Washington street, where she has labored acceptably and successfully for several Sundays past. We hope to see the hall crowded.

Dr. W. L. Jack, of Haverhill, Mass., can be found at Cooley's Hotel, Springfield, Mass., below Railroad, on Monday and Tuesday and Wednesday, from 8 to 10 A. M., and 12 to 2 P. M., for three days only, to examine patients and diagnose disease.

Mrs. P. W. Stephens will be on her journey West, via the Buffalo and Lake Shore Road, during April, and in Michigan during May. She would like calls for her services as a speaker and test medium, from the friends along her route.

Abby N. Burnham has been speaking in Lowell the past two months with marked success, the daily papers of that city giving flattering notices of her lectures and tests. She spoke at Chelmsford March 28th, and again in Lowell April 1st.

Mrs. Clara A. Field spoke for the Society of Spiritualists in Lynn, Mass., March 25th. She gave general satisfaction, and her audience expressed a desire to hear her again. Mrs. Field would like to make further engagements to lecture wherever her services are required. She can be addressed at 28 West street, Boston.

Giles B. Stebbins will speak in Battle Creek, Michigan, the four last Sundays of April, viz., the 8th, 15th, 22d, and 29th. The friends in that place have evidently decided to partake of a mental feast of a high order.

Prof. Milleson, 'spirit-artist,' has just closed a successful course of lectures at the parlors of Mrs. Chase, 37 East Brookline street, Boston, to intelligent audiences. These lectures were illustrated by spirit-paintings representing the Spiritual Body. Much interest is being manifested by students in spiritual science, and many are anxious to join a class for the better understanding of the laws of vital circulation—the anatomy of magnetism—so that disease may be eradicated more successfully.

Mrs. S. A. Rogers Heyder will answer calls to lecture and give tests. She is a fine clairvoyant and psychometrist. She has located in Grass Valley, where she will give sittings for the public when at home, and will psychometrize ores for those whose business is mining. Those wishing a fine speaker, test, and business medium, will do well to employ this lady. Address Grass Valley, Nevada Co., Cal., P. O. box 178.

Mrs. Maud E. Lord has gone to Philadelphia, so we are informed. Mrs. Fred Black, of Baltimore, an excellent test medium, will, it is announced, give private sittings at the same place where Mrs. Lord has been holding sittings, 222 West 37th street, New York.

Dr. Chas. A. Barnes, formerly of Chicago, will continue healing by vital magnetism at 222 West 37th street, New York, until July 1st.

The San Luis Obispo Tribune, (Cal.) of a recent date speaks highly of the lectures delivered there by Dr. Dean Clarke.

Spiritualism in New York City.

The New York Evening Telegram of March 21st devotes a column of its space to a description of the meetings at Harvard Rooms, on Sixth Avenue, above Forty-Second street. The final [so says the report] is capable of holding about four hundred people, and is usually well-filled. The audiences at this place are "generally intelligent, and always well-behaved," records the chronicler, and he makes mention of it, he says, "because there are many ignorant and prejudiced people who believe, or affect to believe, that most Spiritualists are either knaves or fools." The Sunday sessions there are characterized as conference meetings, five-minute speeches being the order. The account speaks incidentally of Mr. P. E. Farnsworth, Mr. Thurber, and others, and refers to Mr. Foster in the following manner:

"One of the frequent attenders of these meetings is Mr. Charles H. Foster, the medium. It was between this gentleman and a pseudo-exposer [Bishop] of professional mediums that a personal encounter took place a few Sundays ago—an encounter from which the pseudo-exposer ignominiously retired on the plea that he never transacted business on the Sabbath day. The vitality of these meetings at the Harvard Rooms [says the Telegram in closing] proves that Spiritualism is not on the wane."

The Ladies' Aid Society.

Hold regular meetings on each Friday evening at Pythian Hall, Boston, at which the interest is increased by the presence of different media. Mrs. Susie Nickerson White, test, and Mrs. Cushman, musical medium, have recently officiated there. The Society is doing much good among the poor of the city. Its board of officers at present reads as follows: President, Mrs. John Wood; Vice President, Mrs. Addie Perkins; Secretary, Miss Maria L. Barrett; Treasurer, Mrs. Sarah A. G. Barrett.

A New Work in Progress.

We learn from Bro. William Fishbough, whose name is familiar to every true Spiritualist in the land, that he intends to publish some time this Spring a work entitled, "CHRONAS, OR THE END OF THE AGES; with Glances into the Future of America and the World."

The Electric for April contains an article by William B. Carpenter, M. D., F. R. S., on "Mesmerism, Odylism, Table-Turning, and Spiritualism," which we shall take occasion to analyze in a future issue of the Banner, unless Bro. Stebbins—who has already given the English Professor a taste of his quality—prefers to undertake the task.

The recent death of Dr. Stephen Sweet, "the natural bone-setter," at West Hampton, L. I., is pronounced by the papers there to be "a public calamity." Will the regular M. D.s who desire to tie the hands of all such workers who, like him, will not mutter their Allopathic shibboleth, take note of the fact?

The friends of Mr. Frank W. Jones, chairman of the spiritual meetings at Eagle Hall, 616 Washington street, Boston, propose to give him a complimentary benefit in the above named hall Friday evening, April 6th. The exercises will be of a literary and musical character.

A message from Spirit Horace Mann is printed on the sixth page, who returns, he says, to demonstrate to the world the reality of the spiritual life beyond, and that we are individuals still!

God's Poor Fund.

Received since last acknowledgment:

From J. M. Webster, Prescott, Arizona Ter., 95 cents; Miss N. R. Batchelder, Mt. Vernon, N. H., \$1.85; Jefferson Cutler, Medford, Mass., \$2.00; Mrs. M. H. C., \$1.00; Mrs. C. Downer, Mindoro, Wis., 50 cents; Mrs. John Davis, Watertown, Mass., \$1.00; Mrs. H. Wamsley, Boston, Mass., \$10.00; E. F. Smett, Marblehead, Mass., \$2.00.

The American News Company

In New York, has removed its office from 119 Nassau street, to 39 and 41 Chambers street, that city.

A reliable correspondent in Brooklyn, N. Y., writes us to say that Mrs. Hilton, of that city, is an excellent spiritual clairvoyant and clairaudient, and a faithful, conscientious worker in the field of Spiritualism. She holds three public circles each week (the admittance fee being only a dime), which are fully attended. Her labors are so fully appreciated, says our correspondent, and the wonderful tests given through her agency are so accurate, that a decided impetus to the cause has been the result in Brooklyn.

Attendants on the anniversary exercises at Palm Hall, Boston, last week, were pleased to meet the familiar face of J. M. Foster, (the old-time usher at the Music Hall lectures) at the ticket office.

Read the article on "Spiritualism," (third page) copied from the Santa Barbara (Cal.) Index, which, though a secular paper, has a most fearless voice in speaking for that which its editor believes to be true.

The Michigan Legislature has indefinitely postponed consideration of the items in the "Doctor's Bill" which the Regulars presented with so much solemnity.

Attention is called to the card of D. Doubleday, on our fifth page, concerning "The Spiritual Revolver."

An article on the medical law of Vermont, by A. S. Hayward, magnetic physician, will appear in the Banner for April 14th.

The course of Radical Lectures at Codman Hall, Boston, closed last Sunday, April 1st. The series will be resumed next autumn.

Mrs. H. S. Lake's lectures in California are spoken favorably of by the papers. She contemplates coming East soon.

Read John Wetherbee's "Overruling Providence," on our second page.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 o'clock, 730 Washington street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 171 Tremont street.—Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL, 616 Washington street, corner of Essex.—Test Circle every Sunday morning at 10 o'clock. Inspirational speaking at 2 1/2 and 7 1/2 P. M. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10 o'clock. M. H. H. speaks at 2 1/2 and 7 1/2 P. M. Free will contributions.

NEW ERA HALL, 176 Tremont street.—Readings of Art Magic will be resumed at this hall, by Emma Hardinge Britten on Sunday next, April 8th, with the usual ten-minute discussions by the audience. Subject, "The Powers and Potencies of Magnetism and Psychology."

Why should Rev. Henry Morgan undertake to supply the public with seventeen reasons for staying away from church? It's always easy to find enough, and one of the most valid is when blatant mediocrity and sensationalism bordering on blasphemy find their way into the pulpit.—Boston Traveller.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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NOTICE TO OUR ENGLISH PATRONS. J. J. MOSES, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moses at his residence, Warwick Cottage, Old Ford Road, Bow, E. London, Eng.

ST. LOUIS, MO., BOOK DEPOT. B. T. MOULTON, 301 South Jefferson Ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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NOTICE.—MRS. WILSON, Physical and Materialization Medium, will return from her Western trip April 10th, 1877, and may be found after that date at her rooms, No. 41 Sixth Avenue, New York City. She will be pleased to receive all business affairs, and during the day. In the evening she will give her regular Materialization Seances. Investigators are invited to call. April 7.

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I was sorry to leave the earth so soon, sorry to leave my dear ones, but I now recognize the fact that it was for the best. I have been good but a short time, only a few months, for I passed away last August. I know they miss me, and I would that they would take some pains to call upon a medium and allow me the privilege of talking to them, for I realize that I can give them the same peace and comfort that I have enjoyed while getting out of the form. Tell them not to think of anything unpleasant connected with my going out, but to think of all things pleasant. I love them truly, and I send my love

I went out with consumption—I might say coughed myself out. The last thing that I remember was coughing—I suppose I died with hemorrhage—and the first thing I knew m

I have found a happy home in spirit-life. I have found my dear ones. Edwin is here, and James is here. I have found just as pleasant a home as anybody possibly could have, yet I want to communicate with earth. Can you understand this? [Yes.] Yet you tell me I am a thousand miles from home? [This is Massachusetts.]

I do feel that Spiritualism is more for to-day than it ever was before. I have lived for it, I have died for it, I may say, and I never was more alive than I am to-day.

Brothers, sisters, God bless you! Only this have I to say: that I am as entirely guiltless of the charge laid to my door as are those who stand before me to-day. No matter what dark spots may be in my life, no matter what is laid to my charge, of this I am innocent. Remember this: I enter my protest here, and trust that it will go out to the world. I was only trying to be kind, trying to be benevolent, and to do the best I could for those that I supposed were needy; and I

See to it that all things are done systematic-ly, orderly, and according to the law—the law that is written in that holy volume called the Word of the Living God. Neither take from nor add thereto, lest the finite mind be trans-gressing the laws of the Infinite. It was at Cambridge, Dorchester County, that I, Joseph Kiat, died, in the fifty-fourth year of my age. Though I have passed from among the living, the busy march of time has not been stayed. I am not missed, except among my own circle. Oh, how pompous and self-important are we in the prime of life and prosperity! We think over in our minds, day by day, if we are taken what a commotion will it make, but there's not a change; the atmosphere is the same—the rain comes, and the sunshine; men walk to and fro; minds be-come active with business transactions; they eat and they sleep: we are missed only by the house-

Pearls.

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

The truth lies round about us, all
Too closely to be sought—
So open to our vision that
'Tis hidden to our thought.

Waiting for storms and whirlwinds,
And to have a sign appear,
We deem not God is speaking in
The still small voice we hear.

Veracity is the correspondence between a proposition and a man's belief. Truth is the correspondence of the proposition with facts.—F. W. Robertson.

How foolish all this jar and strife
That darken and bewilder life!
How silly all this care and pain,
That so well may be put to rest!
Our friends at times may seem untrue,
And things perform that after rue,
But still the way to meet it lies
In still to smile what'er befall!

To smile as the sun at morn,
To smile away the mists forlorn;
To smile the light and peace to men,
Till rosy day shall beam again;
Still will the dawn and light rise,
And beauty fill the earth and skies!

The mind is the measure of the man—greater is its empire than military fame, vaster its conceptions than the efforts of emperors; the men of all ages bow to the majesty of mental and spiritual greatness.

FREEDOM OF CONSCIENCE.
Oh, brave Apostle, thou hast truly said
It is a trivial thing indeed to be
Judged of man's judgment! Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly,
And where it points each for himself must see,
Nor fears an independent path to tread,
Honor to him who speaks his honest thought,
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissent only when he must!
For he shall rise by whom the light is sought,
To the high plane where stand the wise and just.

—William Lloyd Garrison.

You have a disagreeable duty to do at twelve o'clock.
Do not blacken nine and ten and eleven, and all between,
With the color of twelve. Do the work of each, and reap
your reward in peace. So when the dreaded moment in
the future becomes the present you shall meet it walking
in the light, and that light will overcome its darkness.
—George MacDonald.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. I. DITSON, M. D.

To the Editor of the Banner of Light:

Revue Spirite, Paris: The present number opens with a short but excellent article on "Union"—a development of the idea that Spiritualism ought, and in fact is destined to unite under its fraternal banner all sects, all religions, all nationalities. "Spiritualism is liberty," says the writer, "and is the opposite of those oppressive doctrines which even to our day the world disputes about." The true freedom of thought (or *libre pensée*) is Spiritualism. It condemns no doctrine, since it takes of each whatever it considers good and of a nature calculated to advance the welfare of humanity. In pointing out the dangers which may arise from such a belief or such a negation, it uses a right which it accords to others." Assuming this postulate, "the concert of calumnies buzzing about it will soon cease; the raileries and anathemas now let loose against it will soon have a change of face." With intelligence, truth, benevolence, "thanks to heaven, which sends us progress drop by drop, hatred will by degrees be eradicated from the heart of man. Formerly we should have been burnt, to day we are simply vilified."

"*Propos* to Re-incarnation," is a masterly, graceful production in reply to "Eos" in a former number of the *Revue*. The style in which it is couched may be in part understood by one or two quotations: "Not that I should forget the counsel of Diderot under like circumstances: 'Have you,' he says, 'to reply to a lady? there are not two ways: cut the quill of a humming-bird, dip it in the rainbow, let it then run, and dry your paper with the down from a butterfly's wing.'" The writer assumes that "Eos" is an English lady—probably Miss Blackwell—and in a gentle way, even if he has dipped his pen in the rainbow, halts not at some great truths, while he cuts deep furrows in his adversary's theories and assumptions. The well known phrase, "Perfidie Albion," he changes into *placide Albion*, but thinks that the children of this nation, if history be true, have not always regarded with horror beheadings, hangings, the *auto da fe*, etc.; that if they have learned by lessons of experience to be models of docility, there has been a time when the head of a sovereign was not of much account; that—"and has it not been said by one of your authors?" he continues—"the only man who is fully capable of writing a history of the revolutions of England, is the executioner."

I have done but little credit, I am aware, to M. Tonophe's attractive communication; but I have much before me to examine. I should not neglect to notice a description of a séance with Mrs. Seaver, as given by Mr. Epes Sargent, some time since, in the Boston Sunday Herald, and now copied in full into the *Revue*; also, "*Encore les Fluides*," by Madame Dufaure, which seemed to be handled with good judgment; however, in a subsequent article, in which M. Toulner's former contribution to the *Revue* is considered, occurs this: "But M. T. will grant us that the communications which treat of the fluids rest confused and contradictory."

The record of deaths the past year which the *Revue* publishes, embraces a number of names of persons of distinction whose loss will be felt throughout France and her colonies. M. Marlon, President of the Court of Appeals in Algiers, is one of them. Of M. Stevenard, who has also passed away, the *Revue* says: "In 1868 he addressed a letter to the Minister of Public Instruction, thanking him for his generous words which he had pronounced in favor of Spiritualism in a reunion of *sociétés savantes*; and when M. Stevenard was consulted upon the subject by the minister, the latter warmly complimented him on his disinterested devotion to the cause, and on the moral good he was doing with his *confères*. And when Mons. Stevenard saw death approaching he smiled at the great liberator. His last moments were of remarkable serenity bordering upon ecstasy, and within twenty-four hours after his departure he manifested himself at three different 'groups,' and to establish his identity, dictated at each word for word the same phrase, declaring that he was happy."

The prolific and able writer, astronomer, Spiritualist, M. Flammarion, has produced a new

work, "*Les Terres du Ciel*." Mons. F. has for several years given himself especially to the telescopic observation of the nearer planets, more particularly the moon, Venus, Mars, Jupiter; and this, with his study and comparison of documents sent to him by astronomers of other countries, has made his labors, respecting the physique of the different globes, of very great moment.

Le Messager, of Liege: The February number of this excellent little paper has several articles of much interest and value. "The To-morrow of Death," a continuation of the subject, and "Spiritualism and the Press," are the original communications; which, did space permit, I would furnish entire, to the readers of the Banner. In the former a biographical sketch is given of several remarkable lives stamped with genius, crowned with the halo of a superior will-force, or made brilliant by the attrition of stirring events. Among these are Charles de Boustetten, who at the age of sixty began to grow young, and so continued for a dozen years. At eighty he would say, laughing, "When I was old." The cause of this rejuvenescence was the influence the learned philosopher of Geneva, M. Bonnet, had over him. This man, acquainted with the doctrine of re-incarnation, a psychologist, naturalist, of the highest order of intellect, taught Boustetten the laws of liberty, "not a simple sentence, but a science obtained by the study of divine and rational truths. He gave him the love of interior observation, that ingenious process of analyzing the phenomena of imagination and of sensibility." Added to this is a short notice of the remarkable life of Mme. Desbordes-Valmore, as given by the grand chemist, Vincent Raspail; of the Catholic journalist Louis Veullot; of Montalembert, and of Bossuet, "*Le grand Bossuet*, who had a frightful fear of death."

"Spiritualism and the Press" heads a letter from the *Semaine religieuse* of the diocese of Tournai. It would hardly be possible to give even a brief analysis of the lengthy document; but I will quote a portion of one paragraph of the original Catholic effusion: "Manifestly they are only spirits of darkness who respond to these culpable interrogations. Communications with the spirits are then nothing more nor less than commerce with demons. Consequently, it is a return to the monstrous disorders, the damnable superstitions, which placed during ages and still place pagan nations under the shameful servitude of the infernal powers." Comment is unnecessary.

The Galilien, of Ostende: The February number of this new periodical has an important article on "Self-Education, the Perfectionment of Man," which must impress all who read it with its reasonableness. "Know thyself," it says—"*Gnothi Seauton*," was inscribed over the door of a Grecian temple, and its value may hence be inferred. "Know thyself, that is to say, work incessantly for the elucidation of your own faculties rendered effective in doing good to others, laboring for universal brotherhood, for the divine afflatus to sweep away all the narrow barriers of castes, of sects, of sacerdotal dogmas. This is not only to advance toward your own *bonheur et la félicité*, but awakens that sublime disinterested love of which Jesus has given from his great heart a noble example." But these are only brief scraps from pages of sound thought.

"Some Reflections on Re-incarnation" follow the above. This too is lengthy, and a few extracts could hardly give any idea of its value; still, its drift may thus be known: "Re-incarnation, if we would but stop a moment to meditate on its consequences, and learn or *approfondir* the significance of its results, would give us a superior idea of God and of his justice." "God is love, charity, progress, light, harmony and perfection, and the priesthood have made of him, hatred, egotism, selfishness, intolerance, obscurity and imperfection."

El Criterio Espiritista, of Madrid: One of the principal articles of the January number of this Spanish magazine is a translation from the Banner of Light of what Mr. Peebles communicated sometime since on the "Relation of Jesus to Spiritualism"; but the attempt to print a line of English poetry was so faulty, I could not at first make it out. The editor's rendering into Spanish, however, in a note at the bottom, shows that he perfectly understood its sentiment. I will copy it for the reader's edification: "His cant 'I'm wrong so long as life is not the right.' Perhaps we make as many blunders with the Spanish."

In a "Retrospect" in the same periodical there is a gratifying exhibit of what has been accomplished the past year in our behalf, with a list of the leading journals devoted to the maintenance of our faith. It is of course with regret that it has to be said that *La Fraternidad* of Murela, and *La Luz de Ultratumba* of Havana, have suspended publication. Some interesting articles in the February number of this able magazine, will be noticed in my next review.

La Ilustración Espiritista, of Mexico, March number, maintains the noble position it at first assumed. Don Santiago Sierra is a host of himself, and his article in the present issue, "*El Principio Creador*," is the effusion of a gifted spirit. It begins with an analysis of the Mosaic account of creation, gathers up what the most learned astronomers and physicists have had to say of the star-girt spheres, and concludes with a comprehensive view of the power of God; a power which, were the universe to be destroyed to-morrow, could give new or modified laws to a new universe.

Perhaps no less learned and interesting is Don Juan Cordero's contribution, "The Historical Study of Dogmas"—a continuation of the subject, which here embraces the civilization, the religion, the dogmas of Oriental nations, and those more modern, including Greece and Rome, till the inspired words of Jesus rolled like a flood of light over a benighted world.

A multitude of other articles in our Mexican exchange claim attention, among which are a translation from the French *Revue Spirite* of a communication in that journal respecting Dr. Crowell's use of silk as a remedial agent; review of the spiritual press at home and abroad, including a fraternal salutation to the Banner of Light; "Life, and the first organized beings;" a further study of the fluids, &c.

The *Revista Espiritista*, of Montevideo, Jan. 15th, is also at hand. Its principal contribution is from the pen of J. de E., who does not fail to make attractive whatever he undertakes to illustrate. "One Only is the Absolute God," heads his present article, and though it is a subject no human being can grasp, it becomes the basis of many profitable reflections; "spiritual," says our author, "this science, as old upon the face of the earth as man himself; and, as to that, a necessity in human progress, developing truth and demonstrating the causes of errors, opening a wide field of study for those who, suffering from

abuses from others, wish to fly from their sad bondage to a realm of assured advancement." Thus several pages must be briefly handled.

"Dissertations by the spirits," embracing some sublime sentiments from Cervantes, "Deceiving mediums," and a poem by Marquez, of Caliao, and another by Amallo Soler, of Madrid, complete the present number of the *Revista*.

El Eco, of Buenos Ayres: Prolific of all that makes a journal attractive, the *Eco* must find a cordial welcome in every quarter of the globe. In science, in history, in politics, in religion, barring its lack of a sufficient knowledge of Spiritualism, it takes a leading and attractive position. But what shall be selected? A drop here and there from the Atlantic would have little semblance of the broad, rolling ocean. An article on "civilization" is replete with a just estimate of woman's position in society. It shows what she has been in the past, in Oriental harems, in servitude, gilded, perhaps, but nevertheless servitude, and then portrays her present influence and value. "And the age," says the writer, "doubtless has much to learn, much still to conquer of the preoccupations of the past; but we may well have patience and confidence."

Under the historical section, the "Advent" of Christ is noticed, and the nations specified that regard it with religious ceremonies. A paragraph concerning it reads: "According to ancient tradition, the advent has been celebrated from the time of the Apostles, or, as others say, from the first time of Christianity." Perhaps the writer is not aware that on the very night when in a cave (perhaps a stable, but still a cave as it is now,) in Bethlehem, was celebrated the "nativity," the same ceremonies were taking place in all the Mithraic caves in the known world.

No periodical is probably publishing more entertaining articles than those which appear in the *Eco*, written by Don José Agustín de Escudero. I have before me one on the "customs of the Mexicans," but space forbids more than a line or so from its multitude of facts: "Among the various customs of the American cities," he says, "few preserve, as do the Mexicans, those which are traditional, their uses, their recurrence to memory so vivid and constant, without which, time would have had them effaced;" and here follows a minute description of one of their *fiestas*, in which you can almost hear the laugh of the gay youth in the public squares and see the graceful dancers in the well-illuminated halls of the joyous citizens.

Annali Dello Spiritismo, of Turin, Italy: The February number opens with historical data concerning Spiritualism, and sends its columns with "The Fox Sisters." Here is then given in detail the scene which took place at Hydesville when, in Mr. Fox's house, the first rappings were heard. Its extension is then enlarged upon; some manifestations are described; the fact that Congress was applied to on the subject is mentioned, as also the wide-spread enthusiasm and incredulity which was a necessary accompaniment, as the knocks resounded from the Mississippi to the Thames.

The above is followed by "Materialism under the form of Positivism"—a continuation of the subject, with notes by Don Felice Sefloni, of Rome; a number of communications through media, by independent writing, and a lengthy notice of Mons. Jacollot's "*Spiritismo Nel Mondo*." "A True Story," and short notices of current events, conclude the work.

The author of "Materialism under the form of Positivism," above noticed, takes the same ground in respect to the *perisprit* as do the French. "We should not," he says, "confound the *perisprit* (*perisprit*) with the spirit. The spirit is the intellectual and the moral being. The speech is not the thought, but the vehicle which transmits the thought. So the *perisprit* is only the instrument or means (*un mezzo*) of which the spirit makes service to communicate its will." And the former is claimed by many, I believe, to be the outer covering of the spirit, the garment with which it clothes itself (and by which it can make its presence visible to the human eye) when it quits the mortal frame for a supernal abode.

Psychische Studien, Leipzig and New York: This valuable German exponent of Spiritualism in its highest aspects, reaches me with much regularity. The February number opens its historical and experimental department with a continuation of the "memorial" of the British National Association of Spiritualists respecting the Slade case. In this occur the names of very many eminent men, believers in Spiritualism, men of the very highest distinction in science, art, literature, government, politics, war. Following this are interesting communications: "Why I am a Spiritualist," by Von G. W. F. Wiesse; "Debate on Prof. Barrett's paper read before the British Association for the Advancement of Science"; the London Times controversy, including the letters of Col. L. Fox, C. C. Blake, C. C. Massey, etc., with shorter articles from Messrs. Prof. Wittig, Hoffman, and Louise Lowe, Secretary of the London "Lunacy Reform Association."

Les Belles Lettres, Echo de Paris: This is a new "venture" upon the sea of periodical literature, and were it not an exceptional and a much needed publication, I should predict for it a failure. At its portal, to illumine its way, is a pictured representation of that grand statue which is to be erected in New York harbor, through the liberality of the French people—*La Liberté éclairant le Monde*. The aim of this publication will be to present, in a pleasing manner, the very cream of those brilliant French magazines, which, while comparatively expensive, contain much that is not of special interest to the general reader in these United States. Besides this, an entertaining story and a review of books will make it valuable to any one who desires to peruse anything in the French language. It is edited by Narcisse Cyr, and is published in Boston, Mass., at the low price of two dollars a year.

The New Jerusalem Magazine has also reappeared, after having been quiescent for quite a number of years. I subscribed for it once, when a young man, and should do so again were I not so largely supplied with reading matter that I could not do justice to it or to myself. The *Dagbladet*, Scandinavian, published now at Becker, Minn., has been received. Its article on Spiritualism in the February number, contains a list of distinguished persons who admit the claims of our faith; paragraphs on the philosophy of Spiritualism and on organization. Further, "Spiritualism is said to be dangerous. This is true; not because it emanates from the Devil, as stupid priests tell us, but because there is in it a tendency to a new hierarchy, which may one day impose upon mankind new yokes under pretence of 'commandments from the spirit-world.'"

But this can be avoided if honest people take the control. To the honor of the Spiritualistic press, be it said, it does not spare the impostors.

El Eco, *Le Messager*, *La Galilien*, *El Criterio* and *Revue Spirite*, new numbers, just received, will be further noticed in my next "Review."

BRIEF PARAGRAPHS.

A station agent whose carelessness caused a railroad collision and loss of life in France, last December, has been sentenced to imprisonment for three years by the French Government. The new Republic manages matters of this sort better than the old one.

A tombstone somewhere in the State, they say, contains this epitaph: "Here lies the body of Jonathan Richardson, who never sacrificed his reason at the altar of superstition's god, and who never believed that Jonah swallowed a whale."

It is no longer the bully boy with the glass eye, but the bovine gentleman with the crockery optic.

The new Catholic Church on Endicott street cost \$200,000, and a poor Irish woman living on that street recently stated to a friend that she had not a mouthful of food in the house.

The order has been issued withdrawing the U. S. troops from South Carolina, which means that the Washington authorities are satisfied that Wade Hampton is the legitimate Governor of that State.

Music boxes have telephonic attachments now.

The stoles affirm, "God, therefore, is the world, the stars, the earth, and (highest of all) the Supreme Mind (of the universe), rather, in the heavens."—*Plutarch*.

A man of Stratham, N. H., has a hand so large that he can carry twenty hen's eggs in it at once. What a handy fellow, if the story is honestly eggcast, but if it needs stretching you can pull a little.

A REVIVAL HYMN—IN FOUR PARTS.

Part 4.
Do time is right now, an' dis here's de place—
Let de salvashun sun shine equar' in yo' face.
Figh' de battles us de Lord, light soon an' fight late,
An' yo' willers fine a latch on de golden gate.
No use fer ter wait twel to-morrer—
An' sun must n' set, an' moon must n' rise,
Sin we shapers a lambos brier,
An' de Lord fer ter fetch you up higher.

After all, mankind has changed very little with the lapse of time. In a little tavern, recently dug out at Pompeii, the usual slate and pencil were found hanging on the back door.

A New York lecturer says that a large thumb indicates strong will, a small thumb prejudice. Short fingers show hasty judgment, long execution and high results. Long fingers show detail and minuteness.

The Cincinnati Times explains the *nom de plume* of "Gath;" G for George, A for Alfred, T for Townsend, and H for the place he should go to.

Professor of Chemistry—Suppose you were called to a patient who had swallowed a heavy dose of oxalic acid, what would you administer? K. (who is preparing for the ministry, and who only takes chemistry because it is obligatory)—I would administer the sacrament.

Novelty is what makes the world interesting. An Italian who had moved into the corner of his house to see a sunset that would intoxicate us, will come here and grow wild over the spectacle of a man stuffing link sausages.—*Norristown Herald*.

SUMMER SOLILOQUY.

Late to bed and late to rise
Keeps a man clear of "de pesky flies."

Harford cow doctors are allopaths. A sick cow in that city was treated on Sunday to three painful of medicine, whereat the owner of the cow marveled greatly. "Why, bless you," exclaimed the physician, "that's nothing; just Tuesday I gave a sick cow three painful of strong thoroughwort tea, boiled down black; three quarts of castor oil; a quart of buttered bark tea; steeped away strong, and a pall of gin—and the pesky critter died then!"

Some of the accomplishments of the heroes of the West put the labors of Hercules into the shade. We have just read of one hero who was lately arrested "for burning the barns and contents of his son-in-law." What became of the son-in-law after his contents had been burned we have not learned.

The curlew tolls the knell of parting day, the lowing clam slowly o'er the sea, the hard crab seaward takes his backward way, and leaves the town to oysters and to me.

Said a fond mother at the table of a fashionable Chicago hotel the other day, "Do you know, my little son, that the word *men* is French for bill of fare?" "Oh, yes, mamma," was the answer, "I mean it!" "The more you faltered right there. She was afraid her boy would grow up to be a paragraph editor."—*Chicago Journal*.

A novelist lately entered a printing office and accused a compositor of not punctuating properly, when the typo earnestly replied, "I'm not a pointer, I'm a setter."

Mark Twain pays taxes in Hartford on \$66,650, and this is but a tithe of his wealth. Twelve years ago he was editing the Daily Dramatic Review in San Francisco—a mere theatre programme—at a salary of \$20 per week.

Dr. Dio Lewis is to settle in Oakland, Cal. The Californians never look down on a man merely because he overloads his stomach.—*Courier-Journal*.

"COMPARISONS ARE ODDIOUS!"—The Major (cocking Nellie on his knee for Aunt Mary's sake). "Nelly," "Yes, it's very nice. But I rode on a real donkey, yesterday—I mean one with four legs, you know."

NATURE.

As a fond mother, when the day is o'er,
Lies in the hand of her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still glad to see him through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more.

So Nature deals with us, and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently, that we go
Scarcely knowing if we wish to go or stay.
How glad to see him through the open door,
How far the unknown transcends the what we know.
—Henry W. Longfellow, in the Atlantic.

AN OCCULT QUESTION.—The serious attention of eminent "scientific" circles in this city has been lately engaged on the question, "Can a clam walk?" How glad we all are there is no doubt on the more vital inquiry, "Can a clam bark?"

A Mrs. Newbold, of Hartford, N. C., recently dreamed that she was attending the funeral of an intimate friend, and was taken sick while at the house and died. On Tuesday, of last week she heard of the death of Mrs. Daugherty, in Hartford, one of her most intimate friends, and proceeded at once to attend the funeral. She arrived at the house of Mr. D., and, to the great surprise of the family, was perfectly well. She was taken sick and died before half past one o'clock.

When is a girl not a girl? When she turns into a confectioner's shop.

A contemptuous stream—The River Po.

K'ung, the sixty-ninth representative in the direct line of Confucius, is dead. The French nobles who trace back to the fairy Melusine, Highland chiefs whose lineage is in the echo of the hills of Selma, are more numerous than K'ung. While a hundred dynasties have risen and fallen in the West, the house now left desolate by his passage, it may be said, has been hereditary title and kept its place as the only hereditary aristocracy in China.

A little girl at Rochester, N. Y., was taught to close her evening prayer, during the temporary absence of her father, with, "And please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "And you'd better keep an eye on mamma, too!"

A New Jersey graveyard gives an exchange this: Here lies the body of Mary Ann Louder; She burst while drinking a seductive powder; She died of it, and her heavenly rest, She should have waited till it overpowered.

THE DINGEE & CONRAD CO., Rose-Growers, West Grove, Chester Co., Pa.—Few lovers of roses have not heard of this valuable firm with this distinguished company. Roses are their great specialty. Forty houses, an immense capital, and a large force of skilled operatives are devoted to this one plant. They have so perfected this system that they "guarantee to deliver roses in perfect condition, at any post-office on the Continent, from Newfoundland to Mexico, from the Atlantic to the Pacific." Besides their long list of roses, their catalogue gives concise practical directions as to every phase of rose-culture that can hardly fail to instruct all who have not made the matter a close study.

PETERSON'S "DOLLAR SERIES."—T. B. Peterson & Brothers, Philadelphia, are about to issue a series under the title of "PETERSON'S DOLLAR SERIES OF GOOD NOVELS," and to be sold at a much lower price than such books have ever been sold at in America. For the initial volume has with rare good taste been chosen, the Countess of Hestington's charming novel of COUNTRY QUEENS. This is a book which was one of the most brilliant women of rank London ever produced. This choice novel from her pen has been prepared in elegant and durable style as all the volumes of the Dollar Series. The series will be, and is sold at retail at the surprising low price of One Dollar a copy. Every volume in the series will be complete in itself. Bookshelves are requested to send on their orders at once, so as to have them on hand to show the customers. A very elegant binding of blue vellum with black and gold, has been specially designed for "Peterson's Dollar Series of Good Novels," and its low price and attractiveness will command for them a very large sale. The book will be sent to any one, free of charge, on remitting One Dollar in full to the publishers, T. B. Peterson & Brothers, Philadelphia, Pa.

Current Events.

The lower branch of the Massachusetts Legislature has rejected the bill, giving women the right to vote in municipal affairs, and to hold municipal offices, by a vote of 83 yeas to 122 nays. Only eight of the representatives from Boston voted for the bill. The resolution in favor of an amendment to the State Constitution looking toward Woman suffrage was also defeated in the House April 24.

Stafford, Conn., was, March 27th, the scene of a dam disaster similar to that of Mill Creek, but less potent in its work. Three lives were lost, and much property destroyed. Sir Stafford Northcote, Chancellor of the English Exchequer, reports a deficit of the revenue amounting to \$1,612,000.

The schooner Addie Todd, from Burlington, arrived in Boston, Monday, April 2d, bringing the sole survivor of the brig Ronoke, wrecked at sea last month, the remainder of the crew and passengers, eleven in all, having perished after fearful sufferings.

Intelligence from Berlin states that Prince Bismarck April 2d tendered his resignation of the Imperial chancellery of Prussia. Emperor William declined to accept it, and has granted the chancellor a year's leave of absence; but it is confidently asserted that this is a prelude to Bismarck's withdrawal from the political arena, the non-Prussian element being on the increase, in Germany, and as a consequence, his popularity being on the wane. This step on his part is reported as a portentous one for the empire.

A mad bull encountered a train at Dillecreek Bridge, on the Richmond & Danville Railroad, Va., on the night of March 31st, and, rising over his carcase, the engine and six freight cars were precipitated into the abyss; the engine then exploded, the bridge (a large one) was burned, and the corporation lost \$3000 by the operation. All the employees escaped save the engineer, Kidwell, who was crushed to death.

A Chico (Cal.) despatch says that owing to the obnoxious cast upon the Labor Union by recent disclosures, the more respectable portion of that organization April 2d denounced the action of the Council of Nine as unsanctioned by the organization; and to restore peace and confidence to the community it was unanimously resolved to disband and dissolve the organization.

A despatch from Alexandria announces that Captain Hurton left Suez on Saturday, March 31st, for Moriah, on the Arabian coast, on a special mission from the Khedive. He sailed in an Egyptian man-of-war, and was accompanied by two European and two Egyptian staff officers and a bodyguard of troops.

New Publications.

The American edition of Viscount Amberley's ANALYSIS OF RELIGIOUS BELIEF, from the enterprising press of D. M. Bennett, of the Liberal and Scientific Publishing House, New York, has been promptly received by us, and will receive that more careful and critical attention hereafter which it so richly merits. The author of this volume, destined to become famous in the history of liberal thought and untrammeled investigation, was the son of Lord John Russell, one of the oldest Peers of England. He had scarcely got his work, the fruit of many years of studious research and patient thought, into the hands of the printers, when he was removed by death. The first edition had been issued but a little while when his father and the Duke of Bedford made urgent efforts to buy it up and suppress it. Viscount Amberley was bred strictly within the Church of England, and every influence was banded to keep him within the fold; but his naturally independent spirit, joined to the loving influence of the wife to whom he was devoted, broke away from these early restraints, and he resolved to investigate the whole subject of religion for himself. The result was the avowal of his unbelief in the code taught him from his youth, in the form in which it is now presented to the reader. In his brief preface he expresses the wish that those readers who find in his book their most cherished belief questioned, and their sacred consolations set at naught, would try and remember that he "had not shrunk from pain and anguish to himself, as one by one he parted with portions of that faith which in boyhood and early youth had been the main-spring of his life. The book is dedicated to his young wife, who was his chief inspiration, and who preceded him by but a little time to the silent land. We shall give the book a critical notice in an early issue.

FIRST AND TRUE LOVE, by George Sand, author of "Consuelo," "Indiana," &c., &c., is published in paper covers, with eleven illustrations, by T. B. Peterson & Brothers, at the reasonable price of seventy-five cents. We need not say of any and all of George Sand's romances that they are fascinating and powerful in the extreme, and that no French author, not even Dumas or Balzac, surpasses her in popularity. Her style is quite the equal of her story, and both are inimitable. No writer of fiction can be compared to George Sand in respect to the qualities in which she excelled, not the least of which was the remarkable youthfulness of intellect and spirit which, like a bubbling fountain, she kept alive to the end.

MY LADY HELP, AND WHAT SHE TAUGHT ME, is the story of a woman of a modest and not unbecoming line, by Mrs. Warren, who has already worked with striking success in that field. This story is the revelation of a housekeeper's experience with one of Mrs. Crashaw's "lady-helps," after having been tossed about and tormented with the experience brought by the ordinary servants of the day. It is really a practical vindication of Mrs. Crashaw's highly intelligent and truly benevolent plan; which was to open an honorable way of subsistence to that large class of women who, while ready to engage in domestic service, had a personal pride of character and dignity to sustain with which such service seemed fatally to conflict. In Mrs. Warren's timely story is told what the "lady-help" taught her employer, instead of how the latter managed her; and there are a great many whom it would well be to last long good. It is one of Loring's Home-Hand-Books, at fifty cents.

Verification of a Message from the Banner of Light Free-Circle.

To the Editor of the Banner of Light:
The message contained in No. 26 of the Banner, headed "Carrie Sumner," I can verify from personal information. The father of the child being an old acquaintance of mine, I took occasion to ask him whether he had been apprised of the message in question. He said it had been brought to his notice, and said that all the particulars mentioned in the message were correct. I have to add, however, that Dr. S. at the same time stated that the message did not contain any other fact but what had been given in the public notice of his little daughter's death. It would, therefore, remain for "Carrie," in order to reach the ears and conviction of her parents, through this channel, to try to bring forward more convincing tests.
Dr. G. BLOEDE.
Brooklyn, April 1st, 1877.

If what we call matter and spirit are married together, must not the spirit-land and this join—as God and the universe—the body and its soul?—*New Jerusalem Messenger*.

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