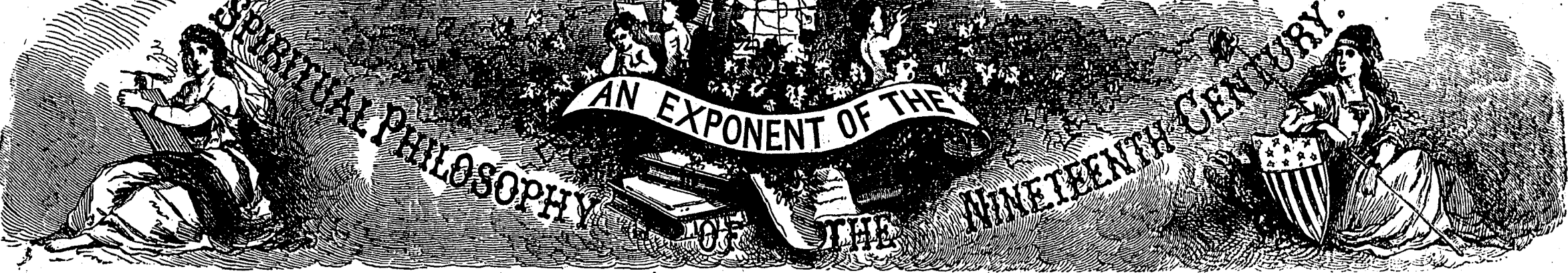


BANNER OF LIGHT.



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VIEWS OF OUR HEAVENLY HOME.

A SEQUEL

TO
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
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 counterflowings of the electrical and magnetic currents.

Although in the southern hemisphere these celestial current 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 inhabitants 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.)

Before leaving this subject, however, there is 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 to 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 immeasurable Universee.

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 something; 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 and balanced his three hells, one within the other; the most interior and remote hell being the exact opponent of the most perfect and inmost heaven, and this antagonism to exist to all eternity!

But however widely and absolutely we may differ with Swedenborg when expounding his theological hypotheses, (by which he was, for so many serious and busy years, psychologized both day and night,) we yet agree with him when he affirms, what common sense and intuition and science concurrently confirm, that, on a principle of correspondence, just as the soul is within the natural or material body, so is there a world of spirits or a spiritual world within the natural or 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 unassuming mind—the 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 frequently 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.

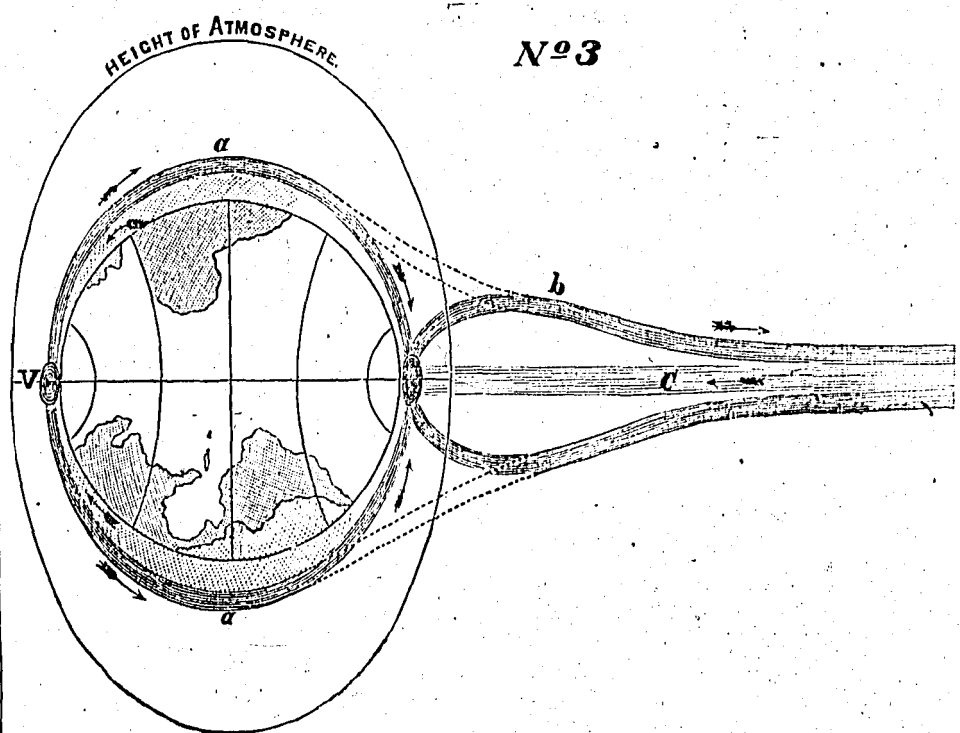
Swedenborg described, under psychological dictation, and by force of the logical requirements of his biblical system of correspondential revelations, the situation of "the world of spirits" as intermediate, or as a sort of *hadean* neutral territory, between the three eternal heavens on the one hand 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.

And yet the orderly method of traveling be-

tween the earths and the interior universe, is by means of the current rivers already described; and 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 common physical and social life, what a relief it is to contemplate the wisdom, the loveliness, the grandeur, the uplifting love, the boundless beneficence which exist for us under our very feet, and all the way round the earth, and over all our heads! All mankind are by necessity great travelers and restless; because all our eternal life is a 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 days; then forthwith the spinning earth, like a

summit of experience, which is flooded with infinite possibilities. You are essentially the same man, you 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 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 pilgrimages of eternity. And then, moved forward in your own orbit, like the globe itself, by 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 set up a tabernacle to endure forever. But as



FLOW OF THE MAGNETIC RIVERS INTO SPACE.

steed at his highest speed, runs away with us; and very soon he ruthlessly destroys everything we hold in the arms of love as most sacred. Driving, driving—drifting, drifting—onward and inward 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, through death into life again, rapidly or slowly, yet with the certainty of resistless fate—upward "Where the glorious arch is lifting," speeding with the swiftly, softly, sweetly flowing river of transparent and glittering beauty, which glows with the effulgence of liquid gold, which reflects the stars around and the suns above like a ribbon-mirror composed of purest diamonds—still onward we go, floating through scenes more resplendent than the hallowed dreamings of angels; 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 whole history of mankind. Its inwrought pleasures fatigue you; its evils in your duds 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 Whittier:

"With silence only as their benediction,
God's angels come
Where, in the shadow of a great affliction,
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 ascended (having first died) to a more commanding

surely as generation follows generation, so surely will truth crumble your altars, overthrow the 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 intellectual sky with too many clouds of Nature's great system so replete with grandeur and magnificence.

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 meadows 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 song!
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 cares
Comes like a strain of music from on high,
Oh, best beloved, from this wilderness
Of gloomy doubt to thee I send my cry!

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!

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 utility 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.*

Original Essay.

THE REASONABLENESS OF MODERN SPIRITUALISM.

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 talk 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 holding 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 unaccounted, 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
Flows like an atmosphere, and every where
Waits through these earthly mists and vapors dense,
A vital breath of more ethereal air."

I wish very much in treating this subject to keep this idea as a literal fact before you, and shall keep as close as possible to the border-land 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 trilling 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 truthfully expresses thus:

"The spiritual world
Lies all about us, and its avenues
Are open to 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-

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

TO BOOK-KEEPERS.
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous books, which are for sale at the **BANNER OF LIGHT BOOKSTORE**, ground floor of building No. 9 Montgomery Place, corner of Province street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world, who will also forward any of the publications of the Book Trade at usual rates.

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Anything from the **BANNER OF LIGHT**, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion which correspondents give utterance to.

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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.

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 spirit-world 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 corner stone. You must fashion the walls, and if they are not secure and crumble away you must fashion them again, until finally when on tip-toe, as far 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 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 habit of self-laudation, a passion for partisanship in all its forms, moral levity and trifling, 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 jack-at-all-trades, said Dr. Bartol, and that is another reason why the market is filled with cheap work by all classes of mechanics. The manufactured articles of the past out-wear modern-made 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 unquestionably to exercise the deepest care, and compel unconsciously the growth of character

which would never show itself if it were fed on dissertations concerning "culture." We need the real thing, the solid meat of the matter; the sentiment of it, which is at best but the fragrance and aroma, we can afford to let take care of itself. In the African and Indian problems especially, we are addressed for the service of the very largest and best qualities of the national character. We actually need serious and urgent things like these to take us out of the rut of our exaggerated 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 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 pertaining to the spiritual nature of man; and spirit is the moving force of the universe. It is its widest scope, and all that ever can be known. It is a comprehensive system, receiving all that is good and rejecting all that is bad."

Thus, it will be seen, it is not as a mere intellectual curiosity, but as a prompter and quickener of spiritual life—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.

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 Falsible; 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.

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 interruption 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 says:

"When it was written, I searched in vain for the least scientific testimony confirming its statement of principles. I was surprised to find that in Europe holding the same views, but could not procure their works. I wrote an impression with faith in the utterance of the controlling power. This power which waits upon and works on their orbits must reside in themselves." Motion belongs to the atom. Motion is ever the same, directed in different channels, and differing in force, but it is the same. "Life is born of motion" (p. 20). Life, then, is the specialization of the living principles of matter. There is no life there where there is no motion. Motion is the life of the intelligence organizing creation. The theological press sent up one long hiss; the most dignified of its journals said it was ridiculous. Now, as I write, this very doctrine, that matter is nothing but force (being, in its various manifestations, but a modification of motion), is everywhere, in scientific orthodoxy. In the "Arcana," it is stated that there is no inertia. The statement was ridiculed; but now the idea of "inert, brute matter" has passed away, and many who have appeared, tending over the whole ground from physical motion to intelligence. (See compilation by Youmans of the essays of Joule, Mayer, Helmholtz, Cantu and Faraday, "The Correlation and Conservation of the Physical Forces.") It is notable that the first volume of the "Arcana," having been translated into German, should be repeatedly quoted by the learned and fearless Richter, 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 simply jealous time may show, so respectable a "daily" as the Springfield Republican headed its account of the affair as "The Last Thing in

Spiritualism." With just as much reason, if instead of being a Spiritualist Mr. Jones had been a member of an Orthodox church, the same paper might have headed its sensational stuff as "The Last Thing in Christianity." The reporters and scribes who indulge in these miserable flings at Spiritualism (because they think it pays, we suppose) will do well to read Mr. Tuttle's chapters on "Mediumship" and "Heaven and Hell." Impurity of thought or life is not one whit more chargeable on a rational Spiritualist than on a rational Christian. The said scribes know this, but then—when the dog is down, hit him if you can!

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, overtaken, 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 cogent facts, all bearing directly on the topic treated, give the book great value as a compend of the admitted phenomena, and a careful résumé 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 \$1.50. 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.

Having patients in the principal towns and cities of New Hampshire, and desiring the privilege of visiting them, my services are required, without feeling that the patient (as well as myself) is engaged in breaking or tramping upon the laws of the State, I would suggest that the city of New Hampshire be interested in a measure which this restrictive measure repealed so that any physician or any mode of practice may be employed by the sick when desired, and when the next Legislature convenes these laws, in your columns, and circulate it for signatures among the people of the different towns and cities in the State, so that when the Legislature convenes these documents may be presented to the honorable body for consideration and action.

Next there is a list of names obtained as will convince the Legislature that the citizens of the State are not in favor of the present restrictions in relation to medical practice now upon the statute books.

A. S. HAYWARD, Magnetic Physician.

We have taken occasion in the past to revert 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 pharmacopoeia-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 concerted 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 infused with the same proscription 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 of the picture, and show what the Allopaths have accomplished in States where liberals have either failed of such union, or were uninformed of the 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 wait 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:

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 Representatives of the State of New Hampshire, in Session assembled, That the following be and the same shall be the law of the State.

SECTION 1.—Each and every Medical Society, organized under a charter from the Legislature of the State of New Hampshire, shall, at each and every session thereof, elect a Board of Censors, consisting of not less than three members, who shall hold their office till others are elected; and such board shall have authority to examine and license practitioners of medicine and surgery, as provided in subsequent sections of this act.

SECTION 2.—No person shall practice medicine, surgery or midwifery, or advertise to do so, or assume the title of doctor, shall be required to obtain a certificate of some one of the chartered medical societies of the State, or of the State Society of Medical and Surgical Arts, or of the County or State Society, which certificate shall set forth that said person has found the person to whom it is given qualified to practice the branches of medical art mentioned in it, and the certificate shall be substantially in the following form:

CERTIFICATE.
No. —, 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 profession: —, and therefore license him to practice said branches within the State of New Hampshire.

SECTION 3.—Such certificate shall be recorded in a book provided and kept for the purpose by the County Board of Censors, in the county in which said person shall be licensed, and shall be styled "Medical Register of — County," and the fee for recording the same shall be twenty-five cents.

SECTION 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 county in which he actually resides, or of a county in which he is not a resident of the State, in the county where he obtains his certificate; and for failure or neglect to record the same shall be liable to a fine of twenty-five dollars; and any person who shall practice medicine, surgery or midwifery in this State, shall sign a certificate of death for purposes of burial or removal, and shall be liable to the punishment provided in section Eighth of this act for the punishment of persons who shall practice without a certificate.

SECTION 5.—The censors of each medical society aforesaid shall, in their discretion, notify the practitioners of medicine, surgery or midwifery in the State of the terms and conditions of this act, and shall report to such persons so notified to comply therewith within thirty days after such notification, or within such further time as may be allowed by special permission of such censors, not exceeding ninety days.

SECTION 6.—Any person not a resident of this State shall be liable to obtain a certificate from some Board of Censors of this State, and shall be recorded as provided in section 4 of this act, and shall be permitted to practice the medical art within this State.

SECTION 7.—The Board of Censors shall issue certificates without fee to all physicians and surgeons who furnish evidence by diploma from some medical college or university, or by certificate of examination by some authorized board, after due examination by a regularly authorized board, deemed properly and adequately qualified to practice the branches mentioned in such diploma or certificate.

SECTION 8.—It is hereby declared a misdemeanor for any person 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 misdemeanor, shall for the first offence be fined not less than fifty nor more than two hundred dollars; for any subsequent offence not less than two hundred nor more than five hundred dollars; which fine may be recovered by an action of debt for the use of any person who shall sue therefor, or by attachment.

SECTION 9.—No person practicing either of the branches of medicine, surgery, or midwifery, within this State, without 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 of medicine or material of any kind furnished, in the practice of any of the branches not mentioned in such certificate.

SECTION 10.—This act shall not be 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.

SECTION 11.—This act shall take effect from its passage.

(Approved July 24, 1875.)

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 ostracize 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 citizens; 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 boldly 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 that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we 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. Savage 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 Lecture-ship.'" 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 next week.

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.

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.

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 twenty-five, 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 Mr. 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 Hoosier and others of Boston. It was voted to have a dedication meeting on Thursday, June 14th, and also to hold a camp-meeting, commencing Sunday, July 8th, and continuing till July 23d.

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 Religious-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 movement, would most effectively 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.'"

We have just received a fine framed-picture of Mr. ASA H. 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, May 4th. The exercises consisted of singing by the Lyceum; calisthenics, led by L. W. Gleason; recitations by Minnie Camp, Hattie Wilsey, Thomas Lees, Bessie Van Scoten, C. Eugene Johnson, Alice Sell, Carrie Sell, Mrs. Emily Van Scoten; singing by G. F. Holmes, Mrs. Peck, 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 beautiful tableau of "Queen of the May," was also presented—queen, Miss A. Pirnie.

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 uneducated 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.

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 sances, 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 Panama, that he recently attended an "exposé" (?) séance 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 striking 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 Cross 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."

This image shows a vertical strip, likely a page from a book or a scan of a document. The right side of the strip is dark and heavily textured, possibly representing a binding or a shadowed area. The left side is lighter and also textured, with some faint, illegible markings that could be remnants of text or illustrations. A vertical line runs down the center, separating the two distinct textures.

New York Advertisements.

Banner of Light.

BOSTON, SATURDAY, 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.

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, Odysm and Spiritualism, historically 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:

"The aphorism that history repeats itself, is in no more true than in regard to the subject on which I am now addressing you. For there has been a continuity from the very earliest times, of a few general, but in the existence of 'occult' agencies, capable of manifesting themselves in the production of mysterious phenomena, of which ordinary experience does not furnish an example. 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 wide-spread diffusion, alike among minds of the highest and of the lowest culture, of certain tendencies of thought, which have either created local marvels possessing no foundation whatever in fact, or have by exaggeration and distortion invested with a preternatural character occurrences which are perfectly capable of a natural explanation."

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

"It is time 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 Delusions, the form of which has changed from time to time, whilst their essential 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 Italian, 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: "Spiritualism is the highest scientific conception of man's relations to himself, to his fellow-men, 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 not, may well describe Dr. Carpenter's mood and method. He speaks of "that prepossession in favor of the ascertained and universally admitted laws of Nature, which believers in Spiritualism make it a reproach against men of science that they entertain."

What believers? This is mere 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 force 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 demands it to "mental expectancy" on the part of the subjects, but fails to tell how that can account for its wonders, and has not seen that 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:

"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 in the dark) with the expectation of some extraordinary occurrence, such as the rising and floating in the air, either of the human body, 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

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 (the latter back) 'sensitive' into a state which is neither waking nor sleeping, but between the two, in which they see, hear, or feel in such a manner as have been led to expect will present itself. And the accordance of their testimony, in regard to such occurrences, is only such as is produced by the consistency of the dominant idea with which they are all 'possessed,' a community of which history furnishes any amount of strangely varied examples. And thus it becomes obvious that the testimony of a single, well-known skeptic, who asserts that nothing extraordinary has really occurred, should be accepted as more trustworthy than that of any number of persons who, as witnesses, created 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 XXVth chapter; the diary of a British officer—part 2—is composed of high interest; Charles Francis Adams (on the "Life and Work of the Eastern Farmer"); Henry P. Finch (with 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. Steadman, W. W. Story, and Elizabeth Akers Allen furnish the poetry—which is excellent, as the names of the authors for June will contain an exquisite epic poem, by Dr. Oliver Wendell Holmes, and an article on the Carolina Society, by the author of the notable papers on that society recently published in the pages of this magazine.

A. WILLIAMS & CO., 23 Washington street, (corner School street), Boston, forward us the May number of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS. The first-named magazine is filled with choice illustrations which serve to back much matter of importance. Clarence Cook closes his "house-furnishing" series; the "Reminiscences of Washington" (illustrated) are interesting; Mrs. Burnett ends her serial "That Lass o' Lowrie's"; good poetry is presented by Lanier, Stoddard, and others, and the departments are well sustained. ST. NICHOLAS introduces its perusers to an excellent table of contents through the pleasant gateway of a pretty frontispiece. "As good as 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 magazine for the young: John Greenleaf Whittier, Frank R. Stockton, Julius A. Tresselt, John Lewis Garry, A. Lathbury, M. D., M. F. Armstrong, J. T. Treadwell, Bessie Hill, Donald G. Mitchell, Elizabeth Stuart Phelps, Carrie W. Thompson, Mrs. P. B. Ballard, Lucy Larcom, Amanda B. Harris, Sidney Lanier, Isaac Holm, E. L. D., Edgar Fawcett, J. G. Holland, Samuel C. Wilson, Mrs. Mary Treat, Celia Thaxter, Joy Allison, J. P. B., Richard A. Proctor, Mary Mapes Dodge, F. Dupin de Saint-Amand, Julia D. Fay and G. B. Barrett. The many illustrations by Hopkins & Co. are also fully up to the characteristic breadth of the letter-press.

THE GALAXY for May—Sheldon & Co., publishers, New York City—gives the following table of contents: "A Progressive Baby," by S. F. Hopkins; "The Climbing Rose," by D. N. R.; "Miss Minstrel," Chapters X, XI, XII, XIII, XIV, and XV, by Justin McCarthy; "Mohagan-Hudson," by James Manning Winchell; "Public Libraries in the United States," by John A. Church; "How National Bank Notes are Redeemed," by Frank W. Lantz; "Unknown Persons," by Mary Murdoch Mason; "The Dead Star," by John James Platt; "The London Theatres," by Henry James, Jr.; "Sound-Brass," being a Right Turn, by Henry James, Jr.; "Ancient Time," by Lizzie W. Chapman; "A Roman Picture," by Mary Lowe Dickinson; "English Women," by Richard Grant White; "Life Insurance," "The Great Seal of the United States," concerning some irregularities in it, by John D. Champlin, Jr.; "Drift-Wood," "Scientific Miscellany," "Current Literature," "Neubau."

WIDE AWAKE for May—D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—is a telling number. Among the subjects treated in it are: "The Attention may be mentioned the descriptive paper on Band Taylor and his home (finely illustrated); the adventures of Child Marian in Rome, and 'The Empress Josephine and the Juggler.' Poems by Mrs. L. C. Whitton, Clara G. Doliver and others, together with the Popular Science Club, Tangled Knot, 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 a whole 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 PSYCHOLOGICAL JOURNAL for May—S. R. Wells & Co., 77 Broadway, New York City, publishers—is laden with instructive and practical matter on various topics, among the subjects treated being the "Historical Evidence of a Soul," "Friedrich Froebel," "Rhinology," or the Science of the Nose, etc., etc. An obituary notice of Albert Leighton, of England, is also given.

HORACE KING, Esq., Thompsonville, Conn., forwards Nos. 33, 34, 35, and 36 of ZELL'S POPULAR ENCYCLOPEDIA. The parts comprising the present installment carry forward the subject-matter to L. A. F. A fine map of North America accompanies part 35. It would be difficult to instance any topic worthy of attention which is not treated in the teeming pages of this price of popular works of reference, which in its completeness forms two volumes containing over 300 wood cuts and 15 colored maps. Mr. King will send a specimen number, with map, to any address, on receipt of 25 cents.

MR. MURRAY'S "ADIRONDACK TALES."—It is now eight years since "Adventures in the Wilderness" was published. This was Mr. Murray's first venture in literature. 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 Did Not Know Much," and "Humorous Sketches."

UNCIVIL LIBERTY is the name given to 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 ideas 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 Helen Sizer, author of "Circles of Phrenology" 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 classes 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.

COUNTY QUARTERS, by the Countess of Blessington, is a novel of very recent date, and is a very decided being undisturbed that it is simply charming. It opens with "Peterson's Dollar Series of Good Novels." It is most deservedly, for it is in all respects a good one. The mechanical outfit, in the way of paper, type and binding, is as near perfect as a fastidious reader would desire. The

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 Regent. The readers of this generation will be delighted to possess the papers which enchanted their grandfathers, and will be grateful to the Messrs. Peterson accordingly. A series of popular novels thus auspiciously inaugurated cannot but prove a triumph all the way through.

TRUTH-SEEKER TRACTS, Vol. IV., 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 invocation 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 reappearance. It originally appeared in the New York Weekly. In which it was threefold 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," compiled 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 universal praise, and can say 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 & Heflinger, 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 existing barriers to the spread of precious truth. He critically examines the views which are regarded as the prevailing ones respect to the New Church, and offers his own views, which are in many respects new, and which may be called a Liberal one 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 DARRIEL is a new novel by Miss Bradton, and that is about all that we need announce here. The author of "Lady Audley's Secret" and other similar novels needs no introduction to the novel-reading class. Miss Bradton 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 unconcealed truth that are all the time surprising. The present story promises to be the best of the season among the tribe of novels. Published by G. W. Carleton & Co.

HOW TO RAISE 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 a full description of the most valuable and most popular varieties, with upwards of one hundred Engravings, by Thomas Grege.

Wells & Co., 55 Broadway, New York. From the press of S. R. Wells & Co., 55 Broadway, New York. The book is 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, with technicalities, and is a work on fruit culture for the million.

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 widely prevalent disease.

BUTLER'S SELECTIONS, No. 1. This is a neatly gotten up volume, containing a selection of the most beautiful of excellent 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. S. W. Ayer & Son, Times Building, Chestnut and 3th 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. Ewer & Bro., 136 Newark Avenue, Jersey City, N. J., the following choice songs: "Just A Little Closer, Darling," words by 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 H. Speck; "We shall not Meet as Strangers," answer to "Must We then Meet as Strangers?" words by E. Ashby, music by Samuel H. Speck; "March," "Hill School March," by H. Mayhew; "The New Jersey Grand Centennial March," by H. F. Wagner.

F. W. Helmick, No. 50 West Fourth street, Cincinnati, O., also furnishes us with the following: "Will His Letter Bring Me Sadness?" song, words by Samuel H. Mitchell, music by Charles Baker; "Angels Met Him at the Gate," a tribute to the memory of P. F. Bliss; words by A. W. French, music by H. F. Helmick; "The Holy Fort of Heaven," a tribute to the memory of P. F. Bliss; words by Mrs. D. M. Jordan, music by Charles Baker.

John Wiegand sends us a contralto 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 of mine has called my attention to the fact that your issue dated the 25th contains a note saying that the notice concerning a lecture delivered at No. 92 W. Baltimore street, Lyceum Hall, by myself, was a trifling error. 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, and he has been careful to do so. I am, therefore, the editor of the Baltimore Bee, for publication. Mr. Salter will be heard from in regard to the matter, as I know that 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 my feelings were stirred, but I am afraid to let it pass without further comment, as I am satisfied the author has injured himself, and not me, by this stab 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 capacities were greater, I could accomplish more by the aid of my spirit-friends, but my endeavors will always be to build up and aid 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, I am, Yours very truly, H. N. ROTHBY, No. 633 Main street, S. E. corner 6th, Richmond, Va., April 25th, 1877.

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 thousand private sances and over four hundred public ones. In addition to these she has given many gratuitous sances to friends and indigent persons, 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 power she has not only been enabled to confirm the wavering faith of hundreds in a continued life beyond the grave, but has wrested many minds from the hopeless sloughs of utter infidelity. In hundreds and thousands of instances she has rolled away the rock from the tomb and revealed 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 camp-meeting in Shawshen 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 and profitable time is anticipated.

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 do man desire the truth; yet, when it is before him, he will not accept it, and, if it force itself upon him, is he not offended?

Mrs. Brooks knows how to chisel butter. Nobody can do 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 unjust. Sometimes it is just and sometimes unjust.

The Parisians are to have a system of underground railways 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 force upon the subject? Plenty of material.

In the spring the gentle serenade think their guitars, And the violins make merry Music underneath the stars; Then, next day, the gentle serenade groups are so merry Playing on the soft catarrh!—Lithonian Herald.

A New Jersey minister has been "hailed up" for alleged heresy. Next, Celery is good for the nerves; but salary is better.

"Boys," said the teacher, holding up her right forefinger to make the scholars attentive, "what is Indian meal composed of?" And a little boy in the back seat, who were watched trousers, got up, and said, "Please, ma'am, roast missionaries."

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

In the modesty of fearful old I read as much as from the rattling tongue of saucy and audacious eloquence.—Shakespeare.

"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 tail is a good deal stronger than the ligaments of a baby's shoulder."

SPRING IN TOWN. Let rustic poets "habitate of green fields," And tune to songs of birds their glowing stanzas, Our earnest welcome comes to thee, oh Spring! A chorus of praise and welcome, and a plan to concentrate the organ-grinder, earliest bird of spring—An unwashed migrant from Milan or Florence—With similar comrade now invades the streets, Joy of small boys, to all else an abhorrence. In grateful poems rejoicing untried words, Or burrow in the earth like active weasels, Regarding not the woes the future hoards. In hand maternal or in mumps and measles, Oh 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 seen the blondest young men that ever blonde appeared very lively in pale lemon, trimmed with a little sugar, and just a dash of bitterness and a trifle of spiritus frumenti optimi.—Brooklyn Canon Argus.

The Missouri Legislature has passed what it calls a "Sewing-machine bill," which imposes penalties upon sewing-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 juxtaposition, you can finally bring them all into two squarely opposing groups: the mechanical, and a theological 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. It is a flute, Or a flute, Or a flute, But no boy, Can swear 'tis 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 women physicians.—Springfield 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 Frey."

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 other being elected, but weasel sees.

Is it the cur-re-rect the Missouri Republican to use the editorial "we" in the following? "Tempora mutantur non mutatur in illis. In olden times dogs were vainly employed as turpits, 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 late that it is exceedingly "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 Flanders should have that writer arrested forthwith as a vagrant.

Old Uncle S. Ser be, I guess John Preaches too, 'ser be: 'But, sarmon thru, An' come to du.

He's just the same J. B. A-scruggin' you an' me.—F. B. Sanborn.

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

THE TRUE DOCTRINE.—After a day's weary march, Mohammed was camping with his followers. One said: "I will lose my camel and commit it to God." Mohammed said: "Y'enkee, let thy camel and commit it to God."

however, there is a wide gap between Connecticut, Massachusetts and Rhode Island, and the three northern New England States, for Connecticut has 2,973, 3,000 and 3,322 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 Russians won't let 'em into the Kichenef they know it.

"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 that are not used.

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

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

A superstitious person dreads his fangled 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: 'Tis to publish do not ask it: Fools and fools never know him—He has climbed the golden ladder. Gone to meet the communication written on both sides of the paper.

Flour thrown on burning oil will quench the flames instantly. 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—particularly the Hungarian districts, whose latent hatred of Russia begins to develop itself. England is hurrying with desperate dispatch, and we hear of whole navies on the way to look out for British interests, and a plan to concentrate troops by drawing both from India and the home country, ostensibly to defend the Suez Canal, etc., in case of danger—but really for what, is known to no one.

In Asia the Russians have achieved the most wonderful successes. The Grand Duke Michael has conquered Bayazid and Kars within a week's time—the latter victory giving a clear passage to Erzurum, and bestowing among its other fruits 17,000 Turkish troops as prisoners. Alukhtar 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 Erzurum, 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 Asiatic Turkey, while the Turks have placed their chosen troops as a barrier to the road to Constantinople—hence, perhaps, the easy victory thus far achieved by the Grand Duke.

On the Danube the Russians