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Banner Contents.

FIRST PAGE,-Views of Our Heavenly Home-Chapter III. Poetry:-Invocation to One Departed. Original Es-say:-The Reasonableness of Modern Spiritualism. SECOND PAGE.-Essay continued.

THIRD PAGE. - Children's Department: - To My Ange

Mother; Songs of Spring. Banner Correspondence:-Letters from New York, Michigan, Massachusetts, California and Illinois. An Attempted Abduction. State Organization of Spiritualists and Liberalists in Arkansas, etc.

FOURTH PAGE. - Editorial Articles: - Our Faults and Folles, Tutile's Arcana of Spiritualism, The Medica Law of New Hampshire, etc.

FIFTH PAGE.-Brief Editorials, New Advertisements.

SIXTH PAGE. -- Message Department : -- Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.

SEVENTH PAGE .- "Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE,-"The Subjection of the Mind to a Dominant Idea." New Publications, Brief Paragraphs, Current Events, etc.

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VIEWS

OUR HEAVENLY HOME

A SEQUEL то

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER III. "Now with swifter, swifter motion Swaying with the swaying tide; Onward, to the shoreless ocean

Onward, to the shore toos Of eternity, we glide." -(Sarah Gould.

Of the hundreds of thousands of Christians living in this world to day, hardly one seems familiar with the supreme facts of the physical universe; not to speak of the heavenly spheres, to which their attention is hereby sincerely invited. These celestial facts, not fancies, are as numerous as the sands of the sea. Between the centre and the two poles of the earth lie the whole philosophy of mineral, vegetable, animal, human, and angel existence. We need no other revelation of God; and no other teacher than reverent Reason.

Let us now resume our subject. It must be remarked, in the first place, that the south-pole of the earth is destitute of elemental polarization. Strange to relate, it is neither positive nor negative, owing to its intimate relation to the great equalizing solar-power; and, consequently, the south pole is a neutral ground, and therefore perfectly favorable to the interflowings and coun- most heaven, and this antagonism to exist to all terflowings of the electrical and magnetic currents.

one fact more-viz.: the geometrical principle of right lines, giving the shortest distance between the earth and the Summer-Land, which inherent principle perfectly explains the truth about the directions of these interstellar rivers. But here arises a natural question as to the revolutions of the planets, comets, &c., whose orbits come near or cross the path of these celestial gulf streams. The answer is: The materials composing these rivers render them either positive or negative to the approaching planet, and vice versa ; consequently, as an elastic ribbon would be repelled by an electrified ball presented sufficiently near its surface, so these rivers float away, either bending downwards or else ascending into a grand prismatic arch, thus giving ample room for the passage of a planet. But immediately afterward they resume their customary direct courses. The composition of these currents is such that they swing and flow like the waves of sound and light, with vibrations and straight lines and with pulse-like throbs unceasingly; thus harmonizing under all the conditions of space with planetary revolutions, with the flight of comets, and with the stupendous movements of the immeas-

urable Univerceilum. Departing now from a further detailed consideration of this subject, not being consistent with the primal purposes of these chapters, I pass on to answer a large flock of buzzing interrogatories, which have been recently generated.

An impression is now beclouding the reader's mind to the effect that all personal communication and all spiritual commerce between earth's inhabitants and the population of the higher spheres, is possible only through the aerial rivers -that every one, either going or coming, must. first find these particular currents, and then sail, float or glide upon them in all voyages undertaken through the heavenly expanse.

This supposition is based in error. For have I not already many times affirmed the great fact, which was most completely confirmed by Swedenborg, that the world of spirit is omnipresent? He records over and again, "Wonderful Things seen in the World of Spirits," which is one thing; but he means, and very truly means, something totally different when he gives "Relations of Things seen and heard in the Spiritual World."

By the latter terms he meant the Divine side of the universe-in three indwelling divisions-the natural, the spiritual, and the celestial or heavenly. Against these three divisions of the Spiritual World, as you will remember, Swedenborg offset | ing, driving-drifting, drifting-onward and inand balanced his three hells, one within the other; the most interior and remote hell being the exact opponent of the most perfect and ineternity I

But

Before leaving this subject, however, there is [tween the earths and the interior universe, is by | summit of experience, which is flooded with inand these are therefore the recognized royal, celestial highways intertwining and connecting spheres and globes, which revolve at incalculable distances from one another. (See "distances," &c., in the Stellar Key.)

'Amid the sad scenes of this rudimental world, and amid the overwhelming hardships of our is to contemplate the wisdom, the loveliness, the grandeur, the uplifting love, the boundless beneficence which exist for us under our very feet, heads ! All mankind are by necessity great trava progressive and endless journey. If we halt by the way, if we attempt to take a brief needed repose in the lengthening shadows of our sunset You will build altars, and erect monuments, and days ; then forthwith the spinning earth, like a set up a tabernacle to endure forever. But as

Nº3 FLOW OF THE MAGNETIC RIVERS INTO SPACE.

steed at his highest speed, runs away with us; | surely as generation follows generation, so sureand very soon he ruthlessly destroys everything | ly will truth crumble your altars, overthrow the we hold in the arms of love as most sacred. Drivward every moment, whether sleeping or waking, whether good or evil, whether obedient or transgressing, whether in the mystic charm of love or enveloped in the blackness of despair-

onward and inward through birth into life, death into life again dly or slowly unrougn Although in the southern hemisphere these differ with Swedenborg when expounding his yet with the certainty of resistless fate-upward system so replete with grandeur and magnifi-"Where the glorious arch is lifting," speeding with the effulgence of liquid gold, which reflects and thus we arrive upon the dimpling margin of the Summer Land-to form new associations, to grow by feeding on new surroundings, to unfold in the warming and illuminating atmosphere of the divine love and wisdom, instructed by the past, thankful for the present, and hopeful for the future which shall be everlasting. And now we may rest. Listen ! Did you say "rest"? What! you, an everlasting pilgrim, rest? You rest? With a combination of elements and with a living battery of attributes which embody the activities of all dynamical principles; which are empowered to outlive and to comprehend more than all the belts of inhabited stars that beam with splendor all over the bending heavens. Impossible! And the reason is this: you take beautifully into yourself the live wine expressed from the experiences of the ures fatigue you; its evils in your fluids harass you; its ambitions in your brain-matter push you out into the most rapid express trains; its drudgeries in your muscles disgust you ; its great labors in your very marrow drive you into the invention of labor saving machines; its rattling and jolting and jarrings outrage your ears, and they force you to study and to evolve the system and the instruments of consoling and healing music; its dredgings and drainings and tunnelings put you out of temper, and they suggest to your reason and hope a world after death, which shall be all beauty and all perfection; and, presently, overcome with the oppressions of an abounding materialism, you hasten gladly to lie down upon the couch of beautiful, restful death. Your friends bend tenderly and weep over your cold body. They draw what they call " consolations," with the old bible buckets, from the same old wells of faith. At such a time they even reach over and encroach upon forbidden ground; yea, even appealing to Spiritualism, but only as it is given to the world in the gentle lines of Whittler:

means of the currental rivers already described; | finite possibilities. You are essentially the same maniyou were before you died away down there on the rudimental earth. All your spiritual looking-glasses reflect the well-known disposition, character, and countenance. The angel spectators about you plainly see you through and through; you are by them weighed in a new balance; and love and justice, not appearances and common physical and social life, what a relief it circumstances, are now and henceforth to be your judges. Whatever you are really worth that is the price the angels will stamp upon you; and then they will point out to you the unbroken and all the way round the earth, and over all our pilgrimages of eternity. And then, moved forward in your own orbit, like the globe itself, by elers and restless; because all our eternal life is the inherent principles of revolution and progression, you enter "into heavenly rest," through the wide open gate of love and wisdom and work You will build altars, and erect monuments, and

CHT OF ATMOSPHER

monuments, and consign all your tabernacles to the ever-shifting sands of time; and thus your religions, your governments, your schools of thought come and go, just as you came and went, and the universe is and will forever be all the better for it.

But we are admonished not to fill our intellect-

Original Essay. THE REASONABLENESS OF MODERN SPIRITUALISM.

NO. 7.

AN ESSAY DELIVERED BEFORE THE BOSTON RADICAL CLUB, MONDAY EVENING, APRIL 9TH, 1877, BY JOHN WETHERBEE.

I have selected this subject for our evening's alk for two reasons : First, because nobody else seems inclined to present it, and seeing as I do its intimate and influential connection with most subjects that are up here for consideration, I feel as though occasionally you should have a front view of it. My second reason I had better not mention now, it will state itself as I proceed.

Henry D. Thoreau, who in many respects was a remarkable man, once said, "Why should I, who am only a pencil-maker, talk with the gods ?" I think I have about the same feeling that inspired those words, and am inclined to say, Why should I, who am only a "man of affairs," talk with the gods? I am aware, my friends, that this is the Radical Club, and not the godhead. I am proposing, however, an elevated and mysterious subject, yet I am living in my major axis, so to speak, a business-life, touching the world quite broadly as well as lovingly, and my timbre rings of matter rather than mind; but still I claim to be thoughtful, industrious and honest. I hardly need say that I am a Spiritualist. I have a habit, perhaps it is an[©]intelligent influence, of hoisting its flag on all occasions, even when I know by so doing my little stock in public estimation falls thereby.

There are so many worthy people who believe in its truth, yet prefer to be uncounted, that I appear generally with an accent on it, "voting early and often." I feel that it deserves the fostering care of respectable recognition. Knowing its basis to be truth, and the truth that the world most needs to-day, as the greater that includes the less, I tremble, sometimes, for fear it might go out of current thought for the want of appreciation, or by mistaking it, as our fathers did its mother, when it knocked at the world's door a century or two ago, and the world said, "Witchcraft, begone !" and it went.

If Modern Spiritualism is true, humanity, whether it believes in it or not, lives, moves and has its being in it as an environment. A poet has expressed what I mean by environment very truthfully and beautifully, so I will quote his words:

"The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dense, A vital breath of prore ethereat air." I wish very much in treating this subject to keep this idea/as a literal fact before you, and al sky with too many clouds of Nature's great shall keep as close as possible to the border land

celestial currental floods are constant, and far more abundant than at the north-pole, yet the southern sky is seldom illuminated by them. One reason of this is their great height; another is, the position of the spectator is seldom favorable. There are, however, as several modern scientists well enough know, certain states of the tropical atmosphere, which will admit of observation: at which times the southern horizon, also the expanse of eastern sky away up to the zenith, is gloriously decorated and overspread with many-colored illuminations. In Australia and in the palm-growing zone the Thhabitants can recall several such displays. In diagram No. 2 (see Banner of Light of April 21st,) the volume of outgoing and incoming elements is correctly represented as being larger in diameter than that of the earth itself. The mild, magnetical radiance of this vast ocean is reflected upon the earth in tropical nights, rendering every object and scene far more than ordinarily beautiful. This immense volume of outflowing elements is inseparable from the Zodiacal Light, with the particles of which river these elements perpetually intermingle at their fringed edges, receiving and imparting heat, light, electricity, magnetism, and dynamic energy.

Let us not, however, in these chapters, repeat what has been written concerning these celestial wonders on pp. 414-16 Gt. Har. Vol. V., and in other works of the series; to which (for a differing flow of considerations) the investigator is referred; but, to make clearer and more explicit one or two points, I now ask attention to the accompanying diagram, No. 3, giving another and more limited representation of the aerial streams .as they operate in the southern hemisphere.

It will be remembered by the studious reader of the volumes referred to, that I have affirmed that there were electrical rivers setting toward earth and toward the various planets in our system from different sections of the spiritual world. By the above-mentioned diagram, which was drawn with stricter reference to relative proportions, your attention is called to the diameters and relations of the central channel of these currents. The arrows at the earth's surface indicate the atoms flowing from every part of the earth to the north pole, V; thence, above in the atmosphere, a, a, streaming southward to the south pole;; from which, frequently like an inverted pyramid, but more resembling the half of a hollow sphere, the magnetic rivers rise and flow out into the planetary spaces. Between these twin-rivers, as you observe, is indicated the returning magnetic stream, c, which conveys constant pulsations to the life of mankind from the great central sun of spirituality and intelligence in the Second Sphere. (See Nat. Div. Rev. Part I., wherein is given a true explanation of the method and source of the author's "impressions" concerning the real realities of things, laws, essences and ideas.)

however widely and absolutely we may theological hypotheses, (by which he was, for so many serious and busy years, psychologized both with the swiftly, softly, sweetly flowing river of day and night,) we yet agree with him when he transparent and glittering beauty, which glows affirms, what common sense and intuition and science concurrently confirm, that, on a principle the stars around and the suns above like a ribof correspondence, just as the soul is within the bon-mirror composed of purest diamonds—still natural or material body, so is there a world of onward we go, floating through scenes more respirits or a spiritual world within the natural or splendent than the hallowed dreamings of angels; material world. In this essential we agree with Swedenborg.

Accordingly, when a man dies to the external world, he very soon becomes alive to the existence and the things of the world internal. Without leaving the chamber of death-which is not an uncommon occurrence with persons of a certain earthly constitution and unaspiring mindthe individual is, or may be, in a position to take immediate note of many "Wonderful Things seen and heard in the World of Spirits." He observes what was before the inside, but which has now become the outside, of every person, object, event, &c. He can discern (or see) exactly what is occurring in the very room wherein "he died "only a very few hours previously. Persons who thus naturally, or by affectional preference, linger near and hover about the "place of their birth" (which is usually called *death*,) are whole history of mankind. Its inwrought pleasfrequently mentally and spiritually disqualified either to receive or impart light and happiness. But they are in the omnipresent "world of spirits," and this is the only point we now desire to impress upon you.

Swedenborg described, under psychological dictation, and by force of the logical requirements of his biblical system of correspondential revealments, the situation of "the world of spirits" as intermediate, or as a sort of hadean neutral territory, between the three eternal heavens on the one hand and the three eternal hells on the other. But accepting the truth that the spiritual is within the natural, as the soul is within the body corporeal, it follows logically and scientifically and truthfully, that whenever and wherever a man dies, then or there he becomes forever an inhabitant of the interior universe; and it as logically and naturally follows that from that time and from that place the death-emancipated man may and does ascend into the air, and either by volition or involuntarily, (for do we not all speed away on the earth both night and day at the fearful rate of sixty-eight thousand miles an hour?) and thus he can and thus he does, sooner or later, enter his appropriate place in the Summer-Land. For there is no space in the fields of infinitude which cannot be traversed by beings whose existence revolves upon that wonderful pivotal power called Will. The fields of earth can be crossed from any point and to any other point; even so the celestial streams can be forded-the aerial oceans navigated; and thus the very rivers of paradise may be made subservient to the eternal unrest of mind.

"With silence only as their benefiction, God's angels come Where, in the shadow of a great affiltion, The soul sits dumb."

And you? They say that you have gone to 'your rest"/ What? With the fire and frenzy of the world stored in your very life, with the experiences of all the hosts of your predecessors mixed with the elements of your affections, and inseparable from your attributes of thought? Do you know who you are? And do you know where you are? You are what the whole past universe of effects have made you. And you have ascend-And yet the orderly method of traveling be-led (having first died) to a more commanding

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cence.

A man's great, self-important and strutting individualism becomes fearfully and wholesomely diminished in the presence of that which is irresistible and eternal and sublime. His strength is displaced with a profound feeling of helplessness; and his experiences and his very existence seem like thistle balls drifting in the unknown winds of destiny. These feelings are spiritually wholesome to you; for such an honest humiliation may augment your growth. So long as you do nothing to merit a loss of your own self-respect, and so long as your self-abnegation is occasioned by your devotion to what you esteem as the best truth, so long you are a safe and a truly growing man. Your feet will ascend upon the golden rounds of a Jacob's ladder, which is daily let down from the Summer-Land : and the gleaming mendows beyond the sunset will blossom for you; and upon your pilgrimage you shall hear the soft footfalls of loving guardians; while your hands shall touch those whose inmost hearts beat faithfully in unison with the truth you love and worship.

[To be Continued.]

Written for the Banner of Light. INVOCATION TO ONE DEPARTED. " Vox Clamantis in Deserto."

BY H. W. PALMER. There are who deem that life to which we cling With such tenacity is like the tone Which trembles for a moment on the string, Then fades forever into the unknown;

That when the body falls in ruin, then The soul or spirit passes like a cloud, And vanishes away as vapor when Death closes round us like an iron shroud.

Could we but know that those we loved so well, Whose absence from our circle we deplore, Still live and have a being, and now dwell In happiness on some celestial shore,

How would our mourning change to rapturous con-What lively faith, what courage it would lend ! How would it calm our grief, and make us strong To bear our trials to the bitter end !

Oh, friend, the memory of whose caress Comes like a strain of music from on high, Oh, best beloved, from this wilderness Of gloomy doubt to thee I send my cry i

If aught of fond remembrance still remains Of those on earth who once to thee were dear If aught of love thy bosom still retains For those who linger in this lower sphere,

Oh, come to us ! a sweet assurance give That hand-in-hand hereafter we shall roam; Tell us that, though we die, we still shall live And love forever in our spirit-home i

Now, inquirers. I have not felt either the cold winds of a wintry storm, nor have I felt that strong heat of which we were told as prepared for the wicked. God's world is like your own, only more fine, more beautiful. Educate yourselves in simplicity of heart and in the utili-ty of knowledge, and when the spirit gives up the body there will be no darkness for you. This is my experience—take it for what it is worth.—Spirit George Dobler.

of spirit for the purpose. Please keep your ear to the undertone of my thought, and sense, if you can, the "footfalls" of the departed.

We read in the Bible that Saul, the defeated and disheartened king, visited a woman of Endor, who had a familiar spirit, and had a sitting with her. After a few preliminaries familiar to Modern Spiritualists, she said to Saul, "I see an old man coming up, and he is covered with a mantle." And Saul perceived from the description that it was Samuel, the prophet, who had died and had been mourned for by all Israel, and he got a communication from him. As the fact is now noted, the details need not be here related. A little later in Jewish history it is written that the Prophet Elisha prayed, and said, "Lord, I pray thee open his eyes, that he may see." "And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha," &c. I do not know as these two incidents are facts; they certainly are either miracles or fictions to all intelligent persons who are not Spiritualists; to the latter they are probable truths, for the same things occur to day, with a trifling qualification. Let me supplement them from my own experience : I had a relative-she is a spirit now-who during the last twenty years of her life could often see spirits; generally they were her near relations, and very often they appeared for an intelligent purpose. I had another relative who could hear the spirits sing, and she would often repeat to us the words of their music. Others could not see the forms the one saw, or hear the music that the other heard. I had reason for believing them to be what they claimed to be, the souls and voices of people who once, like ourselves, were human beings. Both of these persons were of very sound mind, and were educated, sensible people. I think these quotations from Scripture and experience are what they purported to be, and were glimpses of that spirit-world that floats around this world of sense, and which the poet beautifully and trathfully expresses thus :

"The spiritual world Lies all about us, and its avenues Are open 'o the unseen feet of phantoms, That come and go, and we perceive them not, Save by their influence."

I lately went to a woman of "Endor," that had a familiar spirit, and had a sitting. I had good reason for thinking that the late Ralph Huntington, who died several years ago, was in my company,' perhaps "shadowing" me. I therefore wrote his name on a piece of paper, and asked him "if he or anybody else had anything to say to me?" I put the writing in an envelope and passed it to this medium, she of course knowing nothing of its contents, and the envelope was at no time out of my sight; the lady held it in her hand and wrote on a piece of paper the following reply : "John, 'The Reasonableness of Modern Spiritualism ' will be a good form to present the subject to the friends, and I will be there .-- Ralph Huntington." This mes-

was so entirely different from what I expected. I have already said, I feel very sure of the iden- reaule, and says, "I take no interest in grave-Instead of asking for a fish and getting a stone, tity of this spirit, and the communication is re- yards; I have no friends there !" I asked for a stone and got a fish. The suggestion markable for its reasonableness, and may have Poetry and sentiment, as survivals of beauty, appeared to be a good one for an essay, and I had something to do with giving me a subject. find expression often enough, but no literal sighave, as you see, adopted it. I hope I shall not He spoke as follows: disappoint either you or him.

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I have no sort of doubt but he has kept his word, and the old gentleman is with us to night, they all have to be earned. Poor in the one, the in the undress of the spirit, and others also from the land of souls, as it is sometimes called upot because of the subject, but the reasonableness of it, under the circumstances of the contiguity and interpenetration of the two worlds' I hardly believe wake in the immortal state. There is but one a prophet's prayer ever opened a man's spiriteyes; that is the only doubtful part of the Scrip, can be translated into the 'gilt edged' of the turestory, not the invisible surroundings referred to. If some Elisha could pray our eyes open, I kinds are in your market now : the enduring find am inclined to think that most of our knees would few takers, the passing are in active demand. If smite together like Belshazzar's, and probably it I had known ten years ago what I know now, I Leigh Hunt which begin :

2h Hunt which begin: "How sweet: twere, if willout feeble fright, Or gring of the drawlink (heatieves sight, An age came to be, and we could usar To see time issue from the social ar At evening, incar room, and bend on ours "He drive eres, and bring us from his towers News of dear friends, and could real who have never Been dealing of the ask of could real who have never At at we think of that so day see About or hearth ar ges that are to be. They will a friend a wife, who ear of a child a friend a wife, who ear of any inter-A child a friend a wife who ear bigst ings. In unison with ours, friending is four wiggs. Then any information is done are any of one sur-

I think even an inferential idea of our surroundings would color our lives and our objects in life. I know it has mine, and I think the mission of Modern Spiritualism is in part to affect that object. And any statements I may make for illustration of my d-alings with the dead, or rather arisen, will be as much to keep this fact before you as the circumstances themselves. Of course there are reasons for my speaking so confidently of Ralph Huntington. It would be dry reading for me to go at great length. into details, hence I presume some upon your faith in me. Perhaps I had better have my statement of his being here endorsed in a general way with some disinterested testimony. The poet Longfellow is gilt-edged in this circle, as well as everywhere. Will you listen to what he says? It is only poetry, but maybe he is speaking wiser than he knows :

"There are more rulests at table than the hosts Invited. This illuminates hal. Is first with given in streamster, As shent as the pictures on the wall."

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Modern Spiritualism is wide spread, and wider spreading, and as radicals and reformers we have got to utilize it. Its sudden numerical constituency nothing in history has equalled. Thirty years ago it was naught; to-day it counts its milllons. Every country, civilized and semi-civilized, has its manifestations and its adherents. Its literature is extensive and creditable, besides, find- then a dark shadow falls on the world; it is the ing its expression in general literature, illuminating the pages of thought in its whole domain. the belief in immortal life, yet if it was eradicat-Whether true or faise, then, under such circum- ed it would drive most of us to despair. Neverstances it demands attention, both from its fasci- theless, I do not see how anybody can help being nation and its volume.

I will briefly relate an incident that happened lately; it may not have any direct bearing on the Spiritualist, against my wishes, at first, as well subject before us, but it will enable me to introduce a word or two that has.

A few days ago a wealthy man, and the President of a bank, hearing me make a remark to a friend, looked at me with some surprise, and said, "Wetherbee, are you a Spiritualist?" 1 said I was. He remarked in reply, "It is the greatest humbug and delusion I know of." Said I, "I have heard the same thing said of your banking institutions; but I suppose Pope's wellknown lines will apply to many institutions and isms, as well as what he had in his mind when he wrote :

• Vice is a monster of such hideous mien, That to be hated needs 'not to be seen. But seen too off, familiar with its face, We first endure, then pity, then embrace.'.'.

I asked him if he was familiar with the subject, or had investigated it? He said no, and had no time to spend on such nonsense.

of this subject had taught me two things: first,

"Summer-Land securities, like the securities current on Change, do not come by the asking, man may be rich in the other; the former boil no pots, and in the affairs of life are not considered assets. Successful business men often make a poor showing when they close on the mortal and way by which the 'gilt-edged' securities of earth Summer-Land, and that is unselfish uses. Both is better as it is. Do you remember the lines of would have left less money, but I would have Spiritualism. been more affluent now. I did, you know, an unselfish act of considerable magnitude, and worried about it. I was glad before I died that I did ing too much to call this the theory of Modern it. I have learned since I came here that it was the influence of a spirit, and was not born of me, gious world lives in the atmosphere of this but nevertheless it is the best investment I have thought. Is it not possible that humanity is renow in the Summer-Land, and makes me quite

comfortable." I think the world would be better clear through if it could realize what my old friend Ralph realizes now, do n't you?

Do you remember that old epitaph over the grave of a worthy old couple:

"What we saved we lost, What we spent we had, What we gave we have. " . . .

I have thus far led you along without much r# gard to logic or consecutiveness; but perhapsnow I had better concentrate my thought a little more than I have, narrow the stream, at least, even if I do not succeed in deepening it.

When Mr. Huxley, the English scientist, was lecturing in this country a few months since, I was struck with his introductory presentation. Of our cosmogony he said there were three ways. and but three ways of accounting for it : 1st. that things had always been as they are now. 2d, that there was a creation; and 3d, the theory of evolution. This subject comes to me in the same triangular way: 1st, man dies, and that is the end of him-the materialistic theory; 2d, man dies, and is raised from the dead-the resurrection theory : 3d, man never dies, or the real man survives death. We can say, I think, the survival of the fittest, or the theory of evolution. I do not propose to elaborate these divisions into an argument, but simply to recognize them, for the sake of clearness and concentration. "Man dies, and that is the end of him." If so, grave of hope. I think with Buckle, feeble as is a materialist who is not a Modern Spiritualist I was one : experience and facts have made me a as against my constitutional ideas. I thank the

intelligent influences of "The spirit-word that "round this world of sense Floats like an atmosphere."

actly'say with Hamlet, "Thou comest in such a questionable shape I'll speak to thee"; but there was something so reasonable in the way the two spirits quoted as I am of you. the subject first opened to me, that it struck a light in my soul that has never and will never go out.

Let me here relate an incident, one of thou-I never had any other would settle the materialistic theory as far as I am concerned.

of mine, became feeble by age, and after much waiting died; and it so happened that the last far as this goes is it not reasonable, and what word on his lips at the instant of death was Jen you would expect, or even desire? I ask any I said my twenty years' experience and study the fraction of a word which, if finished, one if heaven would be endurable if we were dewould have been Jesus, and probably was; so barred by distance or conditions from knowledge never to say a matter was a delusion, or non- thought we all, as circumstances seemed to war- of, or interest in, the attachments of our earth-[sense, until I knew what I was talking about ; rant it. At the funeral services the minister life? If memory is a faculty of the survived man, spoke of it as a happy and consoling omen. In the must take an interest in the affairs of earth, with a man on a matter in which he had no in- about a week after this old man's death. I had a or at least in the loved ones at home; it cannot formation ; and then to give an upward twist to sitting with a worthy lady "who had a familiar be otherwise. If memory dies with the body, our colloquy, as well as to accent the pity he spirit," that is, a medium. She knew nothing of then we do not survive death. Without a past probably had for me, as a subject of delusion, I my social affairs, or that any of my circle had in our consciousness we would be a new creation, gave him the latest news I had from the other died. She became entranced, and Mr. Bworld, which seemed to have a bearing on his came to me through her, she being unconscious, and said : "John, I never expected this ; it would ableness of this subject, I will give it to you as have been a relief and comfort to me in life may be to-day crude, like a diamond in the if I had understood this subject as you do." I said to him (remembering the incident referred to), "Have you found Jesus?" He said, publicans and sinners. From a want of a unit "No, but I have found George, who has helped of measure between spiritual and temporal life, me so that I could come to you so soon." George or the need of the coming man to translate the B---- was our friend and connection, and has | communications or measure the angle of refracknows you; he has a long, full beard. (How been these dozen years, and is almost a "familiar tion of a straight line between a point in the spirit" to me, and on this occasion it was very natural that he should have been with us. Mr. B., continuing, said, "He (George) appeared main fact is there for all that, and the claim is in sight at my bedside when my spirit was about not only reasonable, but the fact that there leaving my body. I saw and spoke to him be-"He nods his head," said the entranced. I need fore I had lost sight of the earthly scenes around me." "Then," says I, "your last utterance was 'George,' and not 'Jesus,' as was supposed, was this was one of them : "Orthodox ministers and it not ?" "Yes," said he, "and I saw the mistake the Christian religion reasonable, and makes the millionaires are the most lonesome people I meet at the funeral services; but it was just as well; Bible a reasonable book, and any and every arthey all liked it better than if they had known the fact." And so they would. This was not the reading of my mind, for I ent and known what preceded his appearance ; for had never doubted but the last word was intended to have been "Jesus." I am very sure now, from his own testimony and the "reasonableness " of it, that it was the lifting of the veil and the sight of his and my friend George that brought that the whole man dies. If I was a Christian, introduced to you, as suggesting the subject of his name to his receding lips; and so has materialism receded from the domain of my thought. after death, I certainly would be a Spiritualist, spect to his presence, did I not feel that I have It often happens at the closing in of earth-life, for if there are souls, why should they not manas the sands are running low, that it does what clothed in flesh and bones he was a millionaire, Elisha's prayer did for the young man-opens a Modern Spiritualism, I do not see, says he; it man's spirit-eyes before his eyes of sense are

nificance. Gray's elegy still says:

"Each in his narrow cell forever laid. The rude forefathers of the hamlet sleep."

Beautiful is the poetry, but who believes in the idea? Reasonableness' is in the idea now current in Christendom as a graft, and with Socrates and Thoreau and indigenous in Modern Spiritualism. The latter has certainly robbed death of its terrors, and makes it possible for the Rev. Mr. Murray and George MacDonald, the writer, to say that death is but the waking up for the first time in our lives. This is a beautiful thought and uttered by evangelical men, but its genesiais not in their belief, and in its expression you again have the tribute that even Orthodoxy pays to the reasonableness of Modern

The third point: "The real man survives death-'the evolution theory." It would be claim-Spiritualism, for the sensible part of the relifining, becoming sensitive and receptive to the spirit-environment that I have repeatedly referred to, and is beautifully expressed in the lines I quoted which end thus:

Wafts through these earthly mists and vapors dense, A vital breath of more ethereal air."

The human heart has dragged its anchor, drifting rationally into, at least, an indistinct belief of the survival of the soul of man on general principles, more indistinct in some than in others according to their organization, or as they have imbibed the teachings or undertow of Modern Spiritualism.

Modern Spiritualism is the central point under this head, and carries the life of this thought and supplements the vague idea with approximate definiteness. It certainly puts a torch behind the transparency of current religious thought in this and other connections, and illuminates the whole. The volume of Christian thought on the point of the survived spirit is that it is somewhere, may- lucidity. be near, maybe far off, no one knows, no traveler returns, connection not made. Modern Spiritualism supplements this "know-nothingism" with communications, intercourse, influence. If I wish then to show "the reasonableness of Modern Spiritualism "I must simply show the reasonableness of the manifestations or communications.

In the course of these remarks I have given you a few instances of many in my experience of claimed communications. Of course you will say there is the rub, the doubt ; are they mundane or supermundane? the proof is not a matter of argument, but of experience, and I am convinced. Take, for instance, the communications quoted from Thoreau, Huntington, and Mr. B. I am not so sure of the identity of Thoreau, still I think it was he, but of the latter two, Ralph Huntington and Mr. B., I am as sure it was they as I can possibly be of anything, even the persons in this room, for I we none of you, only your husks, and only the image of them, according to for reaching me so effectually. I could not ex- the scientific theory of vision. I merely stop to note this so you may not think me loose in statement when I say I am as sure of the identities of

The several experiences or details given you of departed spirits referred to will show you that they are still human beings; that the thread of their earth-life has not been broken by the sands; the circumstances are interesting, and if change called death; memory runs across the border line of mundane life into their once earthly life or undergraduation ; that the distinguish-Mr. B-, an old, intimate and valued friend ing characteristics of their earth-life inhere in them in their promotion, or awakening, and as not a survival. Modern Spiritualism, then, on this point opens up to us just what we would naturally expect and desire above all things. It rough, needing both the lapidary and an improved setting. It is often found in the company of spirit-world to a point in this, they may not in their volume be of much practical value, but the should be communications is reasonable, and the quality also is reasonable when we remember that spirits are but human beings. The claim is not only reasonable, but it makes gument that questions the genesis of the manifestations of Modern Spiritualism turns Scripture into fiction. A man prominent as an Atheist for the last thirty years, says he does not believe in the spiritual-phenomena because he does not believe in any spirit; he believes that when a man dies, said he, and believed in the existence of a soul ifest? How a Christian can help believing in must be that they are not honest, only respectclosed, and he gets glimpses of the spirit-world able; pretend to believe in a future life, but do not any more than I do. I think this atheistic writer and preacher is right on this point; a Christian man who has not an ear to windward on this subject, is at heart a Materialist. So we have not only Orthodoxy, but even Atheism, paying tribute to the reasonableness of Modern Spiritualism. The thought may naturally arise, that if these communications are from spirits, why are they not more reliable? We might reply, that spirits being but men, why should they be? but that is not the answer. I am sure it requires that conditions be right at both ends of and all along the line of communication, and I am sure the right conditions are the exception. I think, also, that nine-tenths of the world make reliability synony-

sage was rather a surprise, the train of thought ory, but it is substantially as he uttered it. As where you please, if you can find me!" or Tho- virtues. I think there is reliability enough to it is an accented feature or fact in the world's "who have awakened for the first time in their al manifestations." lives," see further ahead than we do here, and are not disposed to feed us with sweetmeats, even if they had the power. Who does not know that hard struggles and obstacles, though undesirable, are of inestimable benefit to the man, while ease, Juxury and "silver spoon" births defertilize him, and though esteemed blessings, are often curses. If spiritual communications opened to you a royal road to purple and fine linen, and fed you sumptuously every day, they would be popular at once, and everybody would be believers in

than such a reliability? I think the story of the

old man who when about to die called his children to his bedside and told them he had buried his treasure in his field, and that they must dig for it, is after the style of many or most spiritual communications, at least on temporal matters; if true, or reliable, only indirectly so. The story reads that those children dug as requested, but errors, but the subject to-night is the "reason-

make more vivid the spiritual environment that in Etna; but as surely as stands Etna with its I have so often referred to, by looking at man inner life, as a geographical fact of the earth, so for a moment as something else than a bundle of stands the Bible with its inner life, or record, as flesh and bones; that we are now spirits, en- a haunted fact in human history, to the eyes of cased, for the time, in matter. I have a short to day a spent volcano, a dried-up crater; but as communication from a spirit, which I will read. I not only value it for its source, for the circumstances which I shall not now speak of endorse its supermundane claim, but I think it very age were gods talking and wrestling with men, lucid on a subject not generally remarkable for

him.

"God is a spirit," said one of the world's teachers, "not located in this mountain, nor even a sort of Homer's Iliad, not exactly a relation of at Jerusalem; but they that worship Him must facts, but distorted ones, but-perhaps as near worship Him in spirit and in truth." The material universe is visible by the persistency of force. Matter atomic being invisible, if force should cease to persist space would be empty; the po-, tency would be there, of course. God, then, is empty space with infinite power or potency; that is thinkable, is it not? That infinite All-in-All which I have imperfectly called space, has willed the universe into existence: God then manifest in matter. The material universe, then, is an extensive spiritual manifestation. . It is nobody's and no angel's privilege to say when or how, or even if this was ever done; that is, had a beginning; it is simply thinkable. It is now wrinkled with age, in principle the same yesterday, to-day and forever. In manifestation or evolution ever new. In one sense without beginning or end, in another sense beginning and ending every moment. God, then, is a spirit ; manifested in matter, He is the Cosmos. Man also is a spirit; manifested in matter, he stands before you. In the order of sequence, God, as a spirit, thinkably ante-dates matter. Man is a spirit, and he antedates his manifestation in matter. Matter exists, then, primarily for spiritual manifestations. We see God only in his manifestation. Man. also, is never seen, only his manifestation.

I would like to supplement this spiritual communication with four lines I once read in the Radical Magazine. They give, in a few words, the whole summing up of God and man. They are these :

"Ged is: without Him man is not. Man is: without him Ged is dead. Each by the other is begot. The Ged sea by the man stream fed."

trying to get man before your mind as

prove their source, but not enough to relieve the literature, considered sacred and holy by a large human mind, or man, from the struggles of life. part of the civilized world, and has a future, I It is possible, also, that those human beings think, as well as a past, as a record of "spiritu-

With the light of Modern Spiritualism illuminating it, the Bible shows up, from Genesis to Revelations, as a "haunted" book in human history. In its associations and its contents sainted and unsainted shadows flit in and out and about it; poetry and religion, aided by the superstitious nature of man, give them fantastic shapes, and weird and sacred associations which the light and knowledge of to-day have made invisible, like the stars which shine only by night. Modern Spiritualism comes not to destroy these them ; can you conceive of a greater misfortune associations, but to fulfill; not to say "Fiction" to the Bible, but to give it a new setting in truth.

The world of mind is as full of thin places as is this geographical world; the hidden forces of both are very near manifestation always, and now and then find expression. The disturbances of Mount Ætna, making it the workshop of gods and Titans where thunderbolts were forged for Joye, are still a fact, though geological science. did not find the buried gold, but health, wealth and the advance of knowledge have changed and manhood were born of the effort. The chil- the idea in causation : Research has not dissidren were unquestionably disappointed, and con- pated the fact of submundane or inner disturbsidered the old man's communication unrelia- ances or the contiguity of pent-up forces, ready ble; but was it? I could give you a volume of , when conditions are right, for expression; it has "buried treasures," so to speak, in the logic of exorcised the delific personalities and cycloplan my experience; the effort was the nugget, and one-eyed monsters, but the fact of ground swells short results were permanent gain. I am to-day of molten matter and expanding fluids are as enjoying the luxury of what at the time were vivid and as manifest as of old, when Homer sung and Ulysses wandered. So the Bible, fabuableness," not John Wetherbee, so we will leave lous under the searching eyes of science, its Jehovah, and lords, and gods, no longer forge thun-I think I can make my argument stronger, and derbolts in Sinai any more than the myths of old of one so of the other, put your ear to it you shall still hear the rumblings of that book in its spiritual manifestations, which in an ignorant writing laws on tablets, giving superhuman power to men, distance lending not only enchantment but glory to the view. The Bible, then, is truth as even wise men could give of the mysterious facts or manifestations that they intended to chronicle.

In the eclipse of faith which within the last century has cast its shadow on the human heart, Coleridge, borrowing beautiful words to express a common thought, savs:

Where are now the fabled beings that once people

earth. That had their haunts in dale, or play mountain, Or forest, by slow stream or rebbly spring. Or chasms, or wat'ry depths? all, all have vanished, They tive no longer in the faith of reason. But still the heart doth need a language ! Oh ; never rudely will I blame his faith. In the might of stars and angels This visible nature and this common world Is all too narrow."

Modern Spiritualism repeoples space with entities; does not call to life the deities on Olympus or Sinai, nor the fabled beings that humanity in its infancy scattered through the valleys and the groves, the mountains, woods and air, but introduces us to a world connected with and permeating, surrounding and influencing this, and showing to us that the age of fable may not have been wholly fiction; that prophets, poets, seers and sensitives, have always sensed this spiritual environment, and in old times translated it into fanciful shapes, but it now puts on rationality as Modern Spiritualism opens up the subject.

The Rev. Nehemiah Adams says the curtain between the two worlds is growing thinner. He has no warrant for saying that evangelically. He and humanity are getting thinner; his curtain of flesh between the spirit-world and this is thinner, and he translates a death-bed fact as I have into a spiritual manifestation, and others do the same. The thin places of which I spoke in the world of mind are more abounding once the case, though the true poets always feel them, and in their fine frenzy feel influences they cannot define, and so sing still-

and second, never to waste my time arguing case, and for the purpose of showing the reasonwell as to him.

Having a friend who had a "familiar, spirit," I visited her on a late occasion. She became entranced. I know she was unconscious, and did not know a word she said. The "familiar spirit" controlling her said, "An oldish man is here ; he much this sounds like the interview Saul had with Samuel near three thousand years ago.

'One touch of Nature makes the world akin.') He gives his name as Thoreau," spelling it. Said I, "Is it he of Concord and Walden Pond?" not continue this in detail, but say this spirit made a number of bright, quaint remarks, and with in the Summer-Land."

To see the reasonableness as well as the aptness of this remark you should have been presthe sake of the illustration I will briefly relate it. The spirit who preceded Thoreau at this sitting, and very likely suggested the remark, was the late Ralph Huntington, who has already been this essay. I should lower my voice out of rehis approval for quoting him. When he was penurious and cold." He once did an act that astonished me, and would you, if you had known him and the circumstances. He used to speak of that surrounds this and us always, whether our it afterwards as an act that he was proud of, but always said he must have been insane to have done it; he said something made him do it, it was not himself; he was disturbed when he thought what he had done, but as I have said, afterwards he was proud of it and liked to speak of the "awakening angel," "the last trumpet," of it, perhaps because he was in the end no poorer for it. Now since his death, or rather resur- tion of the body, like the creation of the world rection, he has several times come to me through | out of nothing, though it be the literature of redifferent mediums, and refers to the fact and his vealed religion, is not to-day its thought, and we view of it since he became a spirit. He is disin- know it cannot be true. The consolation to day clined to be thanked or flattered; seems to be | in the house of mourning is in the separation of thankful to me; says the "setting me up in busi- the body from the man. I think it is the tribute ness." as he calls it, was not his act; that he was that Orthodoxy almost unconsciously pays to influenced by a spirit to do it, and he says when, heresy, or the modern spiritual idea. he referred to it, " you knew it was not my act," to, when this woman was entranced, he gave me

eyes are open or shut. Man dies, and is raised from the dead-the resurrection theory. This, in a literal sense, seems to have died out of good society, figuratively speaking. Poetry and epitaphs still sing and "the resurrection day"; but the resurrec-"Old Mortality," in retouching the obliterated epithis communication ; I wrote it down from mem- | and has grown Socratic, and says, "Bury me | and precious stones are a compensation for short ' will make a connection with the Bible, because

permanent rather than a passing institution. Clothed in flesh he stands before us. We do not see him any more than we see God. Probably we never will. In one sense we do not see his manifestation in form, nor can we touch him. Touch and sight are modes of sensing. His image is painted on our retina by the laws or vibrations of light, and by some process it gets translated into consciousness. There seems to be a discrete separation everywhere between the world of matter and the world of spirit.

We can travel across the boundary line of mineral into vegetable life, and from vegetable to animal, and from animal to man. and hardly find a break; but back of the mineral is a spirit. and the same of the vegetable. We call it force in both ; it has intelligence, if not consciousness, for it can count exactly and make no mistakes, knows its likings as well as a fish knows bait but who can span the separation between matter and the spirit controlling matter, whether we deal with the universe as the manifestation of God, or the human body as the manifestation of man?

I have aimed in my reading to impress you (let me express my thought in the words of Pascal,) that-

"Man is but a reed, the weakest in Nature, but he is a thinking reed. Were the universe to crush him, man would still be greater than that which kills him, because he knows that he dies. and the universe knows it not. Our whole dig-nity consists, then, in thought."

I have tried to accent the point that the inhabitants of the spirit-world are factors in the movements and activities of this world, and, while doing it, I have kept, or tried to keep your thought on the invisible but real contiguity of the spiritual world. Of course I am not trying to convert any of you; but, admitting the fact of conscious existence after death, as an abstract idea, as common to Christendom, is it not reasonable that the existence should be near and, in an exalted manner, interested? and is it not reasonable that there should be manifestations of that nearness, and unreasonable if otherwise? Can you avoid connecting the legendary lore of the world's superstitions history with this contiguity and influence? Clay on the blind man's eyes, by a master-hand, made men look like trees walking, but the unmistakability of the fact of light was opened to that blind man then, and 'questionable shapes," in connection with this subject, will in due time adjust themselves to intelligent perception.

With Lucretia Mott I say, "Truth before scripture, and before anything else." The test of inspiration is intrinsic, no matter in what book found, and a text from Shakspeare, for instance, like this, "The quality of mercy is not strained; mous with material success. I am sure, also, that it falleth like the gentle dew of heaven upon and he is right. On the special occasion referred taphs of the past, leaves "She sleeps well," the invisible world does not consider gold sixteen the place beneath," &c., is as heavenly in its to when this woman was entranced, he gave me "Here lies," "Hic jacet mater," and the like, times as valuable as silver, or that gold, silver source as if in the Bible. But, in closing, I the invisible world does not consider gold sixteen the place beneath," &c., is as heavenly in its

Yonder they move: from yonder visible sky Shoot influences down, and even at this day 'Tt is Jupi er who brings where 'er is great. And Venus who brings everything that 's fair.''

But Modern Spiritualism with its "reasonableness" turns poetry and fable into prose, and instead of Jupiter and Venus, and the more commanding "Thus saith the Lord" of Holy Writ," finds the loved and the departed, the dead which after all are alive, the lost which are found, in a word, this contiguity of the spirit-world, sufficient to account for the traditional mythical lore, both sacred and profane, sufficient to account for and rationalize the ominous and occult in the affairs of life, the tutelary spirits and white ladies of tradition, the mysterious promptings of our souls, and the still small voices of intuition that are almost intelligent.

I have not attempted to prove the truth of Modern Spiritualism, knowing it to be true. I have tried to make it appear reasonable, as suggested by my once earthly, but now spiritfriend, Ralph Huntington. Hoping what 1 have read has been satisfactory to him and other spirits present, "as silent as the pictures on the wall," and thanking you for your patience in listening to me, I will close, just adding by way of finish a few lines from Mrs. Stowe, which Robert Dale Owen liked well enough to read as part of the funeral services of his late wife, after her passage to "the other and contiguous world":

"It lies around us like a cloud, The world we do not see; Yet the sweet closing of an eye May bring us there to be, "Its genile breezes fan our cheek Amid our worldly cares: Its gentle volces whisper love, And mingle with our prayers. "Sweet hearts around us throb and beat, Sweet belping hands are stirred, And papitates the veil between With breathings almost heard."

EMPLOYMENT FOR WOMEN. - The following ard refers to a branch of the work of that truly liberal institution, the Young Men's Christian Union, which has, in the past been very successful, accomplishing much for many applicants for position, and also greatly appreciated by many ladies, gentlemen and business firms who have wished to secure the services of such as this Bureau most promptly and carefully supplies:

reau most promptly and carefully supplies : BUREAU OF REFERENCE. BOSTON YOUNG MEN'S CHRISTIAN UMON, No. 18 Boylston street. Ladies' Committee. Members of this Committee are in attendance at their room every day, from 11 to 12 A. M., where they are giad to receive applications from persons desiring to employ women as housekeepers, nurses, companions, readers, copylist, private teachers, stilled semstresses, bookheep-ers, etc. They hope thereby to be of service to employers, and to camabide Aud deserving persons needing occupation. Communications may be addressed, Bureau of Belerence, B. Y. M. C. Union, 18 Boylston street.

"Mrs. Parr of this village, " says a Wisconsin exchange has had no less than seventy attacks of illness during ber lifetime, and still lives." She must be one of the "Brave Women of Seventy-Sicks."

"I wish I was a pudding, mamma," " Why ?" atBe cause I should have lots of sugar put into me."

BANNER \mathbf{OF} LIGHT.

turn from Japan, on his way to Virginia City,

Children's Department.

Written for the Banner of Light. TO MY ANGEL MOTHER.

BY LUCY E. NEWTON.

Darling mother, are you here While I speak your name so dear? Are you standing by my side, -Oh, so near, my steps to guide?

Do you hover o'er my bed? Do you soothe my aching head? Wrap your mantle, snowy white, Round me, in the still, dark night?

Are you with me when, in grief, I know none to give relief? Do you whisper in my ear, "Cheer up, child, your mother's near "?

"Yes," methinks I hear you say, "I am with you, night and day, When you wake and when you sleep, My dear loving watch to keep.

"I am with you, child of earth, When in sorrow or in mirth; So be happy, come what will,

For your mother's with you still."

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SONGS OF SPRING.

I think that the birds were the very first poets. Certainly the sweetest poetry is like their sing-ing-free and fresh and natural-the singer's soul pouring itself out in delight and rapture

that nothing can repress. Never does the unanswerable question, "What is poetry?" seem so foolish as it does in spring, when the air is laden with it—when it floats upon the clouds, sifts through sunbeams and rain-drops, and rises as incense from opening bud and bursting leaf and springing grass, and even from the brown earth itself.

The brown earth itself. Poetry? Why, you are living and breathing in it, and you can no more define it than you can define your own life. The beautiful smile of Nature is like the smile of a mother upon her child. How it gladdens the little one, who would be no wiser or happier for hearing a definition of its gladness, if there was one to be given. In the presence of the dear mother, Nature, we are all little children, happy in her beauty, and bless-ed with her blessedness, we know not how or why.

We all have learned to welcome March, in the old rhyme which must have made itself, since nobody appears to know just where it came from: "March winds and April showers Bring forth May flowers,"

Wordsworth has a little poem about March, of which some lines run thus :

"The small birds twitter, The lake doth giltter, The green field sleeps in the sun; Their heads nover raising. There are fory feeding like one."

That is March as it is in England, where the fields are green earlier than is usual with us.

How is it possible that out of the frozen brown earth even the smallest blossom should rise like a star, or bring up its little cup of perfume? How marvelous that the coloriess and shapeless clods beneath our feet should be transformed into flowers by the magical touch of spring! No tale of enchantment was ever half so strange as that

or enchantment was ever hair so strange as that which we read in the unfolding leaves of every returning May. There is only one thing more marvelous than this new creation which we behold around us, and that is ourselves, who are so made that we can enter into it all. You, little child, whoever you are, looking out into the most glorious land-arous can sing for worself this song

you are, looking out into the most glorious land-scape, can sing for yourself this song:
"Great, wide, beautiful world, With the wonderful ward round you curled, And the wonderful grass upon your breast-World, you are beautifully drest!
"The wonderful air is over me, And the wonderful wind is shaking the tree; It walks on the water, and whiris the mills, And taks to itself on the tops of the hills, And taks to itself on the tops of the hills, And taks to itself on the tops of the hills, And taks to itself on the tops of the hills, And takes to itself on the tops of the hills, And takes to itself on the tops of the hills, And takes to itself on the tops of the hills, And the weat-fields that nod, and the rivers that flow ? With the wheat-fields that nod, and the rivers that flow ? With the angardons, and cliffs, and isles? And people upon you, for thousands of miles ?
"A hi you are so great, and I am so small, I tremble to think of you. World, at all. And yet, when I said my prayers to-day, A whisper inside of me seemed to say: You can love and think, and the Earth cannot!''' It must be that the flowers are glad to come up It must be that the flowers are glad to come up out of their underground cells,

"Where they together, All the hard weather, ad to the world, keep house

Banner Correspondence. New York.

BUFFALO .- Edward John Robbins, in the course of a letter written some time since, says that the promised manifestation of a materialized form

walking out in the garden (through the mediumwalking out in the garden (through the medium-istic powers and presence of Mrs. Blandy,) was ac-complished last summer: "On one of the bright-est moonlight nights of the season, at 10 o'clock F. M., our spirit lady friend 'Aima,' walked arm-and arm with Mr. E. L. Chamberlayne to the end of the lot, a distance of at least a hundred and fifty feet from Mrs. Blandy, (the medium,) and returned, stood chatting with us, a little company of six, gracefully saluting us, wearing a white silk dress with long train, and holding up her foot to show us that she had on the shoes she had borrowed of Miss Flavia Colle, she having stated that the conditions would not allow her to materialize shoes suitable for the occasion. The same lady has successfully experimented

The same lady has successfully experimented with paraffine, and has given us two molds of an exquisitely formed hand." "I should like to say a kind and earnest word or two to Spiritualists generally, and the very foremost of all I would say is, *Stand by your me-diums!* do not go over to the enemy at the first appearance of fraud. When manifestations con-sisted only of raps and tips, the movement was in its infancy, but now that materialization stands at the head of physical phenomena the whole as-pect of things is changed; rough and malignant pect of things is changed; rough and malignant opposition to a medium in those incipient phases of control was not greatly detrimental to that me-dium's health and life, but in materialization the case is entirely different." He refers to the seri-ous consequences which followed the outrageous "We as Spiritualists cannot afford to lose the services of such a medium, and only for the grat-Those Rochester exposers (?) went with no hon-est purpose of investigation; if they had, they would have put her under strict test conditions. Would have put her under strict test conditions. But no; that would not have suited their pur-pose; they knew well enough that if they had secured her, and a form had appeared outside the cabinet, their intention would have been frus-trated. And here let me warn mediums, never appear before skeptics except under strict test con-ditions

ditions. "All hail to that noble man, Thomas R. Hazard, for his defence of our persecuted mediums ! There are enough ladies and gentlemen to occupy all the time our mediums can give, without having their invaluable powers wasted on people who have de-termined beforehand that the whole thing is a humbug, and whose only desire is to make it appear so. Let the turbulent element who prowl around the spiritual fold in order to break it up, be ex cluded, and let those in only who are receptive enough to at least conduct themselves without violence. Brains are to a certain extent like the soil: some are suitable to the growth of one thing, some another, and it is labor lost to try to plant a spiritual idea in a thoroughly materialistic head, A spiritual idea in a thoroughly materialistic head, the possessor of which does not know that there are a great many conditions of matter, and that his poor little five senses are only adjusted for the cognizance of some of the grosser portions of it. In this low condition of life we wear our mortal dress; as the diver does beneath the water, to enable us to accommodate ourselves to this earth-uy state and live that diver we put it off as soon ly state, and like that diver we put it off as soon as we ascend to our normal condition, which is he we ascend to our bornat condition, which is the spiritual state. My last word is, Stand by our Mediums; give them every chance; remember the most experienced in the spiritual ranks know but little of the wonders awaiting the world's at-tention, and which can never be revealed unless we foster and cherish the avenues through which only it can come to man." only it can come to man."

Michigan.

NORTHVILLE.-Capt. H. H. Brown writes : 'You publish those beautiful lines, 'There is no Death,' in the Banner of the 17th of April, no Death, in the Banner of the 17th of April, saying they had been credited to Bulwer, &c. Now, 'Honor to whom honor is due,' and our beautiful West gave that inspiration. While in Dubuque, Ia., in July, '75, Mr. J. L. McCreary, city editor of the Dubuque Times, gave me abun-dant proof that he was the author. A mong oth-ors he observed was the farmer a son of the late ers, he showed me a letter from a son of the late Lord Bulwer, denying the authorship for his father. Mr. McC. is in reality a Spiritualist, and athough not so understood, nor comprehended by himself, is a rare inspirational medium. This poem was written while on a sick bed, and all his poems are either written thus, or while he is in a state of ecstasy described by him as painful. As this poem is among the finest our West has produced, please let your readers know who wrote it

wrote it.

Nevada. I also read the message of George S. Sorren, in the Banner of March 31st. I knew Sorren, in the Banner of March 31st. I knew him at the same time and place, (the city of Marysville, Cal.) where I first became acquaint-ed with DeLong. George S. Sorren has lived many years in San Francisco, and passed away from here. He was, as he says in his message, a native of Boston. I am happy to testify to the return of these friends and the truthfulness of their messages. their messages.'

Illínois.

SPRINGFIELD.-J.A. writes : "I am a searcher after truth, and a short time since commenced investigating the spiritual phenomena. I subscribed for the Banner, and am most interested in perusing its contents, especially the 'Message Department.' I hope Spiritualism is true; if it is you are engaged in a noble work."

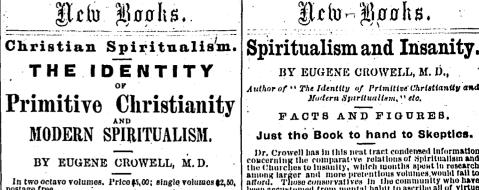
"An Attempted Abduction!"

Those who will not believe the utter helpless ness in which a really sane person finds him (or her) self enveloped when accused of insanity, will do well to read the following paragraph, where a respectable lady on a public conveyance and under the presumed ægis of the common law, barely escaped robbery and outrage-perhaps ending with murder-at the hands of a pack of unprincipled parties, who seized her under the plea that she was an escaped "crazy woman." It will be noticed that she was at once deprived, by this charge, of all assistance, either on the part of the railroad officials or the ladies and gentlemen (heaven save the mark!) who were her fellow passengers. Her case outlines a danger to which any sane person (male or female) is exposed under the present state of public sentiment, which confessedly allows such a wide margin for tyrannical action on the part of the regular medical fraternity, that even the thieves and murderers in community are now availing themselves of it as a shield under which to ply their hideous trade

"Mrs. Florence Watson, a young and richly-dressed Ohio lady, took the cars at Chicago re-cently for Iowa City, where she intended to visit her husband's relatives. A man took the oppo-site seat and looked at her intently. After a while he left the seat and another man took his place, and subsequently four men sat there in turn, each watching her closely. It was now dusk. The six men, after holding a consulta-tion with the conductor, entered the car together and anounced that the was a creat was a power and and announced that she was a crazy woman and the wife of one of them; hence the pas-engers would understand why she had been watched by them. In vain did she protest that it was a lie. Nobody believed her. At Rock Island her captors endeavored to put her off the train, saying that she must change cars for lowa City, but she clung desperately to the seat. The passengers shrank nervously from her, and she was completely in the power of six desperadoes. As the train drew near Durant she recognized her brother-in-law upon the platform. He was waiting to meet her, in accordance with a despatch which she had sent from Chicago. She should to him, but her cap-tors gagged her, and in a moment the train was in-motion. At Wilton, where she had to change cars, she attempted to escape, but was surround-ed by her persecutors and forced to take refuge and announced that she was a crazy woman and ed by her persecutors and forced to take refuge in a baggage car, after she had sprained her ankle. At lowa City she made a frantic appeal to the conductor to take her to the leading hotel, where the landlord's wife would vouch for her sanity. The conductor assented, and the unhap-py woman was identified and rescued. The strain had been too great; she fainted."

The British secular press speaks in commendatory terms of Mr. J. J. Morse's trancelectures wherever he travels. This is surely a sign that bigotry is not quite as active there as in the past. We give below a few specimens :

in the past. We give below a few specimens: "For nearly an hour and a half the orationist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fluess of language and figure, upon this abstrues subject: 'Hu-manity, its Nature and its Needs'-which no half dozen orators could hope to equal in their normal condition, without the most laborious preparation before hand, and the gratest coolness during delivery. He never paused, except when a pause was necessary for rhetorical effect.'' -South Wales Press. "Every word was listened to with breathloss attentiof, and every eye riveted on the speaker, who for an hoar and a half poured out a flood of elequence without stopping or hesitating for a single moment.''-Elemingham Datty Math.



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CONTENTS OF VOL. I.	
1.—Spiritual Gifts.	
11Inspiration and Medlumship.	
IIIFaith.	
1VGift of Healing.	
VWorking of Miracles.	
VIPhysical Manifestations.	
VII.—Prophecy.	1.1
VIIIDiscerning of Spirits.	
1XApparitions,	
X,-Divers kinds of Tongues.	
XI Try the Spirits,	
X11Conditions must be regarded,	
X111The use of humble means.	
XIVAngels were once mortals.	
XVSpirits in Prison.	
XVIPossession and Obsession.	
VII.—Witcheraft and Sorcery. VIII.—Hebrew Prophets and Mediums.	
XIX Natural and Spiritual Hody.	
XXMaterialization of Spirit forms.	
XX1.—Table-Rappings and Tippings.	
XIIDispleasure of the Priests, Pharisee	
durant durant	រចុសដ

CONTENTS OF VOL. II.

CONTENTS OF VOL. 11. -Spirit Writing, -Levitation and Conveyance by Spirit-Pewer. -Insensibility to Fire. -Chairwance and Somnambullsm. -Clairandlence. -Dreams and Visions. -Trance and Ecstasy. -Holy Ghost. -Horsies and Contentions. -Prove.

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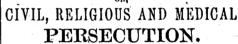
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GENERAL VIEWS AND OPINIONS OF THE

AMERICAN SPIRITUALISTS,

MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON

The Problem of Organization.

BY S. B. BRITTAN, M. D.

as good George Herbert says, and look into human faces again.

- Another writer puts it in this pretty way: nother writer puts it in this pretty way
 "In the snowing and the blowing, In the cruel sleet,
 Little flowers begin their growing Far beneath our feet.
 Borliy taps the Bpring, and cheerly—
 Darling are you here?"
 "Till they answer, 'We are nearly, Nearly ready, dear.'
 "Where is Winter, with his snowing? Toll us, Spring,' they say.
 Then she answera, 'He is going, Going on his way.
 Poor old Winter does not love you, But his time is past; Soon my birds shall sing above you— Het you free at last.'"
 you remember how

And you remember how

"Daffy-down-dilly had heard underground The sweet, rustling sound Of the streams as they burst of their white winter chains-of the whistling spring winds and the pattering rains;" and how, knowing that she was wished for and waited for and needed,

waited for and needed, "Daffy-down-dilly came out in the cold, Through the brown mold. Although the March breezes blew keen on her face, Although the white snow lay in many a place;" and the rest of Daffy-down-dilly's wise sayings and doings, all which are worthy to be heeded. As one after another of the wild flowers comes back to greet us, peeping out of the grass or reaching toward us from shrub or spray, we feel as we do when dear old friends return to us after long absence.—Lucy Larcom, in St. Nicholas.

Afraid of the Devil.

A painful scene appears, by the account given of it in the Stirling Journal, to have occurred on a recent Sunday, in a church near Gartmore, in that county. The minister, who is in the habit of warning his congregation on special occa-sions against the machinations of the evil one, was delivaring a discourse on his force it to heme sions against the machinations of the evil one, was delivering a discourse on his favorite theme, when suddenly a large window blind and roller behind the pulpit lost its hold, falling right over the preacher, and completely concealing him for a time from his flock. In its descent the roller smashed a number of window panes, and the clatter of the falling plass added panic to the already terrified condition of the enshrouded preacher. Ignorant of the cause of the cudden preacher. Ignorant of the cause of the sudden darkness and horrible noise, he thought he might have exceeded the bounds of discretion in his denunciations of the devil, who had thereupon ar-rived hastily in person bent on retailation. A frightful shriek of "I am gone!" echoed through the church, and the maddened preacher with one bound cleared the pulpit, nor ever stopped until he reached the extreme corner of the edifice. It may be well imagined that the suddenness of this alarming incident and its dramatic nature exerclsed a most powerful effect on the nerves of all who witnessed it. Fortunately there was no general panic, or the consequences might have been serious; but the story should be a lesson to those ministers who touch upon the delicate ques-tion of the personality of the devil to retain their self-possession under any circumstances, and not to leave the pulpit unless absolutely ejected from it by force;—Pail Mail Gazette.

"Letme see," says the nurse of a sick man, "the doc-tor said one teaspoorfal every ten minutes; that makes six every hour, say seventy-two during the night. I shall give him seventy-two spoorfuls rightsway, and have a chance to get a little sleep myself."- Harvard Lampoon.

Who wrote the most - Dickens, Warren, or Bulwer!

Warren wrote " Now and Then," Bulwer wrote "Night and Morning, " Dickens wrote "All the Year Bound."

A bit of bigotry prevailed in the Michigan Legislature last winter. Mr. McCracken, a prominent Spiritualist, has written a work entitled, 'Michigan in the Centennial," and one of the "Michigan in the Centennial," and one of the arguments used to defeat an appropriation to fur-nish copies for the State Library and to exchange similar works for the library, was the fact that the author was a Spiritualist, and extracts from Mr. McC.'s previous works on liberal topics were read, and doubtless materially affected the re-sult. 'How long, oh Lord, how long !'"

Massachusetts.

ORANGE .- Dr. W. L. Jack writes : "One and

all unite with earnest desires and best wishes for the Banner's further extension over the country

and in other lands. I find it the paper of the people here in this community. Spiritualism is not dead, judging from the friends who have called upon me here, and from what I have learned from other sources. Mr. Wales B. Eddy, wife and brothers, are true souls, whose hearts are ever engaged in the good cause."

SOUTH EASTON .- N. W. Perry writes : "1 have been a subscriber for the Banner for seventeen years, and see, no reason now to withhold patronage from so worthy a paper, and which is ably edited and managed. Do-not be discouraged. You are doing for humanity a good work, which will extend into the far distant future."

SAN JOSE.-A correspondent forwards us the following abstract (from the columns of the Mercury) of a lecture recently delivered there by Hon. Warren Chase, on "The Scientific Evidences of Immortality":

California.

"The speaker showed how narrow was the limit of things of which the senses took cogni-zance, as compared with the infinity that lies beyond the reach of the senses. It was the duty of science to trace the phenomena of nature to their science to trace the phenomena of nature to their causes, and in doing so it was generally demon-strated that long established theories were found to be wrong. The theory of creation, of the rainbow, of the earthquake, of lightning and thunder, and of many other things, had been dis-proved of science. There was no waste land in the universe. It was possible, and indeed prob-ble the the lightness theorem able, that the limitless expanse of space teemed with life in some form. The evolution of the water-lily from the ooze and slime of the stag-nant pool was no more mysterious than the un-foldment of a spiritual body from the mortal which shall possess all the faculties of this in a higher degree—no more mysterious than the evo-lution of the physical body, with its wonderful structure of bone, nerve, muscle and brain, from the minute cell. The phenomenon of an intelli-gent something—fallible like the intelligence of yent something—lattice the the intelligence of mortals—existing outside and independent of the mortal, is intervoven in the history of all ages and nations, from the oracles of Delphos down to the present day. Wherever science had attempt-ed to investigate these phenomena, the existence of beings that once existed as humans, possess-ing organizations implable to the physical ing organizations, impalpable to the physical senses, had been demonstrated."

SAN FRANCISCO.-Mrs. Dr. E. Smith writes to corroborate spirit-messages as follows: "The

message contained in the Banner of March 24th, from Charles E. DeLong, is correct. I knew him several years ago, and saw him after his re-

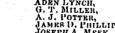
and every eye riveted on the speaker, who for an hoft and a half poired out a flood of eloquence without storpfing or hesitating for a single moment."-*Elimingham Daily Mail.* "Mr. Morse is what is called a speaking medium, of no mean order, for he kept crowded audiences intently listen-ing each evening for above an hour and a half to his cer-tainiy most powerful and accouplished addresses."-Dar-tington and Richmond Herald. "He fMr. Morse) dealt with the various theories set up against spiritualism, and sometimes he stated his argu-ment so well, and became so eloquent as to provoke rounds of applause from the audience.". As the lecture pro-ceeded these demonstrations on the part of the avdience became more frequent and prolonged."-Glasgoto Herald. "His command of language whilts tilustrating many of hesp ontard surpassed."-*The Auckland Chronole.* "Ho speake with fluency, appropriateness and correct-ness, and with the subject well in hand, and dealing with the various points as hey occur with clearness and perspi-cuity."-Brighton Daily Netos. "'Mr. Morse then proceeded to deliver his oration, which, whether huspired or not, was earnest, eloquent and incisive."-*Shields Gazette and Daily Telegraph.* "Whout following. Mr. Morse in detail, we must ack knowledge that his address was from beginning to end as consecutive and well-arranged as a prize easys, and unin-peachable as a literary composition, "- *Wigna Examiner*. "The address occupied an hour and half in deliver, ye the speaker never faitered in the least, and at times his eloquence was of a marked and brilliant character."-*Nottingham Journal.*

State Organization of Spiritualists and Liberai-

Sinte Organization of Spiritualisis and Liberal-isis in Arkansas. The Spiritualists and Liberalists of the State of Arkan-sas met in convention on the 31st of March, 1877, at 11 o'clock A. M. On motion of Dr. J. A. Meek, of Jonesboro', Bro. John B. Wilson was called to the chair, and Bro. Gldeon T. Miller was invited to act as Secretary of the meeting. On motion of Dr. Meek, a committee of five were ap-poluted by the President to frame a constitution and draft a cade of by-laws for the government of the society, and said committee were instructed to be ready to make their report by 3 o'clock P. M. Thereupon the Convention adjourned. At 3 o'clock P. M. the Convention met promptly, and the Committee on Constitution and By-Laws submitted the subjoint's:

suitioned: We, the Committee appointed to draft a Constitution and By-Laws for the Spiritualists and Liberalists of the State of Arkansas, beg leave to submit the following re-

State of Teunessee. State of



A. J. POTTRR, JAMER D. PHILLIPS, JOERPH A. MERK. On motion, the report of the Committee was adopted

On motion, the report of the Committee was adopted unanimously. On motion, the Convention then proceeded to the elec-tion of officers, and Jos. A. Meek, of Joinshoro, was elected President; J. R. Righter, of Helena, Vice Presi-dent; C. W. Cavender, of Creighead County, Secretary; Aden L. nch, Treasurer; Jesse Turner, Van Buren, J. L. Greer, Woodruff, J. O. Bagby, Helena, Feter Anderson, Craighead. James N. Austell, Wittsburg, and Briton Roleson, Witt-burg, Trustees. The President and Vice-Presi tent wore appointed Dele-gates to the National Convention of Spiritualists, which is to meet. In 1877. Alternatives, Jesse Turner, Aden Lynch. *Reeoloced*, By the Arkanass State Convention of Spiritualists and Liberalists, that we hereby appoint Aden Lynch State Lecturer; that he travel over the State and form societies auxiliary to this organization, and that be take up collections wherever he goes to defray his *Reeolecd*, Rithe Spiritual Magazine, Banner of Light, Religio-Philosophical Journal, and other spiritual papers, be requested to publish the proceedings of this meeting.

Passed to Spirit-Life:

From Roxbury, Vt., March 21st, Susan Allen, wife of Jehial Allen, aged 66 years.

Jehiai Allen, aged 66 years. For many years they have borne life's blessings and its sorrows together, and now the blow fails heavily upon the one left upon this side of life. Our beautiful spiritual Phi-losoph sustains him, and he is assured that, though he has gone to the other life before him, she will not forsake bim in spirit, and that by-and-byshe will meet her in that bright world where pain and death are known no more. The services of the writer were required at the funeral. ABBIE W. TANNER.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

Two Days' Meeting.

The Spiritualists will hold a two days' meeting at Har-din City, Hardin Co., Iowa. on the 19th and 20th of May. The friends are cordially invited to attend and bring pro-visions and blankets. The meeting will be conducted by U. H. Godfrey, and others.

Act No. 46, entitled, "An Act to Regulat the Practice of Medicine and Surgery in the State of Massachusetts."

in the Ninte of Massachusetts." The readers of the Banner are aware that for some years past the Regular Faculty M. D.s have been making extra exertions to obtain a monopoly of the healing art in vari-ous States in the Union. In several they have been successful, and their acts un-der the laws which they have of intered have been such as to make the friends of justice in those States feel ashamed of their citizenship: but in Massachusetts, we are pleased to announce, this infoldous movement, thanks to the carnest opposition of the fearless men and women whose ulter-ances this pamphlet records, and the fair-minded and en-lightened character of the Senate Judiclary Committee to whom the matter was referred, has met with a signal de-feat! Let residents in other States purchase and circulate this

Let residents in other States purchase and circulate this pamphiet, for the arguments which apply to the case in Massachusetts are equally true in every state in the Union, and the germs of thought furnished by Allen Putnam, Eq., A. E. Giles, Esg., Rev. Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most ex-tensive diffusion aniong the people, Paper, 60 pp. Price 10 cents, postare free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass

THE CONTRAST:

EVANGELICALISM AND SPIRITUALISM

COMPARED.

BY MOSES HULL.

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What is Spiritualism?

CHAPTER II. Comparative Evidence of the Bible and Spirit-ualism.

CHAPTER III. Teachings of the Bible and Spiritualism.

CHAPTER IV. The Mission of Spiritualism.

CHAPTER V. The Cui Bono of Spiritualism.

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the God of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Cairary 1/. THE VOICE OF PHAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause. Frinted in iarge, clear type, on beautiful thied paper, bound in beyeled boards, nearly 250 pages. Frice \$1,25; full glit \$1,50; postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Pisce, corner of Province street (lower floor), Hoston, Mass.

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ention of the Banner. The que ting from the RANNES OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free though, but we cannot under take to endorse the varied shades of epinhoneto which correspondents give ut-tations.

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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.

137 This is the great moral power that is to be abroad in the world-that you are never to forget your responsibilities to one another; that you are never to forget that you are on life's battlefield, and that the suffering and the sinful and the various kinds of moral obliquity in the world are to be met and overcome by you. There are helps to do it everywhere, aiding hands extended from the skies, willing minds reaching down; but we cannot reach all the way. You do not begin to build an edifice from the top-we [spirit intelligences] cannot put on the dome until you have laid the foundation and made the walls. The structure of moral and social life of earth must be commenced here by you. What the spiritworld can do is to encourage the laborers, point out the aim of the edifice, show the immortal obligations that lie beyond, and wait with the starry-crowned dome of perfect social and political life for you at last to possess. But here on earth your own deeds, and lives and perceptions, educated and prompted by us, must lay the cornerstone. You must fashion the walls, and if they are not secure and crumble away you must fashion them again, until finally when on tiptoe, afar as you can reach with every lofty aim and endeavor you rear the social fabric, lay its foundation in human equality, in human justice, in human love; then the hands of spirits engaged in the same work reach down from their height and crown the edifice with the dome that they have fashioned.-Mrs. Cora L. V. Richmond.

Our Faults and Follies.

Dr. Bartol, of this city, very recently preached a discourse at his church on the Faults and

itself. In the African and Indian problems esexaggerated self-opinion and call forth into activity faculties that should not be thus buried. Little indeed do we know what is the best mode of our common education. It is pretty certain him if you can! that we should select the easiest, which is the least effective way, if left to ourselves.

Tuttle's Arcana of Spiritualism.

The first edition of this work was published some years ago in Boston'; but the greater part of the copies were destroyed in the great fire, and consequently it has never had in this country the circulation to which its peculiar merits entitled it. We know of no work on Spiritualism that we would so confidently place in the hands of an earnest and scientific investigator. The breadth and catholicity of Mr. Tuttle's treatment of the subject may be accurately inferred from the two opening paragraphs of the book

"spiritualism is the knowledge of everything pertain-ing to the spiritual nature of man; and as spirit is the moving force of the universe, in its whiest score, it grasps the domain of nature. It embraces all that is known, and all that ever can be known. It is a co-snophitan eric ctiall that ever can be known. It is a cosmopolitan eel eti-rism, receiving all that is good and rejecting all that is ad. The set who believe in a continued future existence, and

that departed spirits communicate with man, however else thet disagree, are spiritualises; but only as they cul-tivate the noble faculties, and harmonize their fives, are they entitled to the name in its highest meaning." Thus, it will be seen, it is not as a mere intel-

lectual curiosity, but as a prompter and quickener of spiritual life-of a genuine religion (which, according to Matthew Arnold, is "morality flushed with emotion")-that Mr. Tuttle regards Spiritualism; and in this view, we are confident, he will have the full sympathy of all those in our ranks whose good opinion is valuable and likely to prevail.

The present edition of the "Arcana," now for sale at our office, was printed in Glasgow and published by James Burns, London. It is very neatly got up, and the volume is one of the most elegant that the literature of Spiritualism can exhibit. The type is large, clear and new ; and the paper, printing and binding, are of quite a superior order.

7 The style and the clear arrangement of the contents are in good keeping with the mechanical features. The body of the book is divided into chapters, and these are subdivided into sections, amounting in all to three hundred and thirty-six, each with its appropriate heading in small capitals. This gives an open and attractive aspect to the book, and adds much to the reader's comfort and the facility of making references to what one has gone over. A list of "Authorities," consulted in the preparation of the book, and a careful alphabetical index, add to the completeness of the volume, and make it one of the best and most available for standard library use.

The book begins with a general statement of principles, of which the two paragraphs we have quoted above are specimens. The subjects are : What is Spiritualism? Who are Spiritualists? Principles on which all agree; Man a dual being; Immortality; Death; Relations of the Spirit to the Spirit-world; A Future State of Awards; Salvation, how attained ; No Arbitrary Decree ; Relation of the Earth-life to Spirit-being ; Destiny of Spirit : The Spirit-world ; Hell and Heaven; Origin of Spiritual Beings; Grades; They are frequent Visitors; Mediumship; Character of their Influence: Communications Fallible: All Communications from one source : There can be no Miracle; Brotherhood and Divinity of Man; Incentives of Spiritualism; Its Object; Influence of the Departed ; It can have no Creed ;

Organization.

which would never show itself if it were fed on Spiritualism." With just as much reason, if indissertations concerning "culture." We need stead of being a Spiritualist Mr. Jones had been the real thing, the solid meat of the matter; the a member of an Orthodox church, the same pasentiment of it, which is at best but the fragrance per might have headed its sensational stuff as and aroma, we can afford to let take care of "The Last Thing in Christianity." The reporters and scribes who indulge in these miserable pecially, we are addressed for the service of the flings at Spiritualism (because they think it pays, very largest and best qualities of the national we suppose) will do well to read Mr. Tuttle's character. We actually need serious and urgent chapters on "Mediumship" and "Heaven and things like these to take us out of the rut of our Hell." Impurity of thought or life is not one whit more chargeable on a rational Spiritualism than on a rational Christianity. The said scribes know this, but then-when the dog is down, hit

As Mr. Tuttle has derived much for his guidance in the preparation of this book from inspirational sources, his style is for the most part rather didactic than argumentative ; but readers will be surprised at the strictly scientific character of the work. In his preface he says: "I have faithfully, carefully and conscientiously presented my impressions as they have been given me by my masters, the invisible spirits, and I claim neither the honor nor dishonor pertaining thereto. I have written in hours of pleasure and pain; when life was a joy, and when, overtasked, it became a weariness; but ever have I been cheered by the presence of spirit-friends, and, bathed in their magnetism, been supremely blessed."

Considering the extraordinary fact in regard to its production the book is itself an overwhelming argument in favor of the fundamental claims of Spiritualism. But its lucid arrangement, its clear, sententious, incisive style, its array of co gent facts, all bearing directly on the topic treated, give the book great value as a compend of the admitted phenomena, and a careful resumé of the legitimate deductions.

The "Arcana of Spiritualism" ought to have a prompt and extensive sale. It is an elegant volume of 456 pages, and will be sent post-paid from this office for \$1,60. Mr. Tuttle's high and increasing reputation as one of the most accurate and scientific of the inspirational contributors to the literature of Spiritualism, will undoubtedly secure for the work not only the attention of Spiritualists, but of all persons disposed to investigate the phenomena under the most favorable auspices,

The Medical Law of New Hampshire

The Medical Law of New Hampshire. To the Editor of the Banner of Light: Having patients in the principal towns and cities of New Hampshire, and desiring the precise of visiting them when my services are required without feeling that the patient (as well as myself) is engaged in breaking or tramp-ing upon the laws of the State. I would suggest that the citizens of New Hampshire who feel interested in having this restrictive measure requeated so that any physican or any mode of practice may be employed by the sick when disease adjusts them, cut out the petition which is printed elsewhere in your columns, and circulate it for signatures among the people of the different towns and cities in the State, so that when the next Legislature convenes these documents may be presented to the honorable body for con-sibleration and action. Let there be such a list of names obtained as will con-vince the Legislature that the citizens of the State are not all in favor of the present restrictions in relation to medi-cal practice now upon the statute books. A. S. [IAYWARD, Magnetic Physician. Boston, Mass.]

We have taken occasion in the past to rever to the tyrannical animus exhibited recently on all hands by the regular medical faculty, and have indicated that the spring of all this bad blood on the part of these pharmacopia-limited Scribes and Pharisees would be found in the rapid inroads which the reasonable and nature harmonizing methods of cure largely brought into play by Modern Spiritualism (through its mediums for trance or clairvoyant prescription, and healing by laying on of hands,) were making upon their ancient preserve.

We have also detailed the history of the concertd plot of the M. D.s all over the United States as they strove to foist upon the statute books of the various Commonwealths that odious enactment (couched in somewhat different terms in each case, but infilled with the same proscriptive spirit,) the passage of which was recently so effectually defeated by a union of protesting liberals in Massachusetts, Michigan, Illinois and Wisconsin. It now becomes our duty to point to the dark side that I can almost see the bright forms through it, May 4th. The exercises consisted of singing by of the picture, and show what the Allopaths hare and my bending ear can almost hear the voices of the Lyceum; calisthenics, led by L. W. Gleason; accomplished in States where liberals have either failed of such union, or were uninformed of the Oh, there is music all around us, though the ear Thomas Lees, Bessie Van Scoten, C. Eugene proposed measure till it was sprung upon them in the Legislature like an exploding mine. It is well known that this was the history of the Vermont Medical Law, under the provisions of which the friends of progress must writhe till the next session of their legislative body in 1878; this is equally the history of the law which now disgraces the statute book of New Hampshire, with this favorable point, however: That the law-makers of that State are to meet next month, and the opportunity is given the friends of reform to rally and endeavor to expunge the obnoxious measure. As many citizens of the Granite State may not be aware of the bitter and uncompromising character of the bill passed by its Senate and House of Representatives in 1875, we give it in full below:

board, which shall, after due investigation, satisfy said censors that the person so presenting such credentials has been, after due examination by a regularly authorized board, deemed properly and adequately qualified to prac-tice the branches mentioned in such diploma or certificate. And the certificate issued by any Board of Censors as herein provided, shall be valid throughout the State after being duly registered. Said censors shall also have power to re-voke or aunul any certificate, if in their judgment the per-son holding it has obtained it raudulently, or had by crime or misdemeanor, whereof such person shall have been duly convicted, forfeited all right to public confidence. SEC, 5, -It is hereby declared a misdemeanor for any per-son to practice medicine, surgery or midwifery in this State, unless authorized so to do by a certificate as herein provided. And any person found guilty of such misde-meanor, shall for the first off-ence be fixed not less than fi-ty for more than two hundred dollars; for any subsequent effection of less than two hundred dollars; for any subsequent ded tor the use of any person who shall sue therefor, or by an indictment. SEC, 8, -No person practicing ethereof the lyanches of

debt for the use of any person who shall sue therefor, or vy an indictment. SEC. 9.—No person practicing either of the branches of medicine, surgery, or midwifery, within this State, with out a certificate as provided in this act, shall be permitted to enforce, in any of the courts of this State, the collection of any fee or compensation for any services rendered, or n edicine or material of any kind furnished, in the practice of any of the branches not mentioned in such certificate. SEC, 10.—This act shall not be sp construed as to apply to the practice of dentistry, nor to those practitioners of medicine who have resided five years in the town or city of their present residence. SEC, 11.—This act shall take effect from its passage, [Approxed July 24, 1875] The matter, it will here he seen, is left to the

The matter, it will here be seen, is left to the judgment of the censors in a much wider measure than that of the late effort in Massachusetts, and their power to ostracise some individuals and to favor others seems literally without limit. The suggestions of Mr. Hayward's card with which this statement opens are brief and to the point, and we recommend them to the attention of the free-thinking element in New Hampshire. Truly every door should be left open for the relief of human suffering, and all progressive modes of treatment should be left free of access to those who desire either to add them to their practice or to reap their benefits in the shape of restoration to health. But such a course, as is well known, is directly in contravention of all the traditions and instincts of the Allopathic School, from whose ranks these censors are mainly to be drawn. We hope the Spiritualists of New Hampshire, and all liberal-minded men in that State, will join in the movement to wipe out this inhibitive law. Let them circulate the petition (as given on our eighth page) within its borders for signatures by its cilizens; and endeavor to reach by printed evidence (such, for instance, as is to be met with in "The Doctors' Plot" pamphlet in regard to the effort of the M. D.s in Massachusetts, and that of Mr. Hazard on the law in New York) the mind of the Legislature about to convene. In due season the name of a gentleman in New Hampshire will be announced who is willing to receive these petitions and see that they are laid before the General Court.

More Testimony.

So grand and vital a truth as that of spirit communion cannot be repressed by ecclesiastical denials or secular denunciations. It will out, like murder. It is such a glorious secret that the human heart refuses to keep it. One day somebody will proclaim it as distinctly as if he did not dream that he was simply stating the corner-stone of Spiritualism. On another it is spoken out as tfoldly from the pulpit, or the press that sustains the pulpit, as if it were uttered in our own columns. A Methodist so widely known as Bishop Simpson, speaks of the grave as "a passage into the beautiful and glorious." "We have laid our friends in the grave," he says, "but they are around us." "They have passed from us-but where are they? Just beyond the line of the invisible."

This is the very positive way in which the Bishop recently expressed his faith on this subject in a sermon : "It seems to me that sometimes when my head is on the pillow there come whispers as of joy which drop into my heart thoughts of the sublime and beautiful and glorious; as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart, to raise my affection toward the other and better world. The invisible is not dark. It is glorious. Sometimes the veil becomes so thin it seems to me

MAY .12, 1877.

The Onset Bay Camp-Ground.

Agreeably with the advertised announcement the stockholders and friends of the above chartered Company took the early Thursday morning train for Wareham, Mass., where a pleasant day was spent on the grounds of the Company in transacting business, deciding upon lots, and arranging plans for the future development of the place, which promises to prove an attractive summer resort for Spiritualists and Liberalists. The company numbered one hundred and twentyfive, all told, and included several well-known solid men of this State, who propose to erect the present season neat cottages for immediate occupancy. Among these may be mentioned Dr. Brigham and Mr. Alpin of Fitchburg, Messrs, Wilcox of Worcester, Nelson Higgins of Brockton, J. H. Cook and E. M. Lyman of Springfield, H. S. Williams, George Hosmer and others of Boston.

It was voted to have a dedication meeting on Thursday, June 14th, and also to hold a campmeeting, commencing Sunday, July 8th, and continuing till July 22d.

The Black Hills.

We cautioned two years ago Eastern people against going to the Black Hills, and many heeded the advice then given. But certain railroad officials in this city circulated largely a small sheet called the "Black Hills Bulletin," filled with rose-colored statements to the effect that the Hills were full of gold and fortunes could rapidly be attained. The result is told to day by letters from some of the victims that they were grossly deceived. We find a lengthy one in the New York Times of May 3d, in which the writer says that thousands are on the ground and barely three hundred are doing any work whatever; that there are aimless wanderers and speculators on every hand, and that the new comers with funds are fleeced daily by the gamblers. The victims curse-the day they were tempted to leave their Eastern homes to go to the Black Hills. The height of their ambition now is to get back to the States as quickly as possible.

"The Doctors' Plot,"

The Religio Philosophical Journal for April 28th, in the course of a notice of this fine pamphlet-published and for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, by Colby & Rich-says :

"This little tract, which is sold at cost, contains the whole argument in favor of unrestricted [medical] practice, and when the occasion demands, no better document can be obtained to scatter among the people, and awaken thought. A few hundred copies, rightly placed in any State where the doctors are inaugurating this novement, would most effectually put a quietus on their efforts, and we cordially recommend it to the friends in those States where efforts are at present being made to enact or enforce what has been well-styled the 'Doctors' Plot.'"

1997 We have just received a fine framed-picture of Mr. ASA II. ROGERS, who left the form at Meriden, Ct., Oct. 4th, 1876, aged 68. It was presented to us (to be placed in the Banner Circle-Room) by Mrs. William Hale, of West Meriden, Ct., to whom we tender cordial thanks. While we were examining the portrait-Mrs. Rudd being present-Mr. Rogers entranced her, and gave a brief account of his earthly experiences in Spiritualism. He said he was fortunate in having in the early days of the movement secured the services of the late Fannie Felton (who was a good medium in every respect,) besides his own wife, who was a trance medium, and that through both (as well as through other media) he had been privileged to receive much valuable information from the spirit side of life.

Thomas Lees, Conductor of the Cleveland. O., Lyceum, writes that a grand May festival, under the auspices of this school, was held at Turner's' Hall, 169 Ohio street, on Friday eve, those who are singing their melodious strains. | recitations by Minnie Camp, Hattie Wilsey, Johnson, Alice Sell, Carrie Sell, Mrs. Emily Van Will. Rich, Miss Vogel, Nannie Copeland, Cora Henderson, Fannie Barker; Musical selections. by Charles Palmer; and tableaux. The highly enjoyable occasion ended with a dance. During the evening, the beau tiful tableau of "Queen of the May," was also presented-queen, Miss A. Pirnie.

Follies of the American people, in the course of which he told a great many home truths and laid down a great many sterling propositions that will wear and wash. To begin with, he declared that perhaps our worst faults, as a people, were a liabit of self-laudation, a passion for partisanship in all its forms, moral levity and tritling, and a craving for sham aristocracy. He said that we were not content with the eagle as our emblem, but it must be the spread eagle; and he might have added that everybody wants it to scream. He called it rather an Americanized peacock in its vanity and pretentiousness, than the composed, solitary, thoughtful bird of the mountain. Of late years and during our more recent experience he said it had become the buzzard or vulture.

Then there is the tendency to do cheap work, which manifests itself everywhere. We want great wages, but we do not possess that stern conscientiousness which is resolved to give good work in return. Jonathan is a notorious jackat-all-trades, said Dr. Bartol, and that is another reason why the market is filled with cheap work by all classes of mechanics. The manu factured articles of the past out-wear modernmade articles in the ratio of a hundred to one. We confess that we run off after the rage or the fashion, when we seem to be tired of the modern productions and turn back to look up old-style chairs, bedsteads, tables, bureaus, and clocks, for the reason simply that they express substance, endurance, plainness, honesty, in a word. It is only because we have grown sick of all this modern deceit and dishonesty. And our clothes, not less than our furniture and houses, express the shallowness which cannot deceive even ourselves. Our female dressing is childish to the verge of imbecility.

What we Americans are pleased to call our "culture" the doctor commented on with especial severity. He plainly charged that the ignorance of the Tabernacle, the bluster of the Temple, and the idolatry of the Cathedral exercised such an influence over the minds of the young that they had really come to think themselves. cultivated, when they did not as yet know what culture means. It is all a smattering, a conceit of knowing, a' gabble about matters of which there is as yet no thorough and close knowledge. But we are not to be left to loll in the shade on the grassy banks of our complacent self-contemplation. We have got our share of work to do in the world, and we must do it right along. . There is no time for indulging in self-satisfied comparisons of ourselves with others. We should never do much for ourselves if our faculties were not called out into their highest activity by the necessities of our case and situation.

It is such grave and far-reaching problems as what Dr. Bartol calls the African, Indian, Chinese and Irish questions, that are in the future simply jealous time may show, so respectable a unquestionably to exercise the deepest care, and | "daily" as the Springfield Republican headed its compel unconsciously the growth of character account of the affair as "The Last Thing in

An introductory chapter follows this general, condensed Statement of Principles. In it the author traces human progress in a philosophical spirit, his aim being to show that all reform in human affairs is evolved by the gradual advance of mankind in a knowledge of the laws of the universe and in the attainment of positive truth. "Oblivion," he eloquently says, "devours the dross of the world, and leaves only the great and shining truths. A truth once revealed is never forgotten. All that mankind has conquered from nature remains conquered forever. No inquisition can suppress it; no irruption of savage hordes can blot it out."

In chapters two and three the subject of the evidences of Spiritualism is taken up, various interesting facts are given, and the theories advanced in explanation are ably discussed. The utter failure of all solutions except the spiritual to cover the demonstrated phenomena, is forcibly made apparent.

Two deeply interesting chapters, (1) on the Relations of Matter and Force to Spirit, (2) on Physical Matter and Spirit, follow. In a note to the latter, the author modestly refers to the corroboration, which recent science has given, to the principles laid down, as far back as 1858, in the first volume of his "Arcana of Nature." He

Snys: "" "When it was written, I searched in vain for the least scientific testimony confirming its statement of principles. I was impressed that there were persons in Europe holding the same views, but could not procure their works. I wrote as impressed with faith in the utterance of the con-trolling power: 'The power which wafts sums and worlds on their orbits mark reside in themselves,' Motion be-longs to the atom.' 'Motion is ever the same, directed in different channels, and fulfilling different missions, never-theless the specialization of the living principles of mat-ter.' And it is there held that intelligence is specialized through life from the intelligence organizing creation. The theological press sent up one long lists: the most dig-mified of its journals said it was panthelsm. Now, as I write, this very doctrine, that matter is nothing but force (heing, in its various manifestations but a modification of motion), is everything, is scientific Orthodoxy. In the 'Arcana,' it is stated ithat there is no farefia. The state-ment was ridiculed; but now the idea of 'Inert, Orute mat-ter' has passed away, and many works have appeared, ex-tending over the whole ground from physical motion to in-telligence. (see compliation by Youmans of the essays of Jonde Mayer, Heimholtz, Carpenter and Faraday - 'The Correlation and Conservation of the Physical Forces.'.) It is notable that the first volume of the 'Arcana,' hav-ing been translated into German, should be repeatedly unoted by the learned and fearless Büchner, in his work on 'Matter and Force,' in proof of Materialism.'''

Of the remaining chapters of the work, the reader will find those on "The Phenomena and Laws of Spirit," "The Philosophy of Death,' "Mediumship," "Mediumship during Sleep,' "Heaven and Hell," "Religious Aspect of Spiritualism," "The Old and the New," all of especial interest, full of fresh thought and acute suggestion, based on legitimate scientific inferences. It is at present the fashion of a hostile, unscrupulous press, whenever any event of an unpleasant nature, having the remotest bearing on Spiritualism, takes place, to strive to make Spiritualism bear all the odium of it. The other day, when Mr. Jones, of Chicago, was shot by a man avowedly not a Spiritualist, whether insane or

An Act to Regulate the Practice of Medicine and Surgery in the State of New Hampshire.

Be it enacted by the Senate and House of Representative in the General Court convened:

It is enored by the Senate and House of Representatives in the General Court converad: SECTION 1.—Each and every Medical Society, organized under a charter from the Legislature of the State of New Hampshire, shall at each annual session thereof elect a Board of Censors con-isting of not less than three mem-bers, who shall hold their office till others are elected; which board shall have authority to examine and license practitioners of m dicine, surgery and midwillery, as pro-vid-din subsequent sections of this act. SEC. 2.—Every practitioner of medicine, surgery or mid-wifery, including all persons who by sign or advertisement, or by any means whatever, offer their Services to the pub-lic as practitioners of either medicine, midwilfery or sur-gery, or who by such sign or advertisement assume the litle of doctor, shall be required to obtain a certificate of some one of the chartered in dical societies of the State-elither from a county, district (embracing more than a county) or State Society—which certificate shall set forth that said censors have found the person to whom it is given qualified to practice all the branches of medical art men-tioned in it; and the certificate shall be substantially in the following form : CERTIFICATE. CERTIFICATE.

-, State of New Hampshire, County of -This may certify that the undersigned Board of Censors have found _____, in the County of ____, and State of _____, qualified in the following branches of the medical profes-sion : ______ and therefore license him to practice said branches within the State of New Hampshire,

[Board of Censors of Medical Society.] Medical Society.
SEC. 3.—Such certificate shall be recorded in a book provided and kept for the purpose by the County Clerk of each County in the State, which book shall bear the title and inscription and shall be styled the Medical Register of — County, and the fee for recording the same shall be twenty-five cents.
SEC. 4 —Any person to whom a certificate is issued by a Board of Censors, as herein provided, shall cause the same to be recorded in the medical register of the sound to the state, in the county where he obtains such certificate; and for failure or neglect to record the same within thirty days after its issue, the person so neglecting shall be liable to after of removing the same shall practice medicine, surgery or midwifery in this state, or who shall spin a certificate of death for purposes of burial or removal, whose aforesaid certificate is and for the same penalities provided in Section Eighth of this Act for the punishment of persons who shall practice without a certificate.
SEC, 5.—The censors of each medical society aforesaid shall be liable to a final of persons who shall practice in a shall practice without a certificate.
SEC, 5.—The censors of each medical society aforesaid circled.
Shall be likely of a shall spin the state of the terms and requirements of this Act, and shall require such persons on normal which within thirty days after such normal society aforesaid shall near the provided in Section Eighth of this Act, and shall requires the persons of medicine, surgery or midwifery in the State of the terms and requirements of this Act, and shall requires use here son normal shall be the shall be the shall be active of the state of the terms and requirements of this Act, and shall requires such persons on normal shall be active of the state of the terms and sentence of the shall be active of the state of the state shall be special permission of such censors, not exceeding ninety days.

days, c.e. Any person not a resident of this State shall be SEC. 6. – Any person not a resident of this State shall be required to obtain a certificate from some Board of Censors of this State, and cause the same to be recorded as herein provided before he shall be permitted to practice the med-ical art within this State. SEC. 7. – Each Board of Censors shall issue certificates without fee to all physicians and surgeons who furnish evidence by diploma from some medical college or univer-sity, or by certificate of examination by some authorized

of man hear it not; there are glorious forms all about us, though in the busy scenes of life we | Scoten; singing by G. F. Holmes, Mrs. Peck, recognize them not." That is Spiritualism in very truth.

Savage vs. Cook.

Last Sunday's Boston Times contains a full report of Rev. M. J. Savage's grand sermon, delivered at the Church of the Unity in this city Sunday before last. It is a crushing reply to Rev. Joseph Cook's Orthodoxy, which only proves true the old saying that there are blows to give as well as blows to take. Every liberal soul in and out of Boston will cordially thank Mr. Say age for his complete annihilation of the pretensions of Mr. Cook. The speaker said there were just two characteristics of Mr. Cook and his position this winter in Boston that should be kept constantly in mind, in order to estimate how much reliance is to be placed on the latter's statements. In the first place Mr. Cook is admitted to be a capital rhetorician, for which he should be praised. But, said the speaker, "fireworks, while they are very fine to look at, are not so good to capture a strong fortification with as even a muddy artillery train. It is solid shot that batter down walls, and not the brilliant firing off of words." Our limited space forbids a more lengthy notice of Mr. Savage's admirable "Analysis of the Methods of the 'Monday Lectureship.'." Buy the Times, and get it all.

Mrs. Clara A. Field continues to give at her home, 28 West street, Boston, demonstrations of her powers as a reliable trance medium, also as an excellent instrument through whom what is popularly known as the "ballot-test" is given. She unites the latter feature with her lectures, and societies desiring a speaker who will at the same time furnish phenomenal evidence in proof of the views advanced, will do well to give her a call.

Alonzo W. Allen, Secretary of the San Francisco Spiritualist Union and Lyceum, informs us, under date of April 29th, that Mrs. Dr. Hattie J. French, conductor of the school, has passed on to the enjoyment of life in the better home. We shall print Mr. A.'s communication

Miss Lottie Fowler has removed her residence and place of business from 46 Beach street to No. 10 Oxford street, Boston, where she will be pleased to receive the calls of those desiring to avail themselves of her mediumistic development.

IF An interesting letter on the progress of the cause, from the pen of Joseph A. Meek, M. D., President of the Arkansas State Association of Spiritualists and Liberalists, will appear in our next issue.

Rev. Mr. Cudworth, of East Boston, is a good man, and he talks good Spiritualism. Speaking of the Spiritualists of olden time, he says : They went forth, the uncultured against the learned, the weak against the strong, the obscure and despised against the famous and approved, the unarmed and unheralded against the mighty -and everywhere prevailed." And so it is with the Spiritualists of to day. They teach the same great truths the humble man of Nazareth and his disciples taught, and they, too, are destined to prevail against the learned, the strong, the famous and approved, and the mighty.

1977 We have received from Messrs. Bastian and Taylor a picture of the form, an account of the photographing of which, by the aid of a magnesium light at one of their séances, we published in a recent issue. Those who may desire a copy can have their wish gratified by forwarding one dollar to the address of these gentlemen, 180 East Adams street, Chicago.

A correspondent of the Farmers' Journal, Taylorville, Ill., writes to that paper from Pana. that he recently attended an "expose"(?) seance by Prof. Cook : " I paid [says the scribe] one dollar to learn something of the mysterious workings of Spiritualism as to the deception practiced by its votaries, but I consider that I was humbugged completely."

The Rev. Mr. Cook has drawn this strikng picture of the church of the future. He says: "If the churches continue to develop in accordance with present indications, a few centuries hence the members will be fanned with eloquent sermons, as they swing in hammocks, one end of which will be fastened to the Oross and the other held by Mammon."

We desire to inform several hypercritical individuals that we keep no apparatus at this office for the cleansing of soiled linen (speaking in the mental sense), therefore they will pardon us if we decline entering into any discussion of the various matters which to them so nearly approach the acme of interest.

Prof. S. S. Baldwin is still on the rampage, but a correspondent of the Daily Republican, Decatur, Ill., says he has attended his séances, and finds him a consummate failure. He does not expose Spiritualism because he-"can't."

next week.

) Board of Censors of Medical Society.

BANNER OF LIGHT.

Gen. Robert E. Lec.

[Given through the instrumentality of Jennie S. Rudd, April 26th, 1877.]

A few days ago I was standing on your platform, but not being able to get into communication with your medium, I transferred my attention to the audience, and seeing on one of your front seats an individual who was extremely mediumistic, I placed my hand upon his head, and, in the best way I could, I communicated here at the Banner of Light. It was not because I wished to make any disturbance-not because I wished to interfere with the machinery which I found running here-but because I was present and felt that I would like to communicate.

I had received, before leaving my own physical form, some evidence that spiritual communion was true. I control to-day, though I know I may be subjected to the criticism of many throughout the country; yet I care not for that. I control at this time to plainly say to my countrymen, North and South, that the angel-world is work ing with mighty power, and not until this spiritual power is acknowledged will man ever be truly happy. Not until the North and the South shall in reality feel that they are brothers and sisters, shall there be "union of heart and union of hand." It makes no difference what words you use, if in your hearts you feel animosity. It matters not how beautifully you clothe the inguage which falls from your lips, provided tiere is a serpent nestling closely to your breast. 'he angel-world hears the hisses that come from is throat.

I would say to the people of the United States braw near to each other and clasp each other's jands, feeling, in the depths of your souls, that you are one great family, for the day is coming when you will need to be strong-when you will feel the necessity of oneness of purpose-when your hearts will sink within you unless this is attained. Be true to yourselves! Look not at outside appearances, but see to it that each soul is pure and true, I will simply sign my name-Lee.

The last vestige of the Slade trial seems now to be swept away on the legal flood. On the 19th of April the case of "the Queen v. the Justices of Middlesex" was brought up before the High Court of Justice, Queen's Bench, first division, at Westminster, Justices Mellor and Lush attending. Mr. S. Hill, Q. C., with whom was Mr. Cooper, appeared in an effort to make the rule absolute that had been granted calling upon the Justices of Middlesex to show cause why a mandamus should not issue commanding them to hear the appeal in this case from a conviction of the stipendiary justice at Bow street. The matter received a thorough legal canvassing by Messrs. Massey, Hill, and the Justices, after which it was announced that the Court had come to the conclusion that the rule for a mandamus must be discharged-which it was without costs.

The Spiritualist (London) for April 27th contains an abstract of a sermon on Spiritualism delivered on Sunday morning, the 22d, at the Roman Catholic Church, St. Mary's, Moorfields, by the Rev. Canon Gilbert. From his account it appears that he invited the youthful medium, Willie Eglinton, of Walthamstow, to his house, and put three Fathers of the Church to hold him at a table, whilst he (Canon Gilbert) sat at a little distance off watching everything which took place. Owing to the strong adverse magnetic battery furnished by these gentlemen, (which completely subdued the sensitive instrument before them), and their determined forcing of their own conditions upon the invisibles, instead of allowing the phenomena to proceed normally, the séance was not a success, as might have been expected under the circumstances.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.-Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from "Art Magic," May 13th, at New Era Hall, 176 Tremont street, Boston. Subject: "Spiritual Forces in Nature." The reading will be succeeded by a short address, after which the audi-

Nellie L. Davis Barnes writes us from Louisville, Ky., under date of April 30th, announcing in the course of her letter (which we shall print next week) that she is located in that city, and will answer calls to lecture at points not too far distant from her home.

Movements of Lecturers and Mediums.

Thomas Cook, State lecturer for Minnesota, will speak in Minneapolis during the Sundays of May, afternoons and evenings, and will receive calls for week evening lectures in the country anywhere within a half day's journey by rail or otherwise of the city. His labors for the summer will be directed to any part of the State where called. He hopes to receive numerous calls from the southern portion of the State. Will attend grove meetings or funerals anywhere in the State. Address Farmington, Dakota Co., Minn.

Dr. H. B. Storer has been speaking in Stafford, Conn., for the past few Sundays, meeting with excellent success. Dr. S. is often called to attend and conduct funeral services, the law of adaptatation finding him a ready and well-attuned instrument to voice the needed inspiration on such occasions.

Warren Chase and wife, after a successful tour to San José and other points, have returned to San Francisco for two more Sundays ; at the expiration of which they go up the coast. Mrs. Chase has been very successful with her mediumship, and has given good satisfaction; and her husband has done equally well as a platform advocate. They will travel during the summer, and return to San José in the fall.

Cephas B. Lynn speaks in Stoneham, Mass., the first two Sundays of May, and in Springfield on the two concluding Sabbaths. He will continue in Springfield during the month of June, where he is evidently popular, the friends there, after enjoying his services for two months past, allowing him a leave of absence from their midst of only a few weeks' duration.

J. Madison Allen addressed the citizens of Pepperell at the Unitarian Church, April 29th and May 6th; and spoke at East Pepperell May 4th, on the science, philosophy, and practical utility of Modern Spiritualism.

Mrs. F. O. Hyzer, of Baltimore, follows Mrs. C. Fannie Allyn, who concluded a two months' engagement with the Brooklyn Spiritualist Society last Sunday evening.

The only avowedly celebrational services, in England, marking the Twenty-Ninth Anniversary of the Advent of Modern Spiritualism, were held at Doughty Hall, London, on the evening of Tuesday, April 10th. The exercises comprised selections of vocal and instrumental music, a few speeches, recitations, and a pleasant interchange of social amenities among the assembled guests, a substantial tea forming a prelude to the after proceedings. Among the speakers J. J. Morse, our English agent, made a marked impression.

'IF We regret to state that, by our last English advices, Dr. Carter Blake is still in a critical condition-his health showing no perceptible improvement.

A dispatch from Cape Town, South Africa announces that Transvaal has been annexed to the British Empire, and the British flag has been hoisted at Pretoria.

I Judge A. G. W. Carter has removed his office to No. 13 Chambers street, New York City. It is whispered that he intends returning to his home in Cincinnati ere long.

Alexander Calder, Esq., President of the British National Association of Spiritualists, has been decorated with the Cross of the Legion of Honor.

See advertisement of "The Spiritualist" newspaper in this issue. It is conducted with ability, and should have a large circulation in the United States.

1 Mr. Foster is still at the Winthrop House.

amateurs by many who had not the opportunity of witnessing the play on its first performance by them. The characters were sustained with by them. The characters were sustained with fidelity and marked interest by Messrs. F. L. Union, E. D. Stickney, W. F. Dearborn, jr., E. L. Bullock, H. B. Drisko, B. P. Weaver, H. B. Herberts, R. L. Bickford, and Misses Lizzle J. Thompson, May R. Blake, Florence E. Collier, Minnie B. Towle, Eva E. Masury, Etta E. Ballou, Helen M. Dill. The audience gave practical demonstration of pleasure through frequent ap-plause, and the Association has reason to record the evening as a triumph. the evening as a triumph.

The May day Party held under the auspices of the Children's Lyceum at Paine Hall, on the af-ternoon and evening of May 1st, was a pleasant affair, both for the adults and the little ones who attended.

The Ladies' Aid Society gave their closing party for dancing at New Era Hall, on the evening of Friday, May 4th. The occasion called together a happy assemblage, who evidently by example (if not precept) voted this, the final sociable for the season, a success. This useful organization will take a vacation during the summer—its meetings closing with the end of May, to be re-sumed in the fail.

Verification of Spirit-Messages. To the Editor of the Banner of Light:

I am a constant reader of the Banner of Light and take great interest in perusing the Message Department. I saw a message about three weeks ago, purporting to come from DR. GRIDLEY THAXTER, formerly of Abington, Mass. I was well acquainted with him, as that is my native town'; he was our family physician; what he says in his message appears very characteristic of the man. He says he was not in the habit of sking many custions; when he was called to asking many questions when he was called to visit the sick; I have heard that remark made about him; he was considered a very skillful

Last week I read a message from DR. SHUTE, formerly of Hingham, Mass. He was the physi-cian in my grandfather's family; he died about ixty years ago. I remember him very distinct ly—I was between five and six years old. When he visited my grandfather in his last sickness he would come on his old horse and armed with saddle bags, etc., after the ancient type of physi clans. He was a terror to me; when I saw him coming I would hide away, for it had been whis-pered among the children that he was in the habit of shooting folks, as his name was Shute. TILSON GARDNER.

Cochesett, Mass , March 14th, 1877.

Work in Pennsylvania.

To the Editor of the Banner of Light:

The State Society is endeavoring to open the way for some work in this State. The Presi-dent, Rev. Cyrus Jeffries, in his letter of acceptance, after modestly speaking of his incompe-tency to fulfill the important dutics, says: "I ask the friendly aid of all my brothers and sisters in our great cause, in organizing our scattered forces into one grand army of active, living, working, moving veterans, that the sheen of our power, the roll of our numbers, the splendor of our philosophy, and the triumphs of our religion, may sap the foundations of prejudice, superstition, and ignorance, and unlock the fetters of priesteraft and bigotry from the minds of the people, until our divine religion shall become the wonder and admiration of every vicinity, taking from the people nothing but their sorrows, while the an-thems of her children, proud of their emancipa-tion from creeds and priests, shall sound in harmony through every valley and on every mountain of our State.

tain of our State. The Board has appointed Rev. Cyrus Jeffries, Burnt Cabins, Fulton Co., Henry T. Child, M. D., 634 Race street, Philadelphia, Joel H. Rhodes, 25914 North 9th street, Philadelphia, and Antho-ny Higgins, jr., of Philadelphia, missionaries. HENRY T. CHILD, M. D., Sec'y.

The Spiritualists hold scances in Parkersburg, and some marvelous manifestations are reported. The meetings as yet are in private fam-illes, but we presume the friends of the new movement intend giving them, in time, a more public character.—The State Journal, W. Va.

IF Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our talented English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3,00 per year, postage monthly. Price 30cents per copy. \$3,00 per year, postage 25 cents. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents. The SFIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents per copy. \$7,00 per year, postage \$1,10. The MeDUMA AND DAYMEAK : A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 60 cents. The RELIGIO-FILLOSOPHICAL JOURNAL : Devoted to Spiritualism. Published weekly in Chicago, III. Price 8 cents per copy. \$4,36 per year. This LITTLE BOUGUET. A Children's Monthly. Pub-lished in Chicago, III. Price 10 cents per copy. \$1,00 per year.

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Public Reception Room for Spirituallsts.—The Publishers of the Banner of Light have assigned a suitable Room in their Establish-ment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS, J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shiftings per year. Parties desiring it os subscribe can address Mr. Morso at his resi-dence, Warwick Cottage, Old Ford Rond, Bow, E., Lon-ton, Com dence, Wa don, Eng.

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for safe the **Apiritumi and** Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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NEW YORIG BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the **Banner of** Idght and other Spiritual Papers and Reform Rooks pub-Ished by Colby & Rich, at the Harvard Rooms, 2(2) street and 6th avenue, and Republican Hall, 55 West 33d street.

CHICAGO, IEL., BOOK DEPOT. W. PHILLIPS, 100 Madison street. Chicago, Ill., keeps or sale the Bouner, of Light, and other Spiritual and for sale the **man** Liberal Papers.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 229 North Ninth street. Philadel-phia, Pa., has been appointed agent for the **Banner of** Light, and will take orders for all of Colby & Rich's Pub-locations. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR, RudoES, DR. RHODES,

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ORIGINAL PIECES:

Beautiful Angels are Walting for Me. There's a Land of Fadeless Beauty. Oh, show me the Spirit's Infmortal Abode. Sweet Meeting There-Longing for Home. My Arbor of Love. Moving Homeward. I shall know his Angel Name. Walting 'mid the Shadows, Beautiful Land of Life. The Willing Worker. Home of Rest. Trust in God. Angel Visitants. Sweet Reflections. Looking Over. Gathered Home. What is Heaven)

Beautiful City.

Not Yet.

Looking Beyond.

Let Men Love One Another, Strike all your Harps.

Tenting Nearer Home, Welcome Them Here. Volces from the Better Land, Chant—Come to Me,

Invocation Chant.

SELECTED

We shall Meet on the Bright Celestial Shore.

Angel Care. They'll Welcome us Home.

- Welcome Angels. Come. Gentle Spirits.
- Repose. Sweet Hour of Prayer.
- Chant, Moving Romeward,
- Come up Hither. Bethany.

Only Waiting. Evergreen Shore.

Gone Before.

Chant-Hymn of the Creator.

- Freedom's Progress.
 - Chant-By-and By. Shall we Know Each Other There ?
 - Angel Friends.

Gentle Words.

- My Home beyond the River.
- Just as 1 Am. Sow in the Morn thy Seed,

A Child's thoughts of Heaven

Single copies 30 cents, postage free; 12 copies, 83.00; 23 copies and upwards to one address at the rate of 20 cents per copy.

For sale wholesale and retail by the publishers, COLBY & BICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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LORD AMBERLEY'S GREAT WORK.

Analysis of Religious Belief. BY VISCOUNT AMBERLEY,

Son of Lard John Russell, of England,

This remarkable work has attracted very unu-oal atten-tion in England. It is the work of a brilliant yoang bord with Chelselan parents, who was brought up in the Chris-tian faith, and who, upon investigation and reflection, be-came a decided unbellever, the result of which is therefolde orate work here named, which took him several years to

PRICE REDUCED.

ence will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten. The meetings are very interesting.

Another meeting was recently held in the interests of their cause by the Woman's Suffrage Association of California, at Dashaway Hall, San Francisco, Mrs. Laura De Force Gordon, presiding. The business brought before the meeting referred mostly to the best methods to be employed in encouraging the circulation of petitions for the adoption of the sixteenth amendment to the National Constitution, and to arrange for a combined movement on the next State Legislature.

M. C. Vandercook, of Allegan, Mich., sends us a song entitled, "Cease Thy Weeping, Saddened Heart," with the composition of which he has striven to cheer the dark hours of an invalid's lot. The piece is put forth in good style by Frederick Blume, 861 Broadway, New York City. Those who desire to confer a favor both upon themselves and the author, can do so by forwarding 35 cents for a copy to the address of Mr. Vandercook, at Allegan.

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The excitement in Haverhill and vicinity seems on the increase, concerning the Rochester (N. H.) phenomema, and, judging by the accounts in the Publisher, notwithstanding the heated opposition evoked, the medium is steadily gaining ground, and creating a strong public sentiment in her favor.

I An exhaustive article from the pen of a well known literary gentleman, concerning the question of the medical crusade now sought to be waged by the fossils of the profession against all progressives, will appear in our next.

Ere this paper reaches the reader, it is probable that Dr. Monck's term of imprisonment will have expired. The friends in London announce their intention of giving him a public reception on his arrival in that city.

Mrs. Maud E. Lord was announced to hold scances in Troy, N. Y., recently, and the Spiritualists of Albany hope to receive a visit from her.

Mr. John Henry Weaver, who for some time past has been identified with Spiritualism in Baltimore, passed to higher life May 3d, aged 66 years.

SJ. V. Mansfield's present address is 61 West 42d street, (corner 6th avenue) New York City.

W. Lawrence, the East London medium, is now incarcerated in Cold Bath Fields Prison. invitations so to do extended to these talented

The critics are after him. It is all right. He is enough for the whole batch.

John Syphers, Lockport, Ill., has brought out a new monthly paper, devoted to free thought, and called The Agitator.

Dr. Mack is now on a tour from London outward through the provinces.

Spiritualist Meetings in Boston.

Spirituisanse incourings in hoseon. ROCHESTER HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commoncing at 10% o'clock. The public cordially luvited. J. B. Hatch, Conductor. New Eng HALL, Hotel Codman, 174 Tremont street. -Readings from Art Magic and discussions on Spiritual Sci-ence, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardinge Britten.

hall, under direction of Mrs. Emma Hardinge Britten. EAGLE HALL, 616 Washington street, corner of Essex,-Trst Circle overy Sunday-morning at 10% A. M. Inspira-tional speaking at 2% and 7% P. M. Good mediums and speakers always present. NASSAU HALL, -The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M. PYTHIAN TEMPLE, 176 Tremont street. -The Spiritual-ist Ladies' Aid Society will hold a Test Circle every Fri-day evening, commencing at 7% o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barret, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.-Spirit-ual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall .- A large and appreciative audience assembled in this place Sunday morning, May 6th, to witness the exercises of the Chil-May 6th, to witness the exercises of the Chil-dren's Progressive Lyceum. The following fine programme was given on that occasion: Songs by Jennie Miller, Nellie Thomas, Jennie Shu-man and Florence Danforth; recitations by Gracle Fairbanks, Gracie Ames, Carrie Haber-corn, Ella Carr, Ernestine Eldridge and Lover-nest Allyn; a piccolo solo by Mr. Beasley, and a fine selection by Prof. Alonzo Bond's Orchestra completed the services

Completed the services. The Lyceum Association will meet at the residence of Mrs. Hattie Wilson, Hotel Kirkland (corner Kirkland and Pleasant streets,) at 732 o'clock, on the evening of Friday, May 11th. WILLIAM H. MANN, Rec. Sec.

Eagle Hall.—Mrs. Dick's lectures at this place last Sunday afternoon and evening, upon "The Sunny Side" and "Shady Side of Life," were re-plete with interest and listened to with more than ordinary attention. Mrs. D. was obliged several times during the lectures to stop and de-scribe spirit forms, which were all recognized by persons in the audience.

Mrs. Wildes was present and read the fifth of the series of essays given through her hand, which was instructive and entertaining.

Mrs. Dr. Martin (trance) will occupy the plat-form next Sunday afternoon and evening. The morning session will be devoted to the usual circle, which has been very interesting of late. F. W. J.

The Independent Dramatic Association-(W. F. Dearborn, jr., Manager, H. B. Drisko, Stage Manager)-according to notice repeated Fred. Marsden's new and original comedy in four acts, entitled "Clouds," at Union Hall, Boylston street, Boston, on Monday evening, May 7th. This sec-ond rendition was the result of the oft repeated

year. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents, 42,00 per year. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HRRALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents.

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The Spirit Messages given at the Banner of Light Public **Pree-**Circle Meetings, through the mediumship of Mrs. **JENNIE S.** RUPD, are reported *verbatim*, and published **each** week in this Department.

We also publishen this page reports of Spirit Messages given each week in Baltimere. Md., through the medium ship of Mrs. SARAHA, DANSKIN.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the carth-sphere in an under doped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

The Banner of Light Free-Circle Meetings

The Banner of Light Free-Circle Meetings Are held at No. 9 Montgomery Place, (second story,) cor-her of Province street, every Trespar, THURSDAY AND FRIDAY AFTERNON. The Half will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the scance, except in case of boolute necessity. The public are cordially ineffed. **37** As most of the messages given at the Ramer Cir-cles and published on this page are from entire stranger-optris to our medium and ourselves, it is desirable that those who from time to time may recognize the party com-municating, should forward us it werifications to this office or publication. A few doiso, but we verbally hear of nu merous verifications, yet those most interested fail to give instrusted will in future do us the favor to respond to our refuely.

Trouver. A Questions answered at these Scances are often pro-pounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents. The Donations of flowers solicited. LEWIS B. WILSON, Chairman.

We wish it distinctly understood that Mrs. Rudd, the medium engaged at this office, takes so fees for spirit communications. She sits exclusively for us, is paid by this establishment for her services, and the messages given through her instrumentality are printed from week to week in these columns. As we freely receive from the spirit-world, we as freely give to the inhabitants of earth.

BUPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father and our Mother God, as the sun shines to day through the material windows, flooding all with light and life and beauty, so may spiritual light shine through the spiritual windows of the soul, lighting up each individual spirit until all shall feel the presence of the great hereafter, until they shall know that they are. clasping hands with the angel-world.

Questions and Answers.

CONTROLLING SPIRIT. - We will hear your tions.

QUES. – [By J. M. Clure, Albany.] If the planets are inhabited by human beings, do be-ings from those orbs dwell in the same spirit-world with the inhabitants of our planet after the

death of the body? Ans.—Many of the planets are inhabited, but each planet has its own spiritual realm, and in-dividuals passing away on that planet gravi-tate to the spirit-world belonging thereto, but they are not cut off from our planet, neither are we cut off from them. We can commune, can commingle and be together, can shake hands, can recognize and understand each other. We are not separated by any grand chasm, we are not separated by any great bridge, but we stand one with the other, we clasp each other's hands. Q.--A correspondent in Virginia, Nevada, asks: To what extent are Mrs. Rudd and Mrs. Danskin entranced while delivering messages? Are they conscious at the time?

They conscious at the time fA. - [Dr. Mann, one of Mrs. Rudd's controlling band of spirits, said:] We cannot answer for the Baltimore medium, but we can for our own. But we will say we have every faith in the medium we will say we have every faith in the menum spoken of in the distant city. As for our own, she is unconscious, perfectly so, and has no knowledge of what is said through her organism at these sé-ances while in the trance state. She is as much surprised when she peruses the messages as are any of the Banner readers. If you ask to what de gree she is rendered unconscious, perhaps an il-

lustration may not be out of place. She is no more conscious now than she was a few months ago, when, on entering a dentist's room, un-der control, we requested of the dentist that some teeth be extracted while she remained asleep. With a medical practitioner at ner suc, gazing into her face to see if the muscles changed their expression, the dentist took from her jaw end ent their expression, the dentist took from her jaw several teeth, extracted a piece of bone, and cut off some of the gum—performing what he con-sidered a very delicate operation—while the me-dium satentranced, perfectly unconscious, and as happy as one could be. Awaking to con-sciousness, she inquired if it was all accomplish-ed having had no facility unconscious and ed having had no feeling whatever in regard to knowing not even that she had been placed in the dentist's chair until after she awoke. Now if this is not a test of unconsciousness, then there is no unconsciousness where chloroform or ether are used. We bring our instruments before you; they are controlled by various individuals, spirits, who, if they do not give their life according to each friend's idea of it, then they are at once pronounced humbugs. Suppose you could place your-selves on the other side of life, and then could come in contact with a medium, do you think you would remember all the incidents which occurred in your earth life, and speak of them? You will not feel that it is necessary to speak of every friend you have left behind you, to tear open the wounds which perhaps have been healed. But if you can, in some distant place, make yourself known, and give a message, as well as you may, through an instrument which is provided for you, however rough the attempt may be, you will be thankful for that privilege. When we find disembodied spirits standing upon this platform, we invite them to control our medium and give the people of earth as much of their experience as they can. We do not expect they will always contribute messages which will seem so much like their own selves as when in their natural body. When it is bandied about from mouth to mouth that the medium daily searches the newspapers in order to find out the names, ages, diseases, time of decease. &c., of the individuals whom they re present as returning to communicate to earthly friends, such traducers must admit that the me-diums must be very active individuals. It is well known that one of the mediums alluded to by the questioner is busy with her duties in the medicinal field, while the other is in poor health, and has a family on her hands which must necessarily have considerable of her care. . If these slanders were true, these two instruments would have to employ several scribes to work for them, or they would not be able to describe to you the dif-ferent individuals who come from time to time ! Then, again, it must be admitted by these cavilers, that the mediums possess extraordinary memories, for sometimes at this circle as many as seventeen different influences control the medium at one session. We assure you, friends, our inatrument is unconscious ; and we have no reason to doubt, from what we know, that the other instrument is unconscious, also. Q.-The Religio-Philosophical Journal of Jan. 20th contains the following, from an "Inquirer": "I am in doubt, bewildered, and comparatively lost. Will you come to my rescue, and raise the curtain that cov-ers my eyes? An Eastern reform paper appeals for the poor under the head of "Donations for God's Poor Fund," Now, if he isable to make a comet, a planet or a sun, why can't be take care of his own poor?" To this the editor of that paper replies : "It is not well to cavil over the method by which you shall do good; under any name the benign effects are the same." Will the controlling intelligence please speak of the "Banner Poor Fund" and its results, for the enlightenment of the correspondent above named? A.--We will do what we can to raise the curtain, and to allow the correspondent of the Re-

ligio-Philosophical Journal to gaze upon the picture which we may paint. Each religious denom-ination has its poor fund. The Baptist church calls upon its followers to aid them in the distri-bution of atms for the benefit of the Baptist denomination : the Orthodox likewise; so do the Initarians, Universalists, Methodists and Episco-palians. In fact, every denomination does the same, but even then there are many people left out in the cold, who belong to no religious society, the point at which we arrived a long time ago, and we said, in looking over the wants of the poor, and in looking over the whole religious world, There are some that are left out. What shall we call them? We decided to call them "God's poor,"

they belonged to no religious society, they be-longed to no creed, they were bound by nothing, they were, as it were, without the pale of every church, from every religious society, therefore we church, from every religious society, therefore we called them into ours, yet they were not necessa-rily Spiritualists, but we knew they were God's children, therefore we established a fund and called it "God's Poor Fund." CONTROLLING SPINIT.—A question comes to us like this: "Why is it, when we visit mediums and converse with our spirit friends, or propose to do so that we can always get out thing event

what we ask for? For instance : we may ask for some pet name, and never get it, while we may receive other things?"

Now we would say to the individual who has thus thought, that there is one great trouble with those who visit mediums: they go with set question in their minds, something that they particularly want to know about. They must have that and nothing else, and this acts upon the spirit in such a manner that it makes them positive to his or her power, consequentthem positive to his or her power, consequent-ly they cannot receive the test they so much wish for... We would once more say, please visit mediums with your souls pure and your hearts seeking for good, then allow your spirit-friends to go on talking quietly as they would talk with you at home; then they will at last, after a few sittings, be able to recount the story of their lives, and pick up little thoughts or inci-dents here and there, and weave their story so clearly that you would be satisfied. If you so clearly that you would be satisfied. If you go to mediums with your mind made up as to what they are going to tell you, and determine that you are not willing to receive anything but that, rest assured you will get very little to convince you that your friend is present. When spirits speak to you, and tell you of many little incidents, such as would be impossible for the me-dium to know receives uch donates y you don't

dium to know, receives uch; do not say you do n't get any tests because you get not the particular thing you ask for. Be patient; remember we are doing all we can, and endeavoring to devel-op our mediums the best we know how. We only wish it were to-day as it was in the days gone by, when many of the mediums were sur-rounded by the purest of influences, and only allowed to have those and no other, so that the angels might speak to them. I urge upon you, infectore, the necessity of surrounding your sub-jects with pure and true material influences, if you would have pure and true spirit communica-

James Eaton.

I suppose all are welcome here, whether we go out of our own accord or whether we are called out by sickness or disease. It is some years since I passed away—more than six. I went away from Weare, N. H., by my own hand. I lingered some three weeks after I did the work, but at last was ushered into the spirit life. Yes, to some extent I regret the step taken, and yet I foul that the spirits—the people of this life—are feel that the spirits—the people of this life—are far more charitable to me than those that live ùpon your planet.

I have experienced many changes. I have felt a strong power surrounding me since I have been here. I have had a desire to do better, to know something of life, and the angels have

opened kindly the gate and let me in to wisdom's ways, and I have tried to understand. Say to my earthly friends in Weare, N. H., that James Eaton returns; that if they will set aside the past and look only to the future, and give me the benefit of their kind wishes and sincere desires for my future progress, I will be very thankful to them. I thank you, Mr. Chair-man, for this privilege of return. It is a privi-lege many enjoy, and there is many a. "God bless you" in the spirit-world for the avenue open to us.

Deacon Jeremiah Kilburn.

Will you please say, sir, that Deacon Jeremiah Kilburn, who passed away in 1862, would be very glad to meet any friends who choose to call upon him? I have found this life a real one and a strange one. I scarcely understand it, but I know that

Union army. I give my name to day as Everett Peabody. They called me colonel, sometimes. In fact, they blamed me for bringing on the conwho are the sheep of no flock. What shall we do flict. It was inevitable, it had to come. I know with them? What shall we call them? This was now that an angel hand was upon my head, a power outside of myself led me on in that day of battle. It is over, and I am happy. I enjoy all of the privileges of spirit life. I know that there is a life still beyond that which I have reached, them? We decided to call them "God's poor," and I shall progress into it as soon as possible. because we knew they were God's children, yet I want to learn all that there is to know.

John Brown,

I don't know, Mr. Chairman, as I can make myself understood through this instrument. I find that man and woman, Catholic and Protestnt, have got to come through this one source. I have a very plain name, John Brown. I be-longed to the pollee in your city. I have been gone away some years. I was buried from a Catholic church, and was a Catholic in belief. I must say I am astounded. I have been standing on the shore of the lake, listening to the waters as they broke on the shore in waves. I've been watching the row-boats as they came and went, hoping they would take me to some clime where I should understand something of life, but I find it's no use waiting; the row-boat has landed me here, and here I am. And I trust that if there's anybody that would like to communicate with me they will give me an opportunity, and I should be glad to communicate with them, whether they be priests, bishops, laymen or private individuals.

I am very glad of this opportunity, and I say this, that what has been taught in our church is a truth; what has been called superstition is no superstition, but reality: what has been called a myth is pure, reliable fact. Spiritualism is true.

Tom.

Massa, are you jess as willing dat niggers should come as anybody else? Massa, I dunno much. Dey allers said I was a fool. Spect I am, massa; but I want to send a message to Missus Margaret. She be somewhar in Philadelphy or New York; dunno which. Been slave long time. Come from Clarleston; know whar dat is? [South Carolina?] Yes, sar; yes, sar; dat's de great-est place in de world. But Missis Margaret, she think she 's going to get big fortune. I want to write to her. My name, Tom ; she know Hannah, dat tuk care of her; she worked for her. But we got sick of it, sar-we got sick of working for white man and white woman, and being nuffin but slaves. Understand, massa? But I do n't want to say to her, that Newport thing she's drivin' at so fast—if she don't look out 'twon't amount to nuffin ! be like the monkey's cheese: the lawyer'll keep nibbling at it till der aint nuffin left. Dat's what I wanted to come for. I wanted to warn her through dis post-office. Her name is Scriven. I'm a black man-black all through. I pity her, but I don't love her. Hannah, she really loved her. She worked for her many years. I'm glad to get out. Thank you a thousand times, massa.

Julia Coles.

Please say that Julia Coles, of Quincy, Ill., calls here to day, and would say to her friends that she would be very happy to hear from them if they would like to hear from her of her journeyings in spirit-life and of her home. She would be very happy to communicate with them. She knows very well that a neighbor who has received your paper for many years will give the paper to her friends.

Cora M. Knight.

Mr. Chairman, I'll register my name as Cora M. Knight. I came from Tuscaloosa, Ala. I de-sire to reach my brother James and my sister Sabra. I know that they are somewhere in the neighborhood, and I would like to reach them, and if Aunt Mary, who receives your paper oc-casionally, will only please send it to them I will be very much obliged, and I will do all in my power to reward her in the future. After re-ceiving this message from this distant point, I do feel that they will give me a hearing nearer home. I have much to communicate which I do not desire to speak in public.

John D. Belmont.

My name is John D. Belmont. I went out from

I tell you, friends, that life is a strange thing. You are here to-day and there to-morrow, but if you go out suddenly, in the full flush of life and manhood, you will find a power working with you. That power worked with me, and I tried to do all I could formy fellow soldiers. I wielded whatever power I had for the success of the Union army. I give my name to-day as Everett thing to say; it certainly is so. We have just as much social enjoyment here in the summer-land as you have in your land. We never deceive each other ; we can't do it ; we can't make believe we are glad to see a friend when we really wish he was a hundred miles away. It is real, straightforward work.

I want to talk with friends of mine. I trust if they hear of me they will call me to another point. I passed away in Sedalia, Missouri. My name, Edward F. Ward. I have some friends in Cambridgeport that I trust I shall reach.

George Bowers.

My name is George Bowers. I went out from Bangor about fifteen years ago. I think it was somewhere about the middle of April. I was chilled; I had been out of doors, walking—had taken a long walk, and some way became chilled all through and through. From that I never recovered, but had consumption. With that disease I passed out and arms up here I am not sorry for it, I am not freezing now. Neither am I heated now, as some of my friends told me I should be if I ever died. I have n't found a place that smelled of brimstone yet. I never was particularly fond of it. I never liked it even in matches. I can match my friend in his statement now, the one who said I should get too near the fire if I ever died.

I wish to reach my mother's brother-Uncle George L. M. He being of an Orthodox turn of mind, and perhaps not wanting to hear from his nephew, I will suppress the full name ; but I 've got my hand on the telegraph wire, and I believe I got my hand on the telegraph wire, and I believe I can turn it in the right direction, and lethim know I came here. There is a plece of work which he ought to have done a long time ago—an act of justice. I've telegraphed to him, and perhaps he will attend to it. If he doesn't, then I'll find another wire that will reach him. I thank you, Mr. Chairman, for the privilege of putting my letter in I don't know se l'aramedodit strucht letter in. I don't know as I've worded it straight, but I've done the best I could. I never tried this thing on before, and I feel rather out of place.

Mary D. Frost.

I wish you would say that Mary D. Frost, of St. Louis, Missouri, came here to day. Say she was ten years old when she went away. She went away about two years ago last June. It was sunset; they buried me at sunset. I have a sister and a brother that I'd like to reach. I have an Aunt Mary that always reads your pa-per. She asked me if I would come here and give a message, and I've been trying for the last four weeks to get here, and when I did there was such a crowd I could n't control; but to-day l got pretty near, and I thought maybe it was a good time for me to give a message.

Henrietta F. Miller.

I wish to send a message to a friend of mine. I trust he will read this, and will watch and wait patiently for the end to come, and I will encourage him and do all I can for him. I went away about five years ago, from your city-from Deca-tur street; my name is Henrietta F. Miller. I was about twenty-six years old. That is all. I think that will answer. Please say I am very happy. I have met many dear ones, and one that I would be glad to speak of, but will wait till I can see my friend in private.

Emeline D. Wadsworth.

Life's changes are sad to some, while life is filled with joy to others. My life was one where the shadows came more frequently than the sun-shine, and many times my heart grew sad, and I longed so much to get away, to leave this old earth, supposing that then I should have perfect rest and nothing to do only a home to live in rest and nothing to do, only a home to live in. I had no idea of what the home was to be. I knew it was recorded in the Scriptures that it was like a city. I expected to find there a king, a ruler, and a throne; I expected to find beautiful streets and golden gates, and I thought that music would be heard all the time. I supposed there was a life full of joy, but not of activity. Many has been the long night that I have watched and waited, and asked that God would call for me and when I saw forms round my bedside, I sup-posed they were angels sent by God, and yet many times they resembled friends I had loved in earth-life who were in the angel-world, or rather to my mind they had gone to heaven; and I remember a bother that came to me and haid his hand on my head. It was at midnight when all was still, and that brother was a way-I am not in the churchyard, nor on the sidewalks, I am not in the churchyard, nor on the sidewalks, I am not in the churchyard, nor on the sidewalks, I am not in the churchyard, nor on the sidewalks, I am not in the churchyard, nor on the sidewalks, I am not in the churchyard is the bar way here they are going. I am not in the sidewalks, I am not in the churchyard, nor on the sidewalks, I am not in the churchyard is the bar way here they are going. ward boy. I believed fully that he was unhappy and it grieved me much. Many long hours have I spent weeping over his fate. I could not see how, if the ideas I had been taught all my life now, if the ideas I had been taught all my life were true, that it could be otherwise. If you ever believed a friend was unhappy, you can understand how I felt. When at last the mes-senger did come, and I stepped across the river and came to spirit-life; I found my belief all a myth. I found that this world was grand and beautiful, and that instead of a life of ease, I could have a chapped in the i could have a chance to do some good in the world. I have been doing all I could, and now I return here because I want to let some friends of mine know that I still live-and I can find no other way to do it. A friend of mine is watching for this, because I have dictated through another medium and promised to come here. My name is Emeline D. Wadsworth. I passed out in Brooklyn, N. Y. I was thirty-five years old.

gradually walking toward the brink of this great precipice; if he goes over he must be dashed in pieces. I long to save him. I cannot reach him through mediums, for he will not listen to me, but I know that each week, a little behind the curtain he peruses the columns of your parts curtain, he peruses the columns of your paper. Then can I not, may I not send my letter to him, asking if he will stand still and look and see where he is going ? that, before he takes another step or utters another oath, he will stand with uncovered head, knowing that the angels are near him? May I ask before another cross word is said that he stop and ponder? Well may I ask him if he has forgotten what in the past the spiritual world has done for him, how they have guided him, how they have plead with him, how they have asked him to come out firmly and do the bidding of the angels! How many times the tears have rolled down his cheeks, as he has re-ceived our messages. A fond mother has spoken to him, and we have gathered about him at eventide. Will he throw it all away? Will he say, "No longer will I listen," and rush over that ro longer will I listen," and rush over that great abyss to be dashed in pieces? I wanted to say, stop 1 stop now! before it is too late. I will only give my name as Charlie H., to R. H. and P. W., and I'd ask as a favor that it may go forth as soon as possible, that my mission may be accom-plished plished.

Friend? ----

Mr. Chairman, I don't want to put my name in the paper, but I would like to communicate with my wife. It's no matter to me whether she's here or not, but I would like to say to her that I have been with her, that I have followed her down to Boston. I have been trying to help her all I know how, and I wish I could take her up in my arms and show her my spirit-home and our boy's home. I know she'd be happy if she could see it yet she'a a medium, and can do a our boy's home. 1 know she'd be happy if she could see it, yet she 's a medium, and can do a world of good. I tell you, what the Indian spirits can't do through her can't be done! Now you may believe it or not. I've come here to day just because I wanted to come. Maybe you'll call me odd—I do n't care if you do. I don't be-lieve in making my affairs public to everybody. I know this circle-room is for those that can't come anywhere else. If it was n't for gratifying some friends of mine, I would n't have come. I did as much for Spiritualism when I was here as some friends of mine, I would n't have come. 1 did as much for Spiritualism when I was here as anybody. My wife has done as much for Spirit-ualism as anybody. Now I'm having just as good a time up here as I can have. I want to tell my wife to be cheerful. Tell her I am close to her, and our boy is there, too. We are work-ing for her. There's a good many here: I can't think of the half of 'em. I thought I could when I was outside, but I can't get it into the medi-um's head sufficiently clear for me to tell the whole story. whole story.

There was lots of 'em coming, and they want-ed me to come, so I 've come, and I 'll give my name as Friend P---d.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SABAH A. DANSHIN.

Lucia Hazen.

Living on Livingston street, Brooklyn. Lucia Hazen. I was twenty-eight years old when I died. A beautiful welcome I have, mother and The sound, substantial truth of a life father. with all its grand achievements beyond the grave. Sorrow not, weep nor mourn, for she, thy darling daughter, whom thou didst love and caress so fondly, is not dead, but lives to nourish, guide and protect you in the decline of your life. Feel not angered with the laws of nature, for they, true to their calling, have taken me under their wing, not to make me manifest again in fiesh, but to make me pure in spirit.

Spirit is tangible, has substance, has faculties, has power of speech, has sight and hearing, and above and beyond this, has memory and affection.

Like the little dove, when power and strength are given me, will I flee to thee and nestle in thy bosom, and warble in accents low and soft: Mother, I am with thee. Weep not in sorrow, but rather rejoice, for she that was dead now

This I know will reach them. I am a stranger to you, but no stranger to the household from which I departed.

Dennis.

See here, I was from the County Clare, Ire-land, and I'll tell you, too, my name was Den-nis. I was just about telling a beautiful storybut I am above you; just where I can hear you, see you, and almost touch you. It is great free dom for a spirit to be out of prison. I scarce know how to explain my position. To some, it would be very enviable; others would not know what to do with it; to myself—well, I will not ponder it. I feel neither above nor below. I feel as if I was in the middle of something unusual and then comes recollection, memory, thought, and with the thought I want to be active, and doing something like once I did. What am I do-ing now? Is it profitable or unprofitable? I like to be doing something that speaks of use, because I was legitimately a working man. If everybody felt as exhibit at ed, as well contented and self-satisfied as I do, why then they would have no fear to die. I have not met the wrath of Jeho-vah, nor have I met his smiles, yet everything seems pleasant around and about me.

MAY 12, 1877.

"Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul,"

I was about fifty-five years old. I wish to re-turn and speak to my friends.

Willie.

Are all free here, Mr. Chairman? [Yes.] Then I would like to send word to my mother that I was accidentally shot. No one meant to do it; I blame nobody. If anybody was to blame I was. My mother has been anxiously watching and waiting for me. I have communicated with her many times, but still she feels that if I would come here to this place and communicate with her, she should be more happy than she has ever been before; therefore I crave the indulgence, if t is not against your regulations, to put a letter into your post-office. I wish to say that my name is Willie. I would communicate with my mother and the friends in Putnam, Conn. Say to them the old is all past. I find such a glorious future, so much work for me to do! I am exceedingly glad to get hold of the right end, and that if there is anything that I can do to further the cause of Spiritualism, rest assured I shall do it. I have found such a beautiful home since I

have been here! I know that those last days were hard days. I know there was one who was disappointed. She will meet me up here, and we shall enjoy life far better than we could possibly have enjoyed it on your planet. There's hanny home a bright calestial home in the fua happy home, a bright, celestial home, in the fu-ture. I mean not to stand still, but to go on until I have gone up through the wisdom circle to the celestial circle, and on beyond, if it is possi-

the cerestial circle, and on beyond, in it is possi-ble, for I want to know all there is to know. And, mother, Willie has surely come back. You will recognize me when you see this mes-sage. Please feel that my hand is upon your head. Please, dear ones, remember I love you, for in the spirit-life we shall be united.

Col. Everett Peabody.

I suppose there is no necessity for an introducis suppose there is no necessity for an introduc-tion, but that everybody is free here. I have been gone from earth some time. I went away in 1862 at the battle of Shiloh. After manœuver-ing for some time and doing the best I knew how with my troops, I received a ball through the upper lip, which passed completely through my head. You can understand that that was suffi-cient to cause me to heave the heaver by the day by cient to cause me to leave the body, but I did n't leave the field. I did the, best I could for the success of our army. It was a sudden transition. It was like that—[snapping his fingers]—I was in my body, and the next moment I was out of it, with all the consciousness, with all the power, and more than I possessed when in the body; I really led those men on to battle. I really worked for the success of that field, and though my body was put in a gun-box until the time came when they could otherwise dispose of it, it mattered they could otherwise dispose of it, it mattered not, I stood strong in spirit, strong in power, and I worked with them. When the days went by, and victory was won, and all grew calm, then there came a time when I could attend to my own business, and when I could understand where I was and what I was doing. For many weeks so real was everything to me, that I did not fully comprehend that I was out of the body.

not fully comprehend that I was out of the body, but I worked with a will. Even the horse I rode feit my power, and knew that I was there in the saddle, though I rode him not in body.

Saratoga a long time ago — four or five years. Saratoga a long time ago — four or nve years. "T was in the summer time, in July. I was n't very large, I was only eight years old. I'd like to reach my sister Carrie, and my mamma and papa. I do n't know how I 'm to do it, but there's a gentleman here who says he'll see that some body sends the paper to them, and if so, I'd like to say to them I love them very much, and I often bring roses to them, and it does seem strange they won't see them. Will my letter go all straight? [I trust it will.]

Gov. Andrew.

Friends. I am very deeply interested in the Spir-Friends, Iam very deeply interested in the Spir-itual Philosophy, in having it progress, in having this room opened so that interested individ-uals belonging to the spirit-world may come here and sit at this table and receive their bread without money and without price. I felt as if I wanted to say something to the Bostoni-ans, and ask them to join hands with us in spiritlife, and do a greater work than they have even done before. I want to ask them to make the year 1877 so full of spiritual light that any stranger, though he be spiritually blind, may see the brightness thereof.

I believe in liberty of conscience ; I believe in liberality everywhere ; and, were I to stand upon the earth again, no man should set bounds for me and say, "Thus far shalt thou go and no farther." But I would say to him, "I will go wherever conscience dictates; wherever truth bids me walk there will I go. I will unfurl the banner of liberty, and standing under its folds, say to all humanity, I am free, and I will recognize all men as free and equal; no matter whether they are black, or red, or white, they are our brothers, and I will help them onward and upward." As I come here, I feel that 1 would like to take each one by the hand, and say, "I belong to you, and you to me. I join this band heart and hand, and I will work for and promulgate the cause of Spiritualism here and hereafter." I now whom there was a power containing me. know there was, a power sustaining me, which guided and helped me. I know that my ideas were true; and although those ideas were fought down until I was compelled to lay them aside, if I were on earth to day I would again hold them I were on earth to day I would again hold them out to the world with a stronger power and a stouter hand than ever before. Excuse me if I am earnest. I want you to understand that for the next year there will be wielded a new power, a new strength, a new force in your city, for this great and mighty cause of Spiritualism. You ask my name? Andrew.

Edward F. Ward.

I wish to give a communication here, if it can be received, trusting that some friend will be willing to speak to me from another point. I came into spirit-life, or rather, as I look at it now, I would say I was born into spirit-life some five years ago. I think it was in the month of November. I have learned, no matter how things may have looked in the past, that the spirit-home is a real home; that what was home to me on earth was but a shadow of the reality; that my aspirations and ambitions can now be taken advantage of, and I can walk onward and upward, trusting that I shall learn more of this great phi-losophy, which I certainly desire to do; and I hope to get more power, that I may visit the dif-ferent parts of the spirit-world, and then, Mr. Choirman I should be most harpy to return and Chairman, I should be most happy to return and give you an account of my journeyings. Many have asked me, in thought, if it was possible for me to travel now in spirit-life. Yes; whenever conditions are right. I can go along the path-

2.2

Herbert Tisdale.

My name is Herbert Tisdale. I went out from San Francisco, about four years ago. I wanted to come here, not because I expected to preach, to come here, hot because I expected to preach, or to make anybody think I am going to do a big thing, but simply because I want to help myself. I am tired of poking round in the dark, and try-ing to find something and somebody, and I can't find anything. I am tired of being round certain haunts where I used to go, and I can't get away, and I was told that this was a good place to lib-erate prisoners. If it is, I want to beliberated; and hoping I might be. I've come here to tell and hoping I might be, I've come here to tel my story and make my confession. I'll plead guilty to most anything you say, if you'll only get me out of my fix, and help me to find the way to my mother. I used to love my mother. She was a good woman. I have n't seen her. I know she's up here, but I have n't found her yet. I trust when 1go away I shall meet her. If so, I shall bring you my blessing, if it's good for anything, and put it down here on the table, and if there's any flowers I can gather. I'll bring there's any flowers I can gather, I'll bring them. I have n't seen many flowers. In fact it's all dark. I can't keep away from those old places I desired to be at, and as soon as I did wish to earnestly, I was directed here. I hope I 'll feel better. Why, I do now. I believe I see my mother. I am going.

Charlie H.

Am I allowed, sir, to say whatever I please at your table? I am an inmate of the spirit-world; I have been since I was less than a year old. I was brought up by spirits in the spiritual world; taught in their schools, educated in the wisdom taught in their schools, educated in the wisdom circle, directed to earth, and nurtured, as I may say, by my parents, without their knowing it, for I was placed under the guardianship of my Aunt Abigail, when I entered the spirit-world. True, there were guardians who called them-selves grandmother and grandfather to me, yet I was obliged to come to earth and get some of the earth's experience. I have been gone from this earth some twenty four years, consequently I am nearly twenty-five years old, and I call here to day with the express desire of reaching one who is near and dear to me. I find him standing upon the brink of a precipice, with one foot hold-ing over it, and the other almost upon the very Ing over 16, and the other almost upon the very edge. I would save him if it is possible to do it. I do n't know as it is admissible for me to speak thus, for I am not much conversant with the ways of your world, but I have been drawn to earth and this friend. I have stood with him at morning, at noon, and at night, and I see him

I have almost come to the conclusion that man is dual, that he has two lives: one that fits him for earth, the other that fits him for heaven.

Edward Coleman.

[This was a person whom Mrs. Danskin was called to see, and Dr. Rush, through her, told him he could not recover.] My name is Edward Coleman. I lived at Lo-

cust Point. I died there. This woman does not know that I am dead. She told me I must die, and so I did.

As long as grass grows, as long as human feet have to tread it, so long, Weightman, will your old friend remember your kindness, and the ad-monitions which you gave me regarding an ever-

lasting life and the love of an all-wise Creator. I am not single-handed, but those who are with I am hot single-handed, but these who are with me I do not know: They have taught me how to give you this news of the resurrected spirit. When the spirit bounded out of its clay tene-ment, oh, what sweet repose! for I was so tired and weary with battling. Death was no mon-ster to me. It was a white-robed angel that came to open the prison doors and set the captive free. It will be no use for mo to the tother (bits) It will be no use for me to talk to them (his family) for they are creed bound, held in fetters, chained to a rock from which no human power can sever them.

May the angels bless you, Weightman, for your hand befriended me in giving me knowl-edge of this other life. Good-by. I cannot speak any longer. I was about forty-nine years old. I have children, but they will only remember me as the tyrant of the household, probably—proba-

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For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. OFFICE at 3/4 Montgomery Place, Room 4, Boston, Mass, Office hours from 9 A, M. to 4 P. M. Prescrip-tions given and Medicine sent when desired. Patients visited at their homes. Parties joined in marriage. Fu-nerals attended on notice. May 5. warrant satisfactory results if directions are strictly for-lowed. Medicine sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and what-ever else the spirit doctor may direct. Insil caves of treat-ing patients at a distance successfully, letters from the pa-tient or a near friend should be received as often as once a week, se asto-keep up the magnetic current which flows from the healer to the patient. The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, n unfailing remedy for all diseases of the Throat and gs. TUBERCULAR CONSUMPTION has been cured Lungs. TUBERCULAR CONSUMPTION has been cured by ft. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31. Dr. Main's Health Institute, FOURTH THOUSAND. AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of bair, a return postage stamp, and the address, and state sox and age. All Medi-cines, with directions for treatment, extra. April 21, SCIENCE TO THE RESCUE! Dr. F. L. H. Willis Medicated and Magnetized Paper, Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensi-tive person. He has had the best of success in curing dis-ease of the Lungs, Heart, Liver, Kidincy and Siona-met, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions. May be Addressed till further notice: A DEFENCE Mrs. S. E. Crossman, M. D. Care Banner of Light, Boston, Mass. Dr. Wills is permitted to refer to numerous parties who have been discontained to references. April 7. CLAIRVOYANT AND MAGNETIC PHYSICIAN, also Trance Medium. Speciality: Curing Cancers, Tu-mors and Female Complaints. Examines at any distance, Terms 82,00. Also Midwife. Magnetic Paper \$1,00. 57 Tro-mont street, Boston, Suite 8. April 21. Modern By Alfred R. Wallace, F. R. S., Etc. Liver and Blood-Purifying Pills, Mrs. Maggie Folsom WILL still continue giving Medical Examinations and formerly, in partnership with or under supervision of Dr. H. B. Storer. Dec. 16. WITH AMERICAN PREFACE BY EPES SARGENT Composed of the best known Anti-Billous and Blood-Puri-fying properties in the vegetable kingdom, and made by hand while under the magnetic control, thus giving them the spirit-vitalizing power which is the only force that can throw off disease and revive and build up an exhausted sys-tem. Price \$1.00 per box of 50 pills. The Doctor has made diseases of women and children a special study, has had the best of success in treating them, and has received many testimonials. This exceedingly interesting, most important and truth-ful essay, has attracted the attention of the whole eivilized world, and the secular press everywhere speak in compli-mentary terms of the exhaustive arguments of its talented author. MISS LOTTIE FOWLER, Price 25 cents; postago free. SOUL READING, 50 copies, \$9,00, 100 \$16,00. THE world-renowned Spiritual Medium, has returned from Europe. 46 Beach street, Boston, Mass. Hours in to7. 4w*-April 21. Or Psychometrical Delineation of Character. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and lints to the inharmonicusly mar-ried. Full delineation, \$2,00, and four 3-cent stamps. Address, MRS. A. B. SEVERANCE. Centre street, between Church and Prairie streets, April 7. White Water, Walworth Co., Wis J. H. RHODES, M. D., Susie Willis Fletcher, 259 North 9th street, Philadelphia, Pa. PRICE REDUCED. Feb. 17. -3m TRANCE MEDIUM, 7 Montgomery Place, Boston May 5. New Life for the Old Blood! THE CLERGY May 5. MR. HENRYC. LULL, Business and Medical Chitroyant. Rooms 943 Washington street, (cor. In-(liana place.) Hours from 9 A. W. to 12, 2 to 5. General sit-tings, terms one dollar. Circles Tuesday and Thursday evenings. Admission, 25 cents. 13W-April 7. **INCREASE YOUR VITALITY.** A SOURCE OF DANCER TO THE AMERICAN REPUBLIC. "The Blood is the Life." DR. COOPER'S MEDICATED BY W. F. JAMIESON. MRS. JENNIE POTTER. MEDIUM-Test, Medical and Business-136 Castle st, mear 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. May 5,-4w This is a book of 331 pages, which is destined to accom-plish a much neededwork with the masses, by acquainting them with the dangers which threaten our Republic at the hands of the Christian priesthood, who, the author is fully persuaded, are America's worst enemics—worse than slave-holders ever were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American clergy are plotting the destruction of our lib-arities in their endewort to get God and Christ and the Bible Into the United States Constitution. This book should be read by everybody. DR. STORER'S PAD AND BELT. Warranted to Cure Great Vitalizer, NUSIE NICKERSON-WHITE, TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Public séances Sunday evenings. Feb. 17. Rheumatism, Neuralgia, and other Kindred Com-plaints arising from impurities of the blood. THE MRS. J. C. EWELL, Inspirational and Heal-ington size, Boston, (entrance on Ash st.) Hours 10 to 5. April 7. THE Pad is designed to be worn upon the back, between the shoulders, the fiannel side next to the skin, this locality being nearest to the vital organs and nerve con-tre; or the beit may be applied around the body above the hips, especially in all cases of Kidney Complaints, Larne Back, &c.; also to be applied on any part of the body whife pain exists. In addition to the Medicated Pada Chest Pro-tector may be attached; this, also, may be medicated, and will be very important in all affections of the Throat and Lungs. Nutritive Compound, read by everybody. Price \$1.00; full \$11.\$1,50; postage 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. HOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered. Mild and soothing in its mature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power. Sond for it to DR. H. B. STORER, 20 Indiana Place, Boston, Mass. **Price 81.001 Six Packages. 85.00.** For sale wholesale and retail by COLBY & RIOH, at No. 9 Montgomery Place, corner of Province street (lower foor). Hoston, Mass. Sold in New York City by J. R. NICKLES, 697 Bread-yan, 10.49 M. M. HARDY, TRANCE MEDIUM, No. 4 Concord Square, Boston. 13w*-March 24. Statuvolism: MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medlum. Six questions by mail 60 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 75 Dover street, Boston. 1w*-May 12. ARTIFICIAL SOMNAMBULISM; z stamps. 75 Dover street. Boston. 1w*-May 12. DR. C. ALBERT JONES treats all diseases of both sexes scientifically and successfully by mail. No patent remedies used or cold. Enclose a stamp with your letters. 288 Snawmut avenue, Boston. 2w*-May 5. A. S. HAYWARD, Magnetic Physician, eradi-visit patients. Letter address 9 Montgomery Place, Boston. May 12. MESMERISM, OR ANIMAL MAGNETISM. BY, WM, BAKER FAHNESTOCK, M. D. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Scientific Wonder! BY, WM, BAKER FAILNESTOCK, M. D. Containing a brief historical survey of Mesmer's opera-tions, and the examination of the same by the French Com-missioners. Phreno-Somnambulism; or, The Exposition of Phreno-Magnetism and Neurology. A new view and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and facuities; and a full and accurate description of the various phenomena belonging to this state; including its division into two distinct conditions, viz.: if he waking and sleeping, with practical instructions how to enter and awake from other, etc. Price \$1,50, postage free. For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. THE PLANCHETTE. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. March 3. THE WRITING PLANOHETTE! THE WRITING PLANOHETTE! THE WRITING PLANOHETTE! SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Mo-dium, 28 West street, Boston, Mass. 4w*-May 5. These Powders, by their unequalled Tonic Properties, preserve from discase those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidential to females. They are put up in boxes; may be sent by mail on receipt of price, \$1.00 per box, or 6 boxes for \$5,00. For sale wholesale and retail by CULBY & RICH, at No. 9 Montgomery Place, cornect of Province street (lower floor), Boston, Misss. AUGUSTIA DWINELLS, Chairvoyant, Arrance and Prophetic Medium, 23 Winter st. Terms \$1. intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its THEODORE PARKER some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Flanchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. MRS. C. H. WILDES, No. 8 Eaton street, Bos-ton. Mondays, Tuesdays, Wednesdays and Thurs-days. Hours 10 to 12 and 2 to 4. 2w*-May 12. SPIRIT-LIFE. SPIRIT POWER! MAGNETISM IS SPIRIT MEDICINE 1 Chronie and Acute Diseases Successfully Treated with-out Medicine. A Narration of Personal Experiences, INSPIRATIONALLY CIVEN TO For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. tf-Dec. 18. FRED. L. H. WILLIS. M. D. MRS. EMMA EMERY. MEDIOMETER,

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MIRS. EXMINA EIMERY, Spiritual Medium and Magnetic Healer, 204 Washington Avenue, Chelsea, Mass. EXTERNALLY-by magnetized bands and paper. In-ternally-by magnetized powders, prepared through her mediumship by the direct action of spirit-physicians. A seance with the spirit-band is held for each special case, and their directions implicitly obeyed. So Send by mail a lock of hair, full name and age, and it for examination. Magnetized preparations for one month Az. So Mits, EMERY will manipulate ladies only, and treat them at their home when desired.



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50 Of our new Bristol Cards and copy of "Our 10 by Urnal" for loc. and stamp. Agents' outril 10 ways for the stamps. C. R. SMITH, Bridgewater, Ms. May 5 -4w"

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OUT AT LAST. THE SEVENTH BOOK OF MOSES. The great and mysicrious book. Translated from the Hebrew. 30,000 sold. Price \$1.50. Circulars for stamp. J. G. Atsuffer, Rachman ville, Pa. April 28.-19

46 COWLES, Proprietress. April 14.

April 28.-4w

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AGENING double their money selling "Dr. Chase's Im-AGENIN proved (2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mica.

THREE ORIGINAL ESSAYS BY LEON HYNEMAN.

Price 25 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province atreet (lower foor), Boston, Mass.

BANNER LIGHT. OF

MAY 12, 1877.



"The Subjection of the Mind to a Dominant Idea"-A Chronic Case-W. B. Carpenter, C. B., M. D., F. R. S. To the Editor of the Banner of Light.

This eminent man is an able physiologist, a widely known author, an advanced Unitarian, who has courageously faced persecution for his so-called heresy; doubtless he is of sound and disposing mind, as lawyers would say, on ordinary topics, yet he is a singular illustration of the power of "mental prepossession," "mental expectancy," "the subjection of the mind to a dominant idea "-all these resulting in " unconscious cerebration " in the direction toward which they turn, that is, against Mesmerism and Spiritualism. These are not what a host of intelligent persons, and a goodly company of skilled and patient investigators, claim them to be. When he examines them, his verdict is given in advance, and proof or argument are of no avail against a mental prepossession so strong as to sweep them all aside and turn his mind unconsciously into its accustomed ruts, while he complacently imagines himself an impartial scientist and a mental philosopher.

So absolutely is he possessed and subjugated by his overmastering theories, as to be an unfit and incompetent judge or investigator. He rules out Spiritualists as subjugated by their theories, and therefore incompetent. His own case is far more striking, on the other side, and his own argument rules himself out.

""T is sport to see the engineer Hoist with his own petard."

His chronic and blinding prepossession breaks out in fits of singular intensity in lectures and magazine articles, and chapters in his Mental Physiology, and if any rational or convincing proof of its fallacy comes to his sight, it operates like the red flag that the matador in a Spanish bull-fight waves before the animal's eyes, stimulating him to a new attack, more headlong and blind than ever. His last two lectures in London, on Mesmerism, Odylism and Spiritualism, historitally and scientifically considered, are being published in the Eclectic Review and the Popular Science Monthly (which gives nothing on the other side), and I extract from the first. He says :

Pr side), and I extract from the first. He says: "The aphorism that 'listory repeats itself,' is in no rase more true than in regard to the subject on which I am now to address you. For there has been a continuity from the very earliest times, of a belief more or less general, in the relations of 'occult' agencies, capable of manifesting themselves in the production of mysterious phenomena, of which ordinary experience does not furnish the rationale. And while this very continuity is maintained by some to be an evidence of the real existence of such agencies, it will be my purpose to show you that it proves nothing more than the whee-spread diffusion, alike among minds of the highest and of the lowest entire, of certain tendencles of thought, which have either created ideal marvely posses-ing to foundation whatever in fact, or have by exagera-tion and distortion invested with a preternatural character occurrences which are peticetly capable of a natural expla-tation.' After a brief historical glimpse of the old ex-

After a brief historical glimpse of the old exorcists and magicians, Simon Magus and the like, he continues:

"If the permitted, it would be my endeavor to show you by a historical examination of these marvels that there has been a long succession of Epidemic Deinsions, the form of which has changed from time to time, whils their es-sential nature has remained the same throughout; and that the condition which underlies them all is the subjection of the mind to a dominant idea."

The closing words, in italics, are a diagnosis of his own case, yet he never dreamed, probably, that this mental disease affected himself. He says his studies of these subjects reach over forty years. How blind through all that time, how blind yet, to talk of Spiritualists investing anything with a preternatural character, or denying anything a natural explanation.

He cannot quote a word from any writer among us to sustain his groundless assertion ; but scores, might be quoted to show that natural explanations are what we seek, and natural laws what we believe in. For instance, Hudson Tuttle says:

voices, or the visible, luminous shapes of their departed friends; it is perfectly conformable to scientific probability that they should pass more or less completely ('ike Reichen-bach's 'sciolitives') hato a state which is neither waking nor sleeping, but between the two, in which they see, hear, or feel by touch, any thing they have been led to expect will present heeft. And the accordance of their testimony, in regard to such occurrences, is only such as is produced by the community of the dominant idea with which they are all 'posse sed, 'a community of which history furnishes any amount of strangely-varied examples. And thus it be-comes obvious that the testimony of a single, could have the skeptle, who asserts that nothing extraordinary has really occurred, should be accepted as more trustworthy that that of any number of believers, who have, a sit were, cre-ated the sensorial result by their anticipation of it."

I sat by a table once at which was a lady and a gentleman, the last "a cool-headed skeptic," with their fingers touching a planchette, and messages were being rapidly written to us, intelligent and correct, and on matters of which these persons knew nothing.

He said, "I don't know what or why this is." I put my fingers on the thing with this lady, and it writes. I don't know, or expect, or believe anything about it. Whether I look at it or not, it writes on all the same." One such fact is worth more than a thousand shallow suppositions all failing to meet the fact, and this is only one of many I could give. They might be of use to others, but would be of none to this eminent London scientist so long as he is so wholly subjugated and so blindly controlled by a "dominant idea." He reminds us of a speculative theorist in the Dark Ages in Europe, who was told that certain facts disproved his theories, and replied, "So much the worse for the facts, then." The poor man and the learned professor are fit company-prepossessed together !

Detroit, Mich., May, 1877. G. B. STEBBINS.

New Publications.

THE ATLANTIC for May-H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston-opens out its table of attractions by an illustrated article on the · Crude and Curious Inventions at the Centennial Exhibition, " musical instruments being treated of in this paper, which is the opening one of a series; "The American," by Henry James, jr., closes with its XXVIIt chapter; the diary of a British officer-part 2-is possessed of high interest; Charles Francis Adams, jr. (on the "Maypole of Werrymount"): Col, G. E. Waring, jr. (on the "biappote of Werrymount"): Col, G. E. Waring, jr. (on the "biappote of Work of the Eastern Farmer"); Henry P. Finck (with a description of "The Wagner Music-Drama at Bayreuth"), and other popular writers contribute to the present number; and John G. Whittier, Henry W. Longfellow, E. G. Stedman, W. W. Story, and Elizabeth Akers Allen furnish the poetry-which is excellent, as the names of the authors demonstrate. The departments are fine. THE ATLANTIC for June will contain an exquisite society-poem, by Dr. Oliver Wendell Holmes, and an article on South Carolina Society, by the author of the noticeable papers on that State recently published in the pages of this magazine.

A. WILLIAMS & CO., 253 Washington street, (corner School street.) Boston, forward us the May numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHO-LAS. The first-named magazine is filled with choice illustrations which serve to back much matter of importance. rations which serve to back much matter of importance. Clarence Cock closes his "house furnishing" series; the "Reminiscences of Washington" (illustrated) are interesting: Mrs. Burnett ends her serial "That Lass o' Low-"; good poetry is presented by Lanler, Stoddard, and others, and the departments are well sustained. St. Nic HoLAS introduces its perusers to an excellent table of contents through the pleasant gateway of a pretty frontis-plece, "As Good as a Mother." Among the authors who give grace, interest and value to its clearly printed pages may be mentioned the following-which are here rehearsed as an index of the wide range covered by this superb mag-azine for the young: John Greenleaf Whittler, Frank R. Stockton, Julius A. Truesdell, John Lewes, Mary A. Lath-bury, M. M. D., M. F. Armstrong, J. T. Trowbridge, Bessie Hill, Donald G. Mitchell, Elizabeth Stuart Phelps, Carrie W. Thompson, Mrs. J. P. Balard, Lucy Larcom, Amanda B. Harris, Skiney Lanier, Saxe Holm, E. L. B., Edgar Fawcett, J. G. Holland, Samuel C. Wilson, Mrs. Mary Treat, Cella Thaxter, Joy Allison, J. P. B., Rich-

aid A. Proctor, Mary Mapes Dodge, F. Dupin de Saint-André, Julia D. Fay and G. B. Bartlett. The many illustrations by Hopkins et als, are also fully up to the charac-teristic breadth of the letter-press.

THE GALAXY for May-Sheldon & Co., publishers, New THE GALAXY for May-Sheldon & Co., publishers, New York City-gives the following table of contents: "A Prc-gressive Baby," by S. F. Hopkins; "The Climbing Rose," by D. N. R.; "Miss Misanthrope," Chapters X., XI., XII., XIII., XIV. and XV., by Justin McCarthy; "Mohegan-Hudson," by James Manning Winchell; "Public Libraries in the United States," by John A. Church: "How National Bank Notes are Redeemed," by Frank W. Lautz: "Unknown Persons," by Mary Mur-doch Mason; "The Dead Star," by John James Platt; "The London Theatres," by Henry James, jr.; "Sound-

Countess of Blessington was a brilliant literary character of London, a friend and contemporary of Byron, Leigh Hunt and Shelley, and was the favorite in the famous days of George the Fourth while he was still the fat Prince Re gent. The readers of this generation will be delighted to peruse the pages which enchanted their grandparghis, and will be grateful to the Messrs. Peterson accordingly. A series of popular novels thus auspiciously inaugurated can not but prove a triumph all the way through.

TRUTH-SEEKER TRACTS, Vol. AV., by D. M. Bennett comes to us in the same neat, compact style, which marked the advent of the three previous welcome little volumes. It is filled with the essence of suggestive matter. The invo-cation to the Universe which accompanies it, is a truly grand specimen of a human prayer."

NICK WHIFFLES, the Trapper Guide, by Dr. J. H. Robinson, is the more permanent reproduction of what was a very popular story of Indian and Border life several years ago, whose striking merits richly entitle it to its present reäppearance. It originally appeared in the New York Weekly, in which it was thrice published in obedience to the popular calls. No story could well be more crowded with life and movement, incident and character. Published by G. W. Carleton & Co.

FREEDOM, RATIONALITY AND CATHOLICITY is the compound title of Volume Third of "The Swedenborg Library, " complete by B. F. Barrett from the writings of Emanuel Swedenborg. We have already spoken of the two previous volumes of this little library in terms of unequivocal praise, and can do no more than repeat those terms in referring to the present volume. It teaches a thorough spirituality, and may be relied on to communicate the views of Swedenborg on the three important topics which give this little book its title. Published by Claxton, Remsen & Hafelfinger, Philadelphia,

THE NEW CHURCH, its Nature and Whereabout, by B. F. Barrett, is a critical examination of the popular theory, with some illustrations of its practical tendency and legitimate fruits. The volume is inscribed to "the small but steadily growing army of liberal minds who count love to the Lord and the neighbor of paramount importance, and regard charity as the ground of fellowship and centre of unity among Christians." The purpose of the author, who says he commenced the study of the writings of Swedenborg forty years ago. Is to demonstrate that the "New Church" is no merely visible and organized institution, but much broader and more inclusive than has been hitherto supposed; and therefore to labor to remove exist. ing barriers to the spread of precious truth. He critically examines the views which are regarded as the prevailing ones in respect to the New Church, and offers his own ma-tured ones in their place. He is what may be called a Lib-

eral even in the ranks of his own chosen faith. This little volume, which is a very timely one, is from the press of the same publishers. MILLY DARRELL is a new novel by Miss Braddon, and that is about all that we need announce here. The author of "Lady Audiey's Secret" and other similar novels needs no introduction to the novel-reading class. Miss Braddor is full of intensity and dramatic force. She employs a style of brilliant effectiveness. She is a close and quick observer of life and character, and she has a faculty of describing what she sees with a freshness and unconventionality that

are all the time surprising. The present story promises to be the hit of the season among the tribe of novels. Published by G. W. Carleton & Co. How to ltAISE FRUITS: A Hand-Book of Fruit Culture, being a Guide to the proper Cultivation and Management of Fruit Trees, and of Grapes and Small Fruits, with condensed D'scriptions of many of the best and most popular Varieties, with upwards of one hundred En-gravings. By Thomas Gregg. This is the title of a new work from the press of S. R.

ells & Co., 737 Broadway, New York. The book should be in the hands of every person who owns a rod of available land, and it will serve to secure success where now there is nothing but failure. It covers the ground fully, without technicalities, and is a work on fruit culture for the mil-

DYSPEPSIA. Loring, publisher, corner Bromfield and Washington streets, Boston. In this inviting brochure Seranus Bowen, M. D., (Harv.) gives many valuable hints concerning the proper treatment of this painful and wide-ly prevalent disease.

BUTLER'S SELECTIONS, No. 1. This is a neatly gotten up volume (in paper), whose 15 pages are brimful of excel-lent matter for readings and recitations. J. H. Butler & Co., Philadelphia, Pa., issue it in their popular "Ten-Times-Ten " Series.

RECEIVED: THE ADVERTISERS' GUIDE, No. 4. N. W. Ayer & Son, Times Building, Chestnut and Sth streets, Philadelphia, Pa.

THE MAN WITH FIVE WIVES, a novel by Alexander Dumas, author of "The Count of Monte-Cristo," etc., etc. T. B. Peterson & Brothers, publishers, No. 305 Chestnut street, Philadelphia, Pa.

NEW MUSIC .- We have received from the publishers, W. H. Ewald & Bro., 136 Newark Avenue, Jersey City, N. J., the following choice pleces: Songs: "Just A Little Closer. Dariing," words by A. W. French, music by H. P. Danks; "Kiss Me, Pet, Come Kiss your Darling," words by Francis S. Smith, music by Samuel H. Speck; "Meet Me in the Lovely Twilight," words by Theo. D. C. Miller, M. D., music by Samuel II. Speck; "We shall not Meet as Strangers, ' answer to ' Must We then Meet as Strangers?' words by Frank Ashleigh, music by Samuel H. Speck. Marches: "High School March," by H. Maylath; "The New Jersey Grand Centennial March," by H. F. Wagner.

PETITION

TO THE HONORABLE THE GENERAL COURT OF NEW HAMPSHIRE:

The undersigned, citizens of New Hampshire, respectfully represent that the law in regard to regulating the practice of Medicine and Surgery, enacted by the Legislature of this State at its session in the year 1875, conflicts with human rights and individual liberty, and tacitly exhibits a consciousness on the part of the members of the Regular Faculty of the weakness of the hold they now have on the popular estimation, which feeling prompted them to instigate the passage of a special enactment for their protection.

Wherefore your petitioners pray that the said enactment, which virtually creates a monopoly of the remedial art in New Hampshire for the benefit of a favored, few, may be repealed by your honorable body, thereby leaving the different modes of medical practice open and free to all persons who feel called upon to work for humanity in healing the sick, and allowing to any one afflicted with disease the right to employ any individual or any mode of treatment or practice which shall seem to said patient to be best adapted to the alleviation of his (or her) sufferings.

BRIEF PARAGRAPHS.

SHORT SERMON.-Naturally doth man desire the truth; yet, when it is before him, he will not apprehend it, and, if it force itself upon him, is he not offended?

Mrs. Brooks knows how to chisel butter. Nobody can de it but her.

When a young man from Harvard is asked if he will always love her thus, he does not answer, "Will a duck swim?" Science has taken the place of poetry, and he replies, "Will evolution from the unconditioned working in protoplasm by accretion and absorption produce the organic cell?

The New York Sun "shines" on the just and on the un-just. Sometimes it is just and sometimes unjust.

The Parisians are to have a system of underground rallways similar to those of London. The total length will be sixteen miles, and the cost 163,000,000 of francs. A double tunnel, lined with brick, will be employed, and the central station will be twenty-one feet beneath the level of the Palais Royal garden.

They are still trying to "save the Old South Church." Who will write a farce upon the subject? Plenty of mate-

> In the spring the gentle sere-Naders tinkle their guitars, And the violins make merry Music underneath the stars; Then, next day, the gentle sere-Naders not so joily are-Playing on the soft catarrh ! -[Lebanon Herald,

A New Jersey minister has been "hauled up" for alleged eresy. Next.

Celery is good for the nerves: but salary is better.

"Boys," said the teacher, holding up her right fore-fin-ger to make the scholars attentive, "what is Indian meal composed of ?" And a little boy in the back seat, who wore patched trowsers, got up, and said, "Please, ma'am, roast missionaries."

In the modesty of fearful duty I read as much as from the ratting tongue of saucy and audacious eloquence. — Shakspeare.

"Madam, did you ever lift a dog by the tail?" "Why. no, you cruel thing, you." "I didn't know, because I just saw you carry your little child across a gutter by one arm. A dog's tall is a good deal stronger than the ligaments of a baby 's shoulder. "

SPRING IN TOWN.

Let rustic poets " babble of sreen fields," And tune to songs of birds their glowing stanzas, Our earnest welcome comes to thee, on Spring! A chorus of catarrhs and hiftenzas. The organ-grinder, earliest bird of spring-An unwashed migrath from Milan or Florence-With Simian comrade now invades the streets, Joy of small boys, to all else an abhorence. Joy of small boys, to all else an abhorrence. In grateful pools rejoicing urchins wade, Or burrow in the earth fike active weasels, Regarding not the woes the future hoards In haud maternal or in mumps and measles. On! blissful auguries of coming joys! Forerunners certain of the balmy season! Who seeketh other harbingers than these In Nature's eyes is guilty of high treason.

According to all accounts English hotels are expensive places in which to sojourn, "Disgust " is the word used.

A fashion magazine says that a brunette may appear beautiful in pale lemon, trimmed with lace. We have often syn the blondest young men that ever blonde appear very lively in pale lemon, trimmed with a little sugar, and just a dash of bitters and a trifle of spiritus frumenti op-timus, -Brooklyn Union-Argus.

The Missouri Legislature has passed what it calls a Sewing-machine bill," which imposes penalties upon however, there is a wide gap between Connecticut, Massa-chusetts and Rhode Island, and the three northern New England States, the figures for Vermont. New Hampshire and Maine being one to 2,973, 3,000 and 3,522 respectively.— Boston Transcript.

Ten of the thirty-six crowned heads are Catholic, two are of the Greek Church, and twenty-four are Protestant.

The Turks may become very hungry, but the Bussians won't let 'em into the Kicheneff they know it.

Ar We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith.

We cannot undertake to return or preserve manuscripts hat are not used.

When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawng a line around the article he desires specially to recomnend for perusal.

Unsettled clergymen are said to make three-fourths of all the applications for postmasterships.

A superstitious person dreads his fancied god, and yet fancies that he finds refuge in his bosom.-Plutarch.

If you hate your neighbor, study geometry and the prevailing winds. You can then tell just where to place your ash barrel.

Put away his little poem: Us to publish do not ask it: Fame through us shall never know him-He has climbed the golden basket. Gone to meet the communication written on both sides of the paper.

Flour thrown on burning oil will quench the fiames in-stantly. Remember this when the lamp explodes.

Current Events.

As we go to press the news from over the water is of a most exciting character. France and Germany still show no marked uneasiness, but a vast change has been manifested in the public sentiment of Austria-particulary the Hungarian districts, whose latent hatred of Russia begins to develop itself. England is hurrying with desperate despatch, and we hear of whole navies on the way to look out for British interests, and of plans to concentrate troops by drawing both from India and the home country, ostensibly to defend the Suez Canal, etc., in case of danger

-but realy for what, is best known to Disraell. In Asia the Russians have achievel the most wonderful uccesses. The Grand Duke Michael has conquered Bayazid and Kars within a week's time-the latter victory giv-Ing a clear passage to Erzoum, and bestowing among its other fruits 17,000 Turkish troops as prisoners. Mukhtar Pasha's men are represented as drawn up in that long straggling line which has from the first doomed them to defeat, somewhere in front of Erzoum, but the indications are that he will be overwhelmed by the Russians who greatly outnumber their enemy. While the question as to what the ultimate plans of Russia and Turkey respectively may be remains unsolved, the fact is patent that the Muscovites have thrown their best forces into Aslatic Turkey, while the Turks have placed their chosen troops as a barrier to the road to Constantinople-hence, perhaps, the easy victories thus far achieved by the Grand Duke.

On the Danube the Russians are strongly entrench-ing themselves between Ibrail and Reni, operating with a force of 50,000 men and 100 heavy guns. It is expected that at least 12,000 Russians have already reached Bucharest. Heavy rains have impeded the course of the invading

forces. The Roumanians have strengthened the Russian right wing by taking possession of Kalafat and fortifying it against the Turks.

Persia remains in statu quo as yet.

Egypt is straining every nerve-especially in financial directions-to send troops to aid the Sultan.

The Turkish flotilla on the Danube have made hot work with their shells, and in some instances the advance parties of Russians have been driven back with loss, as in the case the Russian batteries at Tomraya, below urday, 5th. Widin, on the opposite bank of the Danube, was bombarded May 7th from Kalafat by the Russians. Prince Charles reviewed the Roumanian troops at Bucharest on he same day, great enthusiasm prevailing. England is seemingly stretching out her hands across the Atlantic-ride three iron clads, artillery, ammunition and the 42d Regiment of Highlanders, now en route for Hallfax, N. S Thomas Carlyle has written a ringing letter to his countrymen, urging England to keep the peace and let Russian and Turk fight it out, instead of playing the incendiary, and by heraction firing the whole of Europe with the torch of war. Here is one of his characteristic sentences:

General Debility having removed from Boston, the regular" M. D.s are sorely troubled.

'Spiritualism is the highest scientific conception of man's relations to himself, to his fellowmen, to the spiritual world, and to the divine order of things. . . . It offers nothing without giving a reason, teaches nothing without giving a cause." Epes Sargent says, "That it offers the ground of a science founded on observed facts, is the belief of all persistent investigators."

Having eyes he sees not, having ears he hears nor, may well describe Dr. Carpenter's mood and method. He speaks of "that prepossession in favor of the ascertained and universally admitted iaws of Nature, which believers in Spiritualism make it a reproach against men of science that they entertain."

What believers? This is more bald-assertion without proof. So far as the ascertained laws of Nature are concerned, we accept them; but are there no natural laws not ascertained, and therefore not universally admitted? Spiritualists may justly reproach or reprove such scientists as willfully misrepresent their researches into these realms where physiology has never gone, and of which psychology knows so little.

Blindly prepossessed with the idea that the wonders of what he deems the preternatural and the miraculous fade away with the advance of rational thought and scientific research, he quotes Lecky's "History of Rationalism " to sustain his notion that these things pertained to the savage childhood of the race, of which the shadows are yet visible in like strange experiences. Only the miraculous character of such manifestations is being discredited. The superstitious pretences of the old magicians are passing away, but the rude powow and the wild dream of the savage are growing and changing to the higher beauty and more inspiring wisdom of spirit-manifestations, more frequent to day than ever before-a higher and stronger development-not a passing away.' Fear of witches, ghosts, and demons yields to love of the spiritual world, and eternal law spans the space from earth to a higher world like a rainbow full of glory and promise.

Rationalism and science do not destroy or even decrease these manifestations. They are in the nature of man and in the nature of things, and if rationalists and scientists would broaden their thoughts, and obey their spiritual natures as well as their outward senses, they would enrich themselves and help us, as some of them gladly do already.

Dr. Carpenter dwells on mesmerism at length. and remands it to "mental expectation" on the part of the subjects, but fails to tell how that can account for; its wonders, and has not seen what more thorough investigators have-cases where operator and subject were apart, and the subject knew nothing of the act or will of the operator, yet became thoroughly controlled and mesmerized. Here is his statement of a supposed case in Spiritualism:

III Optificuation:: •• When a number of persons of that 'concentrative and imaginative turn of mind' which predisposes them to the 'biological' condition, sit for a couple of hours (especially if in the dark) with the expectation of some extraordinary occurrence, such as the rising and floating in the air, either of the human bedy, or of chairs or tables, without any physical agency; the crawling of live lobsters over their persons; the contact of the hands, the sound of the

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ing Brass," being a Righte Truthfull Historie of ye Ancient Time, by Lizzie W. Champney: "A Roman Picture," by Mary Lowe Dickinson; "English Women," by Richard Grant White; "Life Insurance"; "The Great Seal of the United States," concerning Some Irregulari-ties In It, by John D. Champlin, jr.; "Drift-Wood," "Scientific Miscellany," "Current Literature," "Neb-

WIDE AWAKE for May-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-is a telling number, Among the points which at once arrest the attention may be mentioned the descriptive paper on Bayard Taylor, a his home (finely illustrated); the adventures of Child Marian in Rome, and " The Empress Josephine and the Juggler." Poems by Mrs. L. C. Whiton, Clara G. Dolliver and others, together with the Popular Science Club, Tangled Knots, Parlor-Pastimes, Post-office Department, and music (which latter contains a piece prepared by a little composer, aged only five years,) combine with the longer sketches to give verve and spirit to the issue, and

the assembly taken as a whole reflects great credit on Ella Farman, the enterprising editor of this favorite publication for the children. THE PHRENOLOGICAL JOURNAL for May-S. R. Wells

& Co...73 Broadway, New York City, publishers-is laden with instructive and practical matter on various topics, among the subjects treated being the "Histological Fri dence of a Soul, " " Friedrich Froebel, " " Rhinology," or the Science of the Nose, etc., etc. An obituary notice f Albert Leighton, of England, is also given.

HORACE KING, ESQ., Thompsonville, Conn., forwards Nos. 33, 34, 35, and 36 of ZELL'S POPULAR ENCYCLOPE-DIA. The parts composing the present installment carry forward the subject matter to LAPI. A fine map of North America accompanies part 35. It would be difficult to instance any topic worthy attention which is not treated of in the teeming pages of this prince of popular works of eference, which in its completeness forms two volumes containing over 200 wood cuts and 19 colored maps. Mr. King will send a specimen number, with map, to any address, on receipt of 2) cents,

MR. MURRAY'S "ADIRONDACK TALES."-It is nor eight years since "Aliventures in the Wilderness" was published. This was Mr. Murray's first venture in litera. ture. Its reception by the public made it the book of the year. Since his first book was published. Mr. Murray has been preparing himself to bring out a series of stories to be known as "The Adirondack Tales" The first volume has just been issued by The Golden Rule Publishing Company. It is complete by itself, and consists of "The Story the Keg Told Me," "The Man Who Didn't Know Much," and " Humorous Sketches."

UNCIVIL LIBERTY is the other name for an Essay on Woman, by E. H. Heywood, whose design is to show the injustice and impolicy of ruling woman without her consent. This is announced to be the 80th thousand of the essay, whose sharp and searching truths fairly entitle it to so wide a popularity. It will break up the crust of the old deas and traditions about woman and her position to read the trenchant yet persuading passages of this thoroughly vigorous and vitalized pamphlet. Mr. Heywood is everywhere known as an eloquent and effective advocate of liberal reforms, which is a sufficient guarantee that he has in the present instance addressed himself to a subject with which he has a radical experimental acquaintance.

HOW TO TEACH, according to temperament and mental development, or, Phrenology in the Schoolroom and the Family, by Nelson Sizer, author of "Clibice of Pursuits," and other books, is a collection of principles, illustrated by abundant instances, for the ready use of teachers. It shows how children differ in educational susceptibility, and why, and prescribes methods for the training of different classe of minds. It is a new method, entirely, which teachers of every rank will do well to consider with studious care. It is written with an engaging plainness and familiarity, and deserves the popularity which will soon testify to the practical results of it.

COUNTRY QUARTERS, by the Countess of Blessington, is a notel of universally recognized merits, the verdict being undisputed that it is simply charming. It opens the " Petersons' Dollar Series of Go od Novels, " and most deservedly, for it is in all respects a good one. The mechanical outilt, in the way of paper, type and binding, is as near perfect as a fastidious reader would desire. The and profitable time is anticipated.

F. W. Helmick, No. 50 West Fourth street, Cincinnati, F. W. Heimick, No. 30 West Fourth Street, Cincinnisti, O., also furnishes us with the following: "Will His Letter Bring Me Sadness?" song, words by Samuel N. Mitchell, music by Charlie Baker; "Angels Met Him at the Gate," a tribute to the memory of P. P. Bliss; words by A. W. French, music by C. M. Currier: "He Holds the Fort of 'a tribute to the memory of P. P. Bliss; words Heaven, by Mrs. D. M. Jordan, music by Charlie Baker.

John Wiegand sends us a contraito song, " Awake, my Soul, to Joyful Lays " (O Salutaris Hostia), Oliver Ditson & Co., Boston, Mass., have it for sale.

To the Editor of the Banner of Light:

A friend has this moment called my attention to the fact that your issue dated the 23th contains a note saying that the notice concerning a lecture delivered at No. 92 W. Baltimore street, Lyceum Hall, by myself, was a subter-

I know that the lecture in question was given; as to its merit. I think the audience should be allowed to judge of that for themselves. Mr. G. H. Salter, the estimable young librarian, was the person delegated to take the notice in question to Mr. W. Connelly, who was then the editor of the Baltimore Bee, for publication. Mr. Salter will be heard from in regard to the matter, as I know he, and the other dear friends whom I have left, will be as disagreeably surprised as I was at reading the note.

Of course on reading this note bitter feelings were stirred. but I can afford to let it pass without further comment, as I am satisfied the author has injured himself, and not me, by thus stabling at one who has always entertained toward him the most kindly feelings; but as to where I shall lecture and for whom, I and my spirit friends must determine whether others are pleased or not.

I can conscientiously say that I am working faithfully in the great cause, and in the best manner that my feeble abilities will allow. Possibly if my natural canacities were greater, I could accomplish more by the aid of my spiritfriends, but my endeavors will always be to build up and id in propagating the sublime truths of the Spiritual Philosophy, and I shall be careful to do no mean or cowardly act toward any other person.

Hoping that you will allow me to be heard in my own justification through the columns of the Banner, Iam, Yours very truly; H. N. ROTHERY,

Yours very truly; H. N. ROTHERY, No. 603 Main street, S. E. corner 6th

Richmond, Va., April 25th, 1377.

A Useful Ministry.

A correspondent says: In the ten years of the public mediumship of Mrs. Mary M. Hardy, of this city, that lady has given over sixteen thou-sand private séances and over four hundred public ones. In addition to these she has given many gratuitous séances to friends and indigent per-sons, of which she has kept no record. After such a work it is not strange that she confesses to feeling tired, and proposes to seek rest by another visit to Europe. It is doubtful if a more remarkable and useful spiritual ministry of ten years can be instanced. By her extraordinary ower she has not only been enabled to confirm the wavering faith of hundreds in a continued beyond the grave, but has wrested many minds from the hopeless sloughs of utter infideil-ty. In hundreds and thousands of instances she has rolled away the rock from the tomb and re-vealed the spiritual life of those mourned as dead. If any minister of Christianity has done as much he will be well entitled to the greeting of "Well done, good and faithful servant! enter thou into the joy of the Lord."-Boston Sunday Herald.

THE UNIVERSAL REFORM ASSOCIATION, under the leadership of Moses Hull, is to hold a campmeeting in Shawsheen River Grove, on the Boston and Maine Railroad, commencing August 1st, and continuing twenty-three days. Many prominent speakers both in the East and the West have been engaged to attend, and a good

wing-machine agents who leave goods on the installment plan with widows and poor people and then attach the machines for small residues when the final balances are not promptly forthcoming.

If you place all the forms of cosmological conception of the various peoples and times into comparative juxtaposi-tion, you can finally bring them all into two squarely oppos-ing groups: a causal, or mechanical, and a teleogical group.-Ernst Haeckel.

Oakey Hall's standing text for consolation : "The wise man foreseeth the evil and hideth himself, but the simple stay at home and are punished. "

Ice formed in the vicinity of Boston nearly an inch thick last week. We sigh for the orange groves of Florida.

A listener to the recent vague music of the telephone indulged in these reflections:

But is it the telephone ? I cannot make out, I own. 'T is a lute, Or a flute, Or a flute, Or a hautboy ; But no boy. Can swear 't is the telephone.

Said a man in a car seriously to another man, yesterday: 'Kalamazoo is a kingdom in South America. That is where they get calamus."

Nine more lady physicians.-Woman's Journal. Nine more tobmen physicians.-Springfeld Republican. Nine more female physicians. Which?

A New York sign reads, "Work and Doolittle." This reminds us of one in Portsmouth, N. H., many years ago -"Neal and Prey."

THE PHOTO-ELECTROTYPE CO., 171 Devonshire street. Boston, Mass., James H. Stark, manager, W. H. Mumler superintendent, are turning out some excellent work.

Rev. Mr. Bartol's people won't let him go. That's where they are wise. He is a good, liberal man, and is liked by everybody-except Joseph Cook.

"Who first beholds the light of day In Spring's sweet flowery month of May, And wears an emerald all her life, Shall be a loved and happy wife." Jeremiah Woodchuck is candidate for Mayor of Selma,

Ala. He otter be elected, but weasel see Is it the cur-rect thing for the Missouri Republican to

use the editorial "we" in the following? " Tempora mutantur et nos mutamur in illis. In olden times dogs were valuably employed as turnspits, but let a dog turn Spitz now and his doom is sealed. "

May-day weather will commence on the first of June.

The "whiskey ring " has been bent so many times of ate that it is exceeding'y "crooked."

Why is a man more devout when he has a cold in his head? Because he is on his sneeze most of the time. - Com. Bulletin.

A Western Yankee says of the three hundred and twenty newspapers in the city of London, that three hundred and eleven of them place New York City in the State of Missouri. Justice Flowers should have that writer arrested forthwith as a vagrant.

Old Uncle S Sez he, "I	ruess	-	
John preach "But, sarm	on thru,	z he;	
An' come to It's just the A-scrougin'	same J. B.	••	
A-scrougin.	Jon wn. me	[F. B. Sar	born.

The Hoosac Tunnel is getting to be a great bore in the Massachusetts Legislature. "There's millions in it." What do you say, Taxpayers?

THE THEE DOCTRINE .- After a day's weary march. Iohammed was camping with his followers. One said: ** I will loose my camel and commit it to God." Mohammed said: "Friend, tie thy camel and commit it to God."

The "Yankee" still retains his prominence as an invent-or. Ose patent was granted for every 73) persons in Con-necticut, 914 in Rhode Island and 918 in Massachusetts, last year, while out West the proportion sinks to one in 1, 857 for Illinois, and one in 4, 595 for Kansas. Oddly enough,

"The newspaper outcry against Russia is no more re-spectable to me than the howling of Bedlam, proceeding as it does from the deepest ignorance, egotism and pairry national jealousy." Torpedoes are numerous in the Danube-but they are not

much sought, says an exchange.

Five ladies were fatally and three gentlemen seriously poisoned by either arsenic or strychnine while eating breakfast at Level Green plantation, Princess Anne county, Va., on Sunday morning, the 6th.

Secretary Schurz and General Crook agree as to the practicability of removing the Siour agency to the Missourl river, and hereafter the Indians will be required to work for their rations. Crazy Horse and his band, to the num-Camp Robinson, Nebraska, Sunday, May 6th.

The body of John T. Daiy, the missing proprietor of the Windsor Hotel, New York, was found in an old house near Woodbridge, Long Island, on Saturday, May 5th. He had committed suicide by hanging.

The boilers of the Anchor steamer Sidonian, from New York for Bristol, Eng., exploded April 33th. The captain, the three engineers, two firemen and a lamp-trimmer were killed, and a cook injured.

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