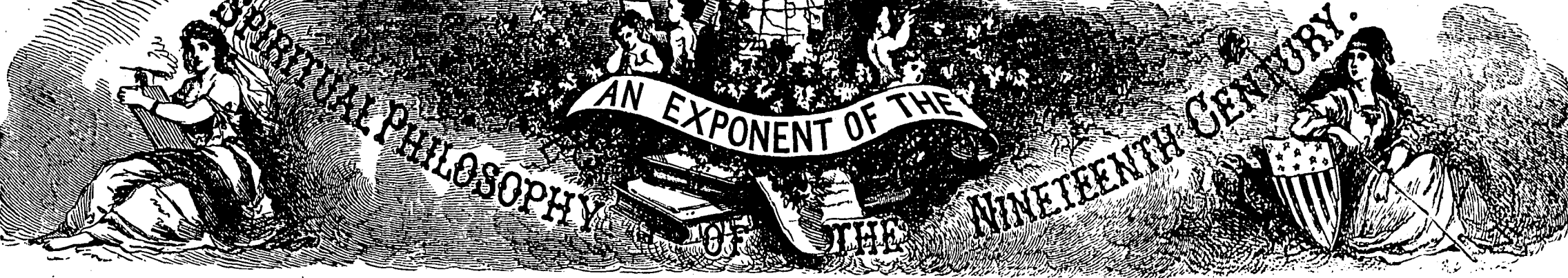


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CONTENTS.

FIRST PAGE.—Life's Silver Lining. Versus Dr. Carpenter on Spiritualism.
SECOND PAGE.—Poetry: Song of Eternal Life; "The House of God." Original Essays: The Relation of Mediumship to Morality; The Stoic Theory of Creation. Verification of Spirit Messages.
THIRD PAGE.—Children's Department: The Masque of the Months; Willie's Two Lives. Banner Correspondence: Letters from New Jersey, New York, Illinois, New Hampshire, Vermont, Mississippi, Connecticut, Kansas, and Ohio. Baron. List of Spiritualist Lecturers, etc.
FOURTH PAGE.—The Remedy for Materialism, Transferring the Tribes, Thirtieth Anniversary, etc.
FIFTH PAGE.—Short Editorials, New Advertisements, etc.
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danekin.
SEVENTH PAGE.—"Madlums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritual Phenomena: Rochester Materializations; \$500 Reward, Free Thought; Rev. Dr. Bartol on Mr. Ingersoll's Statement that God is a Guess. Brief Paragraphs. New Publications, etc.

Written for the Banner of Light.

LIFE'S SILVER LINING. IN TWO PARTS.

BY JOHN WETTERBERG.

II.

The bright star of the evening had long since set, the half-grown moon was high in the sky, shedding her silvery light on the clouds and the earth below. The sky was both cloudy and clear in spots, the clouds were thin and airy, and borrowed light of the young moon and shone in company with her. It was far into the night, and yet too light for the stars to be out in force; an occasional one, short of half its brilliancy, could be seen in the depth between the clouds that so softly lay on the western sky.

While the seers' eyes, sitting as she was at the window, were looking out and up into the night, her thoughts, in sympathy also, had an upward twist. A break in a cloud had widened into a field, and a sort of chasm came over her, and the night-side of nature seemed in abeyance, for without knowing it she had shut the eyes of her body and opened the eyes of her soul; and where the soul is, there is day. The outlook now was a field of mellow light, beautiful and very resting to the eye—one could look forever on the scene without weariness; it was not radiant with light alone, but full of life, animate and inanimate; trees growing thick and luxuriant, but casting no apparent shade; the grass was soft like velvet, and the whole scene was flecked with flowers. A happy group of persons, old and young, formed a part of this celestial tableau; they were graceful, handsome and happy; the old only seemed old by their decorations; no signs of age were in their faces, but wisdom's marks; the young were lovely with health, and everything denoted contentment and happiness.

There was something of common interest among the group; what that occupation or pleasure was, was not exactly apparent; the persons referred to as part of this picture, or vision, were talking, but no sound reached the ear of the seeress, though the scene had approached, but imperceptibly, close to her or she to it. The seeress seemed now to be an outlying part of the general tableau. Two of those transparent beings (we say transparent, for there was an ethereal look to the whole thing all through, from sky to people), particularly interested her. The whole happy group were moving to and fro, and at this moment seemed to have separated from the two personages referred to, as if about to leave them alone; these were two beautiful female spirits; one of them seemed about twenty-five years old and the other was much older; it seemed as if we could say of them, in the words of the poet, "one of them was young and both were beautiful." The name of the elder was Hannah Barney and the other was Emma. The seeress did not know how she got the names—they seemed to have been whispered to her inaudibly, or impressed—she knew they were named thus. The seeress had often had such visions before, and had often in this mysterious way sensed the names of spirits, and when these names, Hannah Barney and Emma—came to her, she recognized the younger as a relative that she had seen in earth-life, but now dead.

The elder of these two radiant ladies seemed to be holding something in her hand which the seeress had not observed before, and looking so intently at it, or the radiant lady, she had hardly noticed that the rest of the picture had faded almost out of sight; it was all there, but indistinct, as if a thin veil or vapor had passed before it; but the two referred to remained distinct, and the something that was in the hand of the older one had taken form and had become the head and outline of the form of a sleeping young man, which, as it came into distinctness, was the bed and sleeping apartment, and the young man asleep there; and as this became manifest and distinct, the beautiful spirit whose hand was upon his head, and Emma, the younger, also, seemed to be dissolving out of the scene, as all the rest of this phantomatic picture had already done. The outlines of the two were there still, but the bedroom picture was in strong relief, as if to impress the seeress that they were guardian spirits. There were pleasant smiles upon the sleeper's features, and looking intently, the seeress saw it was the face of a relative of hers, Luke Young, of whom we have before spoken; and then the tableau vanished, or dissolved, in turn, into a cloud, for the eyes of the soul of the seeress were closing, and her natural eyes had opened, and she was looking out on the sky, and the clouds and the moon also, which in her long reverie or trance had sunk low in the west, for she had been an hour or two asleep, if it was sleep; and in this illusion of beauty she had seen the inner working or spirit-side of human existence, or a segment of it, for a purpose, and was in this case but a dream, a dream of peace; but all dreams of peace are not visions, though some dreams are, and this was one, as the reader will perceive.

The day that Michael Chase failed the young disciple Luke Young went home with a heavy heart, as has been said. His heart was heavy not so much in sorrow for Brother Chase, only as the misfortune bore on him, as for himself; heavy responsibilities rested on him, more than he could stand under, and this added trifle to him seemed almost to break him down. He was bewildered with his outlook, and hardly had any disposition to sleep when night came; and awake, it was unmitigated grief.

"Tired Nature's sweet restorer, balmy sleep," came to Luke at last.

"Which like the world his ready visit pays
Where fortune smiles; the wretched he forsakes;
Swift to his couch, and with his arms
And lights on lids unswayed with a tear."

This was one of the exceptions to the rule, and from the sweet dream that he experienced he could and did add the further words of the poet, his namesake, in feeling, if he did not say the words,

"From short (as usual) and disturbed repose
I wake. How happy they who wake no more!"

But before we philosophize any more, or before a further description will be intelligent, something should be said of him preceding his introduction to the reader, which we will do in a very few words.

Luke could hardly remember the time when he had not responsibilities that nobody but a mature man should bear. At ten he had not only to support himself, but in next another family of three, beside himself, too. At fifteen the responsibility rested almost wholly on him; but great are the resources of courage and poverty, as the proverb says. He was diligent in his studies, and industrious outside of them, and by hook or by crook he kept the souls and bodies of the family together, and happy as they could be under the circumstances of resting so heavily on the oldest son, and he only a boy. It was an age of economy, that was lucky, and a dollar went a great ways. All along his increasing teens the wants of the growing family increased also, and all he could do he

gradually went behind, spending a little more than he could earn acting as clerk in a store and various clerical and other work outside of his business hours. Still he ran behind, and owed the stores for his necessities. His credit was good, for all knew he was a good and hard-working boy; he early had become a church-member, but no saint among the brethren had ever given him a lift, but several had gouged him in small ways in his simplicity; but it would extend our story to go into the particulars, suffice it to say in reference to his finances that he had gone behindhand in the last two years, first \$50, then it grew to \$100, then \$150, and now, in his nineteenth year, he was nearly \$200 behind, money owed, and no way of reducing it. There was never a boy more harassed than Luke was at this time; he had reached the end of his rope, and any adverse circumstance, however trifling, would have demoralized him. A sickness, a loss of employment, was now sure ruin; a scattered family never again to be gathered, that was the way it looked to him.

"But stanchest God within the shadow
Kept watch upon his own."

Luke, though one of the cheerful and hopeful kind, was certainly a boy of sorrows and acquainted with griefs. For the last eight or ten months he had been serving Michael Chase on a salary of \$300 a year, and with a lingering hope of increase, which for reason already stated did not seem to rise on his horizon, but instead of a failure of his employer, and of course a stoppage, at least for a spell, of the very moderate supply that was, or had been, coming in.

From this brief story of Luke Young we see why he went home the day of Michael Chase's failure with a sad heart. He owed near two hundred dollars; he had no money and was then earning none; his credit had been on the strain, and soon it would be known that he was out of employment, then, farewell to the necessities. It was indeed a dark hour for Luke, but it proved in this instance that the darkest hour is just before day. It has already been said that Luke was troubled, and as night drew near was sleepless; but at last dreams and sleep had found him. In the hours of that night he was environed with happy life; happy faces surrounded him, and their presence was resurrection to him. They all seemed to know him, and better than he knew most of them. He saw one or two in happy and radiant estate that he remembered as a child who had died before he knew what death was. He saw his aunt Emeline, who had died within a year. She then was thin and ghastly, so like death in life, yet so good that he loved her like a mother. In her apparition in this dream she did not cough any, her face was round and ruddy, the picture of joy and health. There was also a radiant lady there that he felt very near to; she seemed like a mother. He could not name her, and yet felt that with some few removes he came from her loins; she must have been in the ancestral line, for he saw the maternal look, and needed no introduction. He felt at home with her. In dream-land how many mothers he had! but only one on earth; yes, two; his mother's mother. They will be promoted some day, one after the other, "and some day," said he, "I will follow, and be where I will not be so bothered as I am now."

Luke knew this was only a dream, and that dreams had no method in them; still the morning sun found him happy and resolute. He could hardly account for it. All's well, seemed to run through him, and yet he knew all was not well; there was no intelligent reason why he should feel any better than he did the day before; he owed just as much money and was just as utterly unable to pay it, and his responsibilities were perfectly staggering; and yet he seemed to have a feeling that he was not to be rubbed out, and his frugal breakfast tasted good to him. Any one who could have seen Luke as he went down town that morning would have said the wind was southerly with him; and it was a mystery even to him, for he knew, under the circumstances, there was no intelligent basis for it. The spirit or soul sometimes senses coming events that are, at the time, below the horizon of the intellect, and it must have been so with Luke's spirit at that moment; but we will not speculate about it, but go on with the story.

He went to the store with the closed shutters, and he had not been long in the counting-room before Mr. Chase came in also. He said to Luke: "We have a little work to do, which we may as well commence upon at once; the other clerk and the boy would not do; and I know it, and I have not got to have got to take account of stock, said he, and put up the books and make out a statement. Mr. Potter is to be the assignee, and has now the charge of the assets." Mr. Chase then seemed to fall into a brown study, and after a long silence he said: "This is perfectly awful!" and then noticing that he was not alone he repeated it, addressing himself to Luke: "Only think, said he, I left a good and successful business and customer list worth twenty thousand dollars in cash in my pocket, and now, hardly ten years, I have not got a cent and am an old, used-up man. It is perfectly awful!"

Luke had lost none of the buoyancy that sunrise that morning had brought to him, and he did pity Mr. Chase as his two hands were on his somewhat bald head, and he said to him, "Don't feel so bad; you have a great many influential friends, and something bright may open. Only think of my case. I have been a clerk, and here Luke grew eloquent over his own troubles, and Chase said, "I know it, and that is not troubling me for months. I knew your struggles, Luke, and I knew I was paying you only three hundred dollars salary, with a family to support, when your services were worth every bit of five hundred dollars." Such consideration almost brought the tears into Luke's eyes, for appreciation is the next best thing to remuneration. Chase continued, and said, "Yes, Luke, my brother Potter, the assignee, was asking me what salaries I paid my clerks, and he noted me, and I replied, I said three hundred dollars to you, and I wish now I had said five hundred dollars, it would have made no difference with me, and no appreciable difference to the creditors, and it would have done you good, and be just what you deserved; and I should have felt better myself. Oh! how foolish I was not to have had my wits about me. My troubles have made me stupid."

It would be difficult to describe the feelings that crowded into Luke's mind at the bare thought of having been so near salvation, but he made out to say, "Mr. Chase, would you have let my salary be five hundred dollars if you had not said it was three hundred dollars?" "Yes! Luke, in a minute," he replied, "and would now if there was any way." A wave of inspiration ran through Luke's mind, and he said instantly, hardly knowing what he did say, "You might let me come into your employment six months sooner than I did." "Luke Young!" said Chase, "you shall come a year sooner than you did. That was a good thought; it relieves me; it has enabled me to do my duty to you, my dear young friend, and puts three hundred dollars cash in your pocket." Before that day closed, Luke Young was wholly out of debt, and was better off than he had been since he could remember.

While finishing up the bankrupt business, Luke's eye fell upon a nice piece of silk, and he thought he would make his mother a present of a new dress, as he was now in affluent circumstances, or felt so, which is about the same thing; and he said to Mr. Chase, "What ought I to pay a yard for some of this silk?" It will hardly bring cost if sold at auction, as was the plan." Says Chase, "What do you want it for, Luke?" who replied, "A dress for mother; she has not had one for many years, and I thought I would be a little extravagant." "Is your mother a large woman, Luke?" said Chase. "No, sir," replied he, "she is quite a small woman." "Then," said Chase, "you cut off yards enough of that silk to make a very large woman a dress, and say nothing about it, and any other little things that will come handy at home, Luke, help yourself; I had just as lief you would have a hundred dollars or so of stockings and dresses as any one else."

It can hardly be supposed that this streak of good luck was an interposition of Providence or an answer to prayer, though Luke had prayed enough in all conscience. Luke always did seem to think the dream that he had showed an interest in not an interposition in his affairs. Spiritualism, which might explain it, had not appeared, for this was forty years ago and over; but he never could help feeling that the dream, the buoyancy of his spirits the following day, and the transcendent luck that followed on his heels, had something to do with this dispensation, and doubtless it had. Luke always carried an interrogation point in his head, and sometimes

afterwards, in his then flush condition, he wondered why it was that men, even pious men, could be so generous with other people's money, and so cruel and even mean when using their own; but this particular act did not disturb him any. He remembered how the Israelites spoiled the Egyptians with God's approval, and did not see why, with Chase's permission, he should not spoil, in a retail way, his "Egyptians"; also, he knew the Hebrews had worked hard for four hundred years on scant pay, and the king, also, he had worked for a long while on half pay, so the matter did not trouble him.

"For ever the truth comes uppermost,
And ever is justice done."

We should say this of Luke Young—that his piety, though manifested in the Orthodox form, and perfectly genuine, was of a mild type and in a decade was wholly lost, and, when in mature life and skeptical in religious matters, he more than made up for this questionable proceeding, not to the direct source of this "forced loan," but by giving a helping hand to many passing through similar struggles, and in this way he fully paid back this opportune godsend, or whosoever "sent" it was. The Spiritualist will have no trouble in seeing the source or the circumstances that proved such a benefit to Luke and placed him where he could command the situation in his affairs.

This complete right about face in Luke's affairs caused the natural feeling that he was being looked after, so long as he was making every effort in the line of duty, by Providence in human form or superhuman, he had no clear convictions himself, only the fact and the feeling preceding it, and he never after was inclined to borrow trouble, took a cheerful look of life in general, and if dark prospects came he looked for coming sunshine, which never failed him; if fortune smiled he was happy, and if it frowned he was happy also.

Mr. Chase survived his misfortune many years. He had always impressed the saints with his piety and his misfortune as one of the consequences of his sacrifice for principle, of which the reader has been informed, and, having only a wife and no family, an opening was found for him, in a quiet little town, in a clerk's office, where the labor was light and without much responsibility, and thus he was shelved and soon forgotten. The busy world went on without him, and Luke with it. On years after this notice appeared of the death of an old man of sixty years—and the usual comments of quiet piety—whose name was Michael Chase, once a merchant of Boston, but very few of the business men of the day remembered him, so soon, in the sphere of mercantile life, is one forgotten who has no money at his disposal.

Versus Dr. Carpenter.

DR. CARPENTER ON SPIRITUALISM.*

BY ALFRED RUSSELL WALLACE.

The lectures which Dr. Carpenter gave some time since at the London Institution were generally reported by the press and by some controversy. They were first published in Fraser's Magazine, and they are now republished with what are considered to be pieces justifications in an appendix. We may therefore fairly assume that the author has here said his best on the subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reasons for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

Dr. Carpenter enjoys the great advantage, which he well knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain special early training (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true, and should, therefore, settle the whole matter. He has another advantage in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his opponents, Dr. Carpenter has rendered it almost impossible to answer him on every point, without an amount of detail and research that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more important questions, where the facts are tolerably accessible and the matter can be brought to a definite issue; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong admonition, as, for example, the unfounded and totally false general assertion at page 6, that "Believers in Spiritualism make it a reproach against men of science that they entertain a prepossession in favor of the ascertained and universally admitted laws of nature." Vague general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment upon them.

Dr. Carpenter lays special stress on his character of historian and man of science in relation to this inquiry. He parades this assumption in his title-page and at the very commencement of his preface. He claims, therefore, to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well-considered judgment. He may, indeed, believe that he has thus acted; for dominant ideas are very powerful—but any one, tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one-sided narrative of a partisan; and, instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence. We will now proceed to demonstrate the truth of this grave accusation, and shall in every case refer to the authorities by means of which our statements can be tested.

The first example of Dr. Carpenter's "historical" mode of treating his subject which we shall adduce, is his account (pp. 13-15) of the rise of Mesmerism in this country, owing to the successful performance of many surgical operations without pain during the mesmeric trance. Dr. Carpenter writes of this as not only an admitted fact, but "so far as any word in his pages shows" as a fact which was admitted from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physiologists, that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Benjamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. Elliotson and others as "trumpery," and as "polluting the temple of science." He must know, too, that Dr. Marshall Hall professed to demonstrate "physiologically" that the patients were impostors, because certain reflex actions of the limbs, which he declared ought to have occurred during the operations, did not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain," etc., London, 1843. Dr. Carpenter tells us how his friends, Dr. Noble and Sir John Forbes,

in 1845 accepted and wrote in favor of the reality of the facts; but was hardly "historical" in telling us this as the whole truth when, for several years previously, the most violent controversy, abuse, and even persecution, had raged on this very matter. Great physiological authorities were egregiously in the wrong then, and the natural inference to those who know the facts is, that other physiological authorities, who now deny equally well attested facts, may be no more infallible than their predecessors.

Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmerizer on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or clairvoyance—agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when the mesmerizer and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies his readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy," and to be "imposed on by cunning cheats," which this shows. This may be admitted; but it evidently has no bearing on well authenticated and carefully observed facts, perfectly known to every student on the subject. Our author maintains, however, that such facts do not exist, and that "the evidence for those who have experienced or heard of such facts is broken down when submitted to the searching tests of trained experts." Here the question arises, Who are "trained experts"? Dr. Carpenter would maintain that only skeptical medical men and professed conjurers deserve that epithet; however ignorant they may be of all the conditions requisite for the study of these delicate and fluctuating phenomena of the nervous system. But we, on the contrary, would only say that names to inquire who have experienced or heard of such facts for months or years on this very subject, and are thoroughly acquainted with all its difficulties. When such men are also physiologists, it is hardly consistent with the historical and scientific method of inquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Prof. Gregory's own house, who was mesmerized at several streets' distance by Mr. Lewis, without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark: "His (Mr. Lewis's) utter failure under the scrutiny of skeptical inquirers, obviously discredits all his previous statements, except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels." ("Mesmerism, Spiritualism," etc., p. 24). Now will it be believed that this statement, that I "place full faith in Mr. Lewis's self-asserted powers," has not even the shadow of a foundation? I know nothing of Mr. Lewis or of his powers, self-asserted or otherwise, but what I gain from Prof. Gregory's account of them; and in my letter to the Daily News, immediately after the delivery of Dr. Carpenter's lectures, I referred to this account. I certainly have "full faith" in Prof. Gregory's very careful narrative of a fact entirely within his own knowledge. This may be "the slenderest evidence" to Dr. Carpenter; but, slender or not, he chooses to evade it, and endeavors to mislead the public belief that I, and others, accept the unsupported assertions of an unknown man. It is impossible adequately to characterize such reckless accusations as this without using language which I should not wish to use. Let us pass on, therefore, to the evidence which Dr. Carpenter declares to be fitly described as "the slenderest." M. Dupotet, at the Hotel de Dieu, in Paris, put a patient to sleep when behind a curtain, in the presence of M. Hussenot and M. Rencourt, the latter a complete skeptic. M. Becquerel expressed a doubt that the circumstances might produce expectation in the patient, and himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come till half an hour later. He anticipated that the "expectation" would be still stronger the second time than at first, and that the patient would be mesmerized. But the result was quite the reverse. Notwithstanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep, either natural or somnambulic (Teste's "Animal Magnetism," Spillan's translation, p. 159). The commission appointed by the Académie Royale de Médecine in 1826 sat for five years, and investigated the whole subject of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclusions:

"We are satisfied that (magnetic sleep) has been excited under circumstances where those magnetized could not see and were entirely ignorant of the means employed to occasion it." These were surely "trained experts"; yet they declare themselves satisfied of that, the evidence for which, Dr. Carpenter says, has always broken down when tested. Baron Reichenbach's researches are next discussed, and are coolly dismissed with the remark that "it at once became apparent to experienced physicians that the whole phenomena were subjective, and that 'sensitives' like Von Reichenbach's can feel, see, or smell anything they were led to believe they would feel, see, or smell." His evidence for this is, that Mr. Braid could make his subjects do so, and that Dr. Carpenter had seen him do it. One of them, for instance, an intellectual and able Manchester gentleman—"could be brought to see flames issuing from the poles of a magnet of any form or color that Mr. Braid chose to name." All this belongs to the mere rudiments of mesmerism, and is known to every operator. Two things, however, are essential: the patient or sensitive must be, or have been, mesmerized, or electro-magnetized as is commonly called, and the suggestion must be actually made. Given these two conditions, and no doubt tens of thousands may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, etc., being all caused to see this or any other thing in agreement, by being merely brought into a dark room and asked to describe accurately what they saw. Yet this is what Von Reichenbach did, and much more. For, in order to confirm the evidence of the "sensitives" first experimented on, he invited a large number of his friends and other persons in Vienna to come to his dark room, and the result was that about sixty persons, of various ages and conditions, saw and described exactly the same phenomena. Among these were a number of literary, official, and scientific men and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nieu, a physician; Prof. Endlicher, Director of the Imperial Botanic Garden; Chevalier Hubert von Rainer, barrister; Mr. Karl Schuh, physicist; Dr. Rusk, Professor of Chemistry; Mr. Franz Kollar and Dr. Diesing, Curators in the Imperial Natural History Museum, and many others. There was also an artist, Mr. Gustav Anschutz, who could see the flames, and drew them in their various forms and combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen—that they all quietly submitted to be told what they were to see, submissively said they saw it, and allowed the fact to be published at the time, without a word of protest on their part from that day to this? But a little examination of the reports of their evidence shows that they did not follow each other like a flock of sheep, but that each had an individuality of perceptive power, some seeing one kind of flame better than another, while the variety of combinations of magnets submitted to them rendered anything like suggestion as to what they were to see quite impossible, unless it were a deliberate and willful imposture on the part of Baron von Reichenbach.

[To be continued.]

* Mesmerism, Spiritualism, etc., historically and scientifically considered, Being Two Lectures delivered at the London Institution, with Preface and Appendix. By William H. Carpenter, C. B., M. D., F.R.S., etc., etc. New York: D. Appleton & Co. 1877.

SONG OF ETERNAL LIFE.

BY MARY F. DAVIS.

From the far hills, over the restless main,
A kind voice calleth me;
Pure, sweet and clear, as drops the falling rain,
Cometh its ministry—
Down through the space where the star-diamonds
shine—
Down to the vale where dwells this heart of mine,
Cometh a voice laden with love divine,
Singing this song to me:
I dwell in light, over the restless main,
Purer than earth can know;
Over me steals no weariness nor pain,
As to the hills I go—
The sunlit hills, white with the light of God,
Where fair flowers burst in splendor from the
soil,
And fragrant groves, by angel footsteps trod,
In fadeless beauty glow.
Sweet is the voice of gently flowing streams
On this eternal shore;
From crystal depths the soul of music seems
Rising for evermore.
And songs that outward from the waving trees,
As if an unseen minister touched the breeze,
Waking the strains of long lost melodies,
Never to slumber more.
Pure are the brows whose pain has fled away,
Pure, and with radiance crowned,
Glad are the eyes with joy's resplendent ray
That once in tears were drowned.
White robes and slippers the immortal band
That Death has ferried to the shining strand
Of this fair clime, the blessed Summer Land,
Where blissful songs resound.
Orange, N. J.

Original Essays.

THE RELATION OF MEDIUMSHIP TO MORALITY.

BY GEORGE A. BROWN.

To the Editor of the Banner of Light.

Exactly what relation, if any, exists between a medium and his or her moral character, is a subject which has never been fully or satisfactorily discussed. Our two prominent organs, the Banner of Light and the Religious-Philosophical Journal, have both editorially called attention to the subject on several occasions; and recently a distinguished gentleman of this city, whose contributions to American and European Spiritualism are worthy of the most enlightened appreciation, has further and more emphatically referred to the matter in relating his experience with a noted physical medium. One or two others also have incidentally alluded to it, but it remains for yet further consideration as one of the unsolved questions growing out of a philosophical comprehension of a branch of what may be termed moral anthropology.

Our own contribution is respectfully submitted with the hope that it may suggest and provoke something worthier from others better qualified by experience, observation and study, than is the writer, to enlighten the public regarding these matters.

Commonly speaking, every item of fact relating to mediumship, increases our stock of knowledge and adds to our "present worth." Concerning this question, however, every experienced investigator knows that personal expressions, prejudiced opinions, caustic criticisms, snap-judgments—of these there has been no end. But there is too much involved, there is too great an interest at stake, to permit any such *ex parte* statements to go unchallenged as the general conviction either of the great majority, or of the better informed portion of the spiritualistic public. Neither individual bias, hasty assumption, nor dogmatic treatment, indicates a suitable spirit in considering a question of such magnitude. It is altogether too important a matter to be decided upon the *ex cathedra* of any spiritualistic Bunsby.

What is the truth—not one's personal prepossessions in favor of this or that medium, or this or that side—is what is wanted. While a diversity of opinion naturally exists concerning the moral responsibility of media, by those who have to deal with them, is there not some general rule or law which will justly apply to them individually and collectively?

What is the basis of mediumship? on what does it depend? Is it not true that neither sex, age, color, temperament, pecuniary condition, mental culture nor moral character govern it? Does it not manifest itself in spite of each and all of these environments? They may be the means of either aiding or retarding its development as circumstances determine, but they are not the cause of its existence. This is to be found in the laws pertaining to physiology and psychology. "Mediumship is mainly the offspring of physical peculiarities," says a thoughtful writer, and who can gainsay it? Mediums are persons who, without particular merit or demerit as such, indicate special susceptibility to spiritualistic manipulation by gift of organization. One who claims to know, a disordered intelligent personality, speaking for himself and from the other side, affirms that "it is the peculiar magnetic emanations from persons that give spirits power to communicate through them."

Primarily, then, mediumship is organizational. Modifications are secondary and incidental. All who have borne witness are more or less agreed that mediumship is structural—not something that can be procured of the pharmacist. Exercise develops it, as it does everything else. If pursued under intelligent and favorable auspices, corresponding effects are sure to follow. It is true mediumistically, as in any other specialty or department of life, other things being equal, harmonious relations inevitably tend to evolve better, higher and more satisfactory results.

But the question recurs: what relation do mediums sustain to morality? Practically it is not one of incident or accident? Is the relation any different from that of any other special class, say artists or poets? It is solely an individual relationship, independent of any peculiar gift. Mediumship, as such, sets up no claim of merit or demerit for its presence or possession. It makes itself known by virtue of natural law.

"The germs of mediumship are innate," says the wise veteran, Allen Putnam, "not special gifts to their possessor because of moral excellencies;" and the eminent author of the "Seers of the Ages" further adds that "the manifestations of mediumship are graded really according to the constituent structure of the organism." In plainest prose, because a man is a medium he is neither better nor worse, necessarily, for being such, while the existence of the fact may prove

of invaluable benefit, of unmeasured good to others. It sometimes happens that a man or woman whose personal character, according to the world's popular standard, is declared to be bad, may be, notwithstanding, an excellent instrument through whom the arisen ones can readily communicate.

Who that has had much experience in these matters does not know that some of the grandest utterances, the noblest thoughts, and most comprehensive conceptions have been given by those whose characters, it is claimed, were stained by unworthy and ignoble acts. A medium as well as a minister, may be gifted in his distinctive sphere, while morally both may be decidedly below par. From the tiny infant to the octogenarian, ranging through all ages and degrees, touching all heights and depths, as expressed through physical, mental, or spiritual forms and forces, have been the various phases of manifestations known to the world, and apparently without reference to the moral or mental character of those through whom they chanced to come. Innocent, pure minded maidens have been seized, obsessed, and made to say and do those things which they abhorred and only devils are supposed to encourage; on the other hand, those known to be more or less gross, dishonest, and unscrupulous have, by their rare powers of influx, voiced the thoughts and aspirations of angels. Seemingly the law is, adaptation, not character, measures the spiritual outcome. Given the proper and adapted channel, who shall limit the result?

While it is plain that physical manifestations may occur independent of the moral qualities of the agent, it is no less true than preferable, that he or she who stands mediocrity between us and our loved immortals, and becomes the channel through whom tenderest and most sacred messages are conveyed, should, in all the graces of manhood and womanhood, be worthy of that exceptional position; the more worthy, in all respects, the better the satisfaction and total result. Every close observer, however, knows that the mind of the medium, consciously or otherwise, necessarily colors the communication. But exactly to what extent this is true, no one has yet been able to determine save perhaps in special cases.

Unfortunately the great majority of our professional media to-day are so circumstanced and circumscribed by a variety of causes, that they have to exercise their special gifts—often abnormally or illegitimately developed—under the severest and most exacting conditions. The wonder is that we are favored with one-half that really comes. Better for all if a spirit of gratefulness tempered our criticism and condemnation.

Despite the efforts made to traduce them, both within and without the ranks, mediums, as a class, are fully the equal of ministers in all that pertains to essential morality. And assuredly they ought to be. In many respects they have been far more favored. They know and possess all that the clergyman does, and something more. If evermore knowledge and power impose obligation, mediums should excel ministers. The writer has always claimed that Spiritualism was as legitimately a religion as a science. While its phenomena form the basis of scientific investigation and classification, in its transmitted thoughts and teachings, its moral inculcations, its ethical philosophy, its translation and reproduction of ideas—these have to do with its religious sphere, its spiritual relationship. For purer, higher, truer expression and unfoldment of its inherent character in this direction do we not require, on the part of its believers, acceptors, and exponents, other and wiser, purer exhibitions of its principles?

"Purity of heart and life are the richest of human possessions; perfect obedience to the highest attractions of the soul, the only means of their attainment," is a spiritual injunction penned by inspiration over twenty years ago, by one who, yet living, has ever sought to embody it both by precept and example. Its truth is potent and patent. We plead for honesty and integrity, for justice to one's self and neighbor, for thorough uprightness and purity alike on the part of media and communicant, knowing that proportionately commensurate results are sure to follow. Who is qualified and authorized to dogmatize as to the possibilities of our human, not to say our divine nature?

Melrose, Mass., Feb. 8, 1878.

THE MOSAIC THEORY OF CREATION.

To the Editor of the Banner of Light.

Believing the Genesis history of creation was written under the guidance of inspiration emanating from advanced intelligence entitled to our thoughtful consideration, and that it admits of an interpretation presenting a philosophy of nature which finds such seeming confirmation in the teachings of science that we may rationally regard it as worthy of our careful study, my effort will be to present what seems to me to be the several lessons contained in the history of the first day, presuming, as my reason teaches me, that however numerous the suns and planetary systems now existing may be, their number must be limited, and they must collectively constitute a unit, having its own centre and its circumference boundary lines, hence must be limited in dimension, and therefore not co-extensive with self-existent, limitless "space." The inclination of my mind has been and is to regard the doctrine of Divine Personality as being more rational than the doctrine of Divine Omnipresence; and claiming it is an open question which of these two conceptions of Deity is correct, I frankly avow my reason and my intuitions alike constrain me to accept God is literally "a spirit," and that "creation" did begin locally in space, as impliedly affirmed in the teachings of the Genesis history.

Without further preface I submit as I read the teachings of the history; they are predicated on an assumed premise contained in the opening declaration: "In the beginning God created the heaven and the earth; and the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters;" which premise, it seems to me, substantially teaches that Deity, "the deep," and "the waters" comprised all of existent being at the time when "In the beginning God created the heaven and the earth;" and as Divine Personality is too clearly affirmed in the history to admit of question, and as the logical inference is "the deep" and "the waters" existed external to Deity, the question for solution is to what do these terms respectively refer.

Reasoning thus, I submit, if we accept the eternity of matter we may consistently accept, also, that these terms were used by the author to refer thereto, and, accepting thus, regard "the deep" as figuratively implying the unknowable extent, and "the waters" as alike implying the

atomic condition thereof, and, thus construing these terms, acquit the author of having even implicitly taught matter was originally "created out of nothing."

Reasoning thus, it seems to me the premise referred to is based on the assumption that all of self-existent being is represented by and comprised in Deity and matter, Deity existing in the form of a Personality inherently conscious as a selfhood, and matter existing as a limitless abyss composed of co-existing atoms external to Deity; and that the lesson of the statement, "and darkness was upon the face of the deep," is that the self-existent atoms thus co-existing are inherently inert.

Reasoning thus, as I read the statement "In the beginning God created the heaven and the earth," the lesson of it substantially is that when Deity and matter were thus co-existing in their self-existent mutual relations, God of his own free motion mentally conceived an ideal pattern of "the heaven and the earth," and devised and adopted a specific method or economy designed and adapted for exerting his inhering power to cause the organization and existence of the material heaven and earth, corresponding with the ideal pattern of each as it was conceived and existed in the Divine Mind, and that the statement, "And the spirit of God moved upon the face of the waters," refers to and affirms the institution of the Divine Economy so devised and adopted.

Reasoning thus, it seems to me the lesson of the statement, "God created the heaven and the earth," substantially is that what we term the "economy of Nature" was "In the beginning" devised and instituted by Deity, and that this is evidenced in the concluding declaration of the history, to wit: "These are the generations of the heavens and the earth when they were created in the day when the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew;" for only by construing the statement "God created the heaven and the earth" as suggested can this concluding declaration be rendered intelligibly consistent therewith.

The suggested interpretation of the opening declaration will also render intelligible the statement, "And the earth was without form and void," for though it may be plausibly questioned whether an ideal pattern of the earth could exist in the Divine Mind without its being characterized by form, it may be rationally accepted that if it was designed in the divine economy that the earth, when rudimentally organized, should be thereafter subjected to a gradual but continuous change in the form thereof, then no specific fixed form of the pattern could possibly cover and definitely represent fully the continuous change designed in the history of the earth to occur in the form thereof; and this, I infer, is the lesson the author intended to and figuratively affirmed in the statement referred to. The suggested interpretation of the opening declaration will also harmonize it with the subsequent teachings, representing that the firmament called heaven was made on the second, and the dry land called earth appeared on the third day, and thus happily dispose of a seeming conflict in the teachings of the history.

Reasoning thus, it seems to me, the lesson of the seemingly mysterious statement, "And the spirit of God moved upon the face of the waters," may be substantially stated thus: As originally designed in the divine economy, life-giving rays of "consciousness" formed in the statement "the spirit of God," being a living substance emanating from the Divine Mind, and specially emitted by Deity to represent, manifest and execute the divine economy, entered upon their appointed mission by "moving upon" or penetrating inert material atoms, to domicile and individualize therein, or as it is figuratively expressed by the author, "God said let there be light," and when thus domiciled in atoms, individualized as living, conscious entities therein, as originally designed in the divine economy, or as it is figuratively expressed by the author: "There was Light." As there seems to me to be disclosed in this statement a tangible definition of the constitutional distinction between spirit and matter in origin as well as in essence, and inhering characteristics which if carefully considered may aid us in construing some of the lessons which Nature is daily presenting for our study, I feel impelled to briefly dwell on the rationale of the suggested interpretation of "Light."

I submit, as the teachings clearly imply, the term "light" was used by the author to specially designate a newly existing substance; the origination of its existence being a resulting effect of the spirit of God moving upon the face of the waters, the logical inference is that "the spirit of God" as the actor, and "the waters" or material atoms as the actee involved in originating the existence thereof, were respectively represented therein, hence the term "light" was used to designate a compound atom of which spirit and matter were the constituents. Thus construed, the lesson of the teaching accords with a popular conviction that each material atom sensually known to us is animated with life, which is referable to spirit indwelling therein, or to state the proposition squarely, "spirit motion gives, and matter motion takes."

Passing on to the next statement, it seems to me the lesson of it substantially is, that when consciousness thus domiciled in an atom attains to a perfected individualization therein as a living, conscious identity, or as the author expresses it, "God saw the light that it was good," prompted by inhering aspirations to progress to a higher condition of being, for unfolding its germinal capacities and affinities, in conformity with the divine economy, "light," or spirit as I will now term it, severs its connection with the atom it is domiciled in by withdrawing therefrom without its individualization as an entity being impaired thereby, or as it is figuratively expressed, "God divided the light from the darkness," and thus withdrawing progresses thereby to the higher condition of existing unembodied and untrammelled by matter as a living, conscious identity, or as the author states it, "God called the light day."

Reasoning thus, it seems to me the lesson of the statement, "And the evening and the morning was the first day," substantially is that the progression of spirit from its rudimental condition when emitted by deity to a perfected individualization as a conscious identity existing unembodied in matter constitutes the first link in the chain, defining its appointed mission to culmination in the grand ultimate of the Divine economy, to wit, the human spirit man; and that "the evening" refers to its rudimental condition while progressing to individualization domiciled in a material atom, and "the morning" to its progressed condition when existing as an entity unembodied in matter; and reasoning thus, as the

second day's history seems to refer mainly to the origination of the stellar system I infer there is disclosed in the first day's history the germs designed in the Divine economy for originating "the firmament called heaven."

In submitting the foregoing interpretation, I respectfully ask, if there is any inconsistency in it, with either the text of the history or the seeming teachings of nature, that it be specified, for if its accuracy is conceded I feel sanguine the rationale of the philosophy it presents can be successfully sustained.

The tendency of many free thinkers is to materialism, and those who claim that material atoms are animated with spirit indwelling therein must be prepared to meet the question, "Is there a constitutional distinction between spirit and matter in origin as well as in essence and inhering characteristics—and in what does the distinction consist?" for if it be conceded that all self-existing material atoms are animated with spirit indwelling therein, it will, it seems to me, logically follow that materialism is substantially true—spirit and matter being in fact synonymous terms.

Trusting the foregoing may have a candid hearing on the part of my readers, I submit the same for their criticism.

Philadelphia, Pa.

Written for the Banner of Light.
"THE HOUSE OF GOD."

Is that the house of God where human art
Displays itself in pictures on the walls,
Whose lofty dome and altar—every part
For human purpose and admiration calls?
Dwelt in by temples such as that below,
And is it there His death His glory show?
That fane was reared by human toil and skill,
Its decorations speak of human pride,
With hark and outward show the mind to fill,
And thus its own deformity to hide,
On that gilt altar, hark! but cold,
Appears no other sacrifice but gold.
Is that God's minister to mortals sent,
Who comes to them with studied words to tell
That they are doomed to endless punishment,
The tortures and the agonies of hell?
Was that the gospel Jesus came to bring,
That man is born to endless suffering?
How little of the simple, native grace,
In which God's word and all His works abound,
Appears within that consecrated place,
Or in the laborer's manual is found.
The burdened soul that seeks relief in prayer
Repeats in vain the forms of worship there,
But listen to the notes of "sacred" song,
That from behind a crimson curtain rise!
Now peals the solemn organ loud and long,
And now the voice in plaintive cadence dies.
The measured notes which through that temple ring
Proclaim the praise of—those who play and sing!
Behold I upon that turret lifted high,
The cross of Jesus glitt'ring in the sun,
To tell the world that once there came to die
For man's redemption, and to save his sin—
Contrast His life of poverty and woe
With all the pomp that fills the house below.
'T is not by building fanes that reach to heaven
That man is saved and God is glorified,
Nor can the sins of any be forgiven
Till they have overcome their selfish pride;
For what but pride would rear the cross in air
Which on their shoulders men do strain to bear?
"God dwelleth not in temples made with hands,"
Nor takes delight in studied forms of prayer,
But where the human soul with love expands,
His spirit finds a ready temple there;
And men should praise and worship God above
By lives in each day, and a corresponding love.
New York, Feb., 1878. P. E. F.

Verification of Spirit Messages.

AMY C. APPLEMAN.

To the Editor of the Banner of Light.

While perusing the messages in the Banner of Light No. 23, I saw one from AMY C. APPLEMAN, Col. Appleman's little daughter. I knew Col. Hiram Appleman well; I knew that he had two children, and at the father's death—the mother being dead also—they were sent away to some of their mother's relatives in Massachusetts. I did not know their names, nor had I heard of the death of the little girl. I made inquiries and found the message to be correct. The mother she speaks of must be the lady who adopted her.

MRS. J. PARK.

Mystic River, Conn., Oct. 1st, 1877.

HENRY BACON.

To the Editor of the Banner of Light.

In your issue of Nov. 17th is a message purporting to come from Spirit Henry Bacon. In justice to yourself and Mrs. Rudd, I would say every sentence is characteristic of the man. He was our beloved pastor and friend during his pastorate in East Cambridge, Mass., from 1834 to '37 (it was his first settlement). He was an earnest, warm-hearted man, very impulsive, and from what we heard, we have no doubt he was highly mediumistic. The date of his death, and the esteem in which he was held, I will give by copying from a Philadelphia paper of March 20th, 1866:

"THE REV. HENRY BACON, a well-beloved and eloquent divine of the Universalist denomination, died in this city yesterday, the 18th day of his age. He was pastor of the Church of the Messiah. He was a native of Boston, Mass., for nearly twenty years. He was editor of the Liberator, and a correspondent of many of our leading religious, as well as secular periodicals. He was, besides, the author of several highly valuable works."

That such an earnest worker should, after a sojourn of over twenty years in spirit-life, avail himself of the Banner Circle to call attention to the truth of spirit-communication, is to our minds certainly reasonable.

Yours for truth and light,

M. S. AND MARY A. BOYER.

Reading, Mass., Nov. 29th, 1877.

MARGARET C. COGSWELL.

To the Editor of the Banner of Light.

In justice to the cause of truth which the spirit-world is struggling to bring forth, and your request for recognition of the spirits who send their messages through Mrs. Rudd at your public circles, I forward the following:
I notice the message of MARGARET C. COGSWELL in your issue of Sept. 1st, '77. Though myself in no way related, I was in my early manhood a neighbor, well acquainted with the family, and intimately so with Rebecca and Margaret referred to in the message, then and for many years living at Colchester, Conn. (now between forty and fifty years ago), and I have not the slightest doubt of the identity of Mrs. Cogswell as the mother of the children she speaks of as with her, and of those probably living, Rebecca and Margaret, to whom I shall send her message if I can ascertain their present abode, they having long since married and left Colchester. I feel quite confident also that I know the friend of "Mary Eliza," as "Ann Eliza," referred to in the message.
Respectfully,
Kingston, Ulster Co., N. Y. R. H. ISHAM.

HATTIE BISHOP.

To the Editor of the Banner of Light.

In the Banner of July 14th, 1877, is a message from the spirit of HATTIE BISHOP. I was acquainted with Hattie some twenty-five or thirty years. She taught our district school and boarded in our family. She has been in spirit-life nearly three years, and the message that she gave is good and timely. I am told that she sometimes signed her name as Mary M. Bishop.
Yours,
Nottingham, Aug. 31st, 1877. THOMAS WEST.

MARY S. BATES.

To the Editor of the Banner of Light.

In the Banner of May 6th was a message from SUSAN S. BATES, which should have been "Mary." There are no Bateses in North Abington con-

nected with the Shaws, except two brothers who married my daughters. Mary S. Bates was the daughter of Mrs. J. M. and N. B. Bates, her father. She "was seven years old, going on eight," as she says. They lived in the house with me, and after her father died she came into my part of the homestead and boarded with me. Mary said she knew something about your having circles; that was so, because she heard the messages read and talked about. She said, as she was going out, "I saw a spirit, but wasn't scared, because father came and helped me, and then there were three more of us up here, and we left mamma all alone." She says there have been some "changes," but we've got along with it nicely. We've got a nice home, and it's a big family now we're all together.

My wife, brother, sister and niece died just before Mary S. Bates, the first the 4th of March, the last the 6th of August 1873; and previous to this there were five children of mine who died—all together making the big family that she is with now.

She says, "they'll know me because they used to know Grandpa Shaw." I was one of the band which played at all the spiritual piques held at Island Grove, and she used to come with me and sit on my clarinet box to hear the music and see the people dance, which was probably the reason to her of their knowing her.

The message as it was given in the Banner was recognized by all as coming from Mary S. Bates. Yours truly for the cause,

DANIEL SHAW.

North Abington, Mass., Aug. 21st, 1877.

EVERY HARBUR.

To the Editor of the Banner of Light.

In the last number of the Banner, July 21st, is a message from EVERY HARBUR, of Auburn, N. Y. His sister, Mrs. Eber Sanford, lives near me; she says it is true, every word of it. I think it will do much good.

RENECCA HOWARD.

Southbridge, O., July 25th, 1877.

FRANCIS TODD.

To the Editor of the Banner of Light.

I make it a rule to tell you all I happen to know of anyone who gives a message through the Banner. In your issue of July 14th I notice the name of FRANCIS TODD, from Newburyport. He says he "passed out" in 1861, at the age of eighty-three. He remarks: "I will add every young man that I can find who feels that he has got a work to do, and feels that he must be honest and true." In the year 1816 I was a green country chap, seeking my fortune in Boston. I found employment a few months in the dry-goods store of Samuel Chase & Co., on that part of Washington street called then "Cornhill." Mr. Chase's "Company" was, I presume, the same Francis Todd, who thought highly of the young man and furnished him a small capital to trade upon. Mr. Chase went frequently to Newburyport to consult with his principal and make report of his business. This was strongly stamped upon my memory, from the fact that it was my business to make up these reports, and I once committed an error of two hundred dollars, for which I received a good schooling and a deep mortification. I can hardly doubt that this communicating spirit is the Mr. Todd who was Mr. Chase's special friend. Some time since I wrote you my reminiscences of Daniel Pinney, of Stafford, Ct. I am gratified to see that they are all corroborated by a writer in the Banner of July 14th.

Yours,

JULIUS A. WILLARD.

327 Fulton street, Chicago, Ill., July 21st, 1877.

SAMUEL WOODWARD.

To the Editor of the Banner of Light.

In reading the Message Department, as published in the last Banner, I see one from the spirit of SAMUEL WOODWARD, who lived from 1780 to 1850. Now, as I was well acquainted with him, I will here say that a better or more correct description of him in a few words could not be given. I know it to be true. He truly describes himself, in the points of being an editor, as having been "what they term a free-seller in the early days," as having been a "Baptist," and the time he has been in his spirit-home, and his age—"three score years and ten, and more" (he was seventy-two); and what he says in relation to his belief, "Every one who ever knew me will admit that whatever I believed I believed with a will; that I was firm in my opinions; that I never deviated from what I believed was right." Now a more truthful statement of all that he says could not possibly be given, as all who were well acquainted with him will admit. He was a true man, always outspoken, upright, and a friend to progress and reform. He was a solid advocate and a great worker in the temperance reform, and to his honor be it said that he was, in habits and practice, a very consistent man, also. He had formerly lived in this town (Westmoreland) and still has relatives here as well as in Keene.

While Mr. Woodward was among us in the mortal form his word was unquestioned, and now that he comes to us from his spirit-home and tells us of his knowledge and experience, he asserts and affirms the truthfulness of immortality and of spirit-communication, can we not believe him still? His relatives are all trustworthy and intellectual, and can but feel grateful for this sure evidence that "he still lives," and I feel certain that all candid ones who knew him "will admit" that the manifesting spirit is none else than what it purports to be—SAMUEL WOODWARD, and we hope to hear from him again.

ELIOT WYMAN.

East Westmoreland, N. H. June 30th, 1877.

To the Editor of the Banner of Light.

Being this morning at the house of a friend—a subscriber to your paper—he read to me in your issue of June 30th a message purporting to come from SAMUEL WOODWARD, of Keene, N. H. Before reading it, however, he asked me—knowing that I was formerly from that vicinity—"do you, or did you ever know any one in Keene by the name of Woodward?" My reply was that I knew several by that name. "Did you know Samuel Woodward?" "I did." He then told me there was a message from him in the Banner of Light. I desired him to wait a moment before reading it, until I should first tell him something of the man, as I knew him several years ago. I will not tax your patience, nor that of your readers, with details, but will simply say that the subsequent reading was in exact accordance with the previous description, only by reason of my absence for some years from that vicinity. I was not aware of his having done his earth-life. Being myself a sincere seeker for truth, and earnestly hoping to find it in the line of the "Spiritual Philosophy," as it is assuredly a comfortable theory to say the least, and if truth, most precious indeed, I was pleased to find in your "Message Department" one which is, to say the least, characteristic of the man whose name it bears.

Yours for the truth,

J. B. SMEAD.

Ritchburg, Mass., July 6th, 1877.

To the Editor of the Banner of Light.

Some four weeks ago I saw in the Message Department of the Banner a communication purporting to come from SAMUEL WOODWARD of this place. I have known Mr. Woodward for twenty years, and consider the communication to be a correct description of the man.

A. A. STOWE.

Keene, N. H., July 22d, 1877.

VISIONS OF THE BEYOND, or Symbolic Teachings from the Higher Life. Edited by Herman Snow. Boston: Colby & Rich.

Well might one repeat the hymn, "Mark the not-fading sun," as he flits through these exceedingly gloomy visions, generally of the recovery of those who have been lost in this world. Sometimes it is an abandoned woman; sometimes a down and man, unconscious for fifteen years; sometimes a railroad victim through eleven years of the second life; sometimes even seventy-five years of continued stupor; sometimes a child under the same conditions; sometimes a woman who, after being set right by the effort of Brother Snow's medium, assisted by a choir of benevolent spirits. Besides this wonderful influence, which the medium finds working slowly but successfully to raise those that have fallen, whose lot at recovery is better than that of their penitence at having gone astray.—Christian Register.

If you give to the fainting soul at your door a cup of water from the well of truth, it shall flash back on you the radiance of heaven.

BY EMMA HARDINGE BRITTEN.

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hinges it to discredit the evidence. It has so far been more positive and aggressive than it may have to be in the future, but it brings with it wherever it goes a deep and abiding belief in the reality of spiritual as compared with temporal things. It is in that direction chiefly that the human race now require to be led.

Transferring the Tribes.

When Secretary Schurz appeared before the Committee on Indian Affairs not long ago, he requested to know whether the Indian Bureau was to remain in his Department any longer or not. It was but a short time after that the Committee reported a bill transferring the Bureau from the Interior to the War Department. That bill is, of course, now before Congress for its final action upon it. This is the reverse of the so-called peace policy which has until recently prevailed. In the first place, the War Department cannot be expected to pay that attention to the Indian question which its increasing and complicated importance deserves. There is just one view, however, which is wholly favorable to such a transfer; and that is, that corruption and fraud in the management of Indian affairs will cease from the time the change is effected.

Those who, in Congress and out of it, have steadily advocated the management of the Indians by the War Department, have put it on the ground that in dealing with the tribes it is necessary that there should be one executive head, with whose operations continual changes in the laws and regulations cannot interfere. The red men, it is held, are unable to understand the distinctions that lie between so many legislative acts, and they lose confidence before such a constant whiffing of policy. They want, and they expect to see in a chief master, whether he is the head of a peace policy or a war policy. This compact and straightforward way of dealing, it is argued, makes the present double-dealing impossible, and to that extent at least invites the respect and confidence of the Indians. It simplifies matters, and makes one ruler where there have been two. And in that respect there is an improvement.

"As long," remarks the New York Times, "as the Indian has to deal with two sets of masters, so long he will complain, and justly, of our duplicity. The immediate control exercised over him should be, in its nature, single, uniform, and inevitable, and precisely the same in peace as in war. Indians now are driven to revolt through the incompetency or crime of civil agents or of settlers, and are then turned over to the army to be punished, the civilians washing their hands of further responsibility. The army, intervening only on demand of the civil bureau, quells the outbreak without inquiring into its causes. Between these two millstones the red race is gradually ground to powder. In Chief Joseph's case, to take a recent example, the Indian Bureau called on the army to drive him by force out of his home in the Wallowa Valley, though he was harming nobody. The army did so, but we find a staff officer of Gen. Howard showing, in a conclusive report, that Chief Joseph owned Wallowa Valley, and could not lawfully be driven out."

The transfer is argued for, not only on the general ground of first economy, but more particularly because the loose and unbusinesslike practices which have marked our later dealings with the tribes would be brought to an end. A recent report from the Indian Bureau asserts that "open fraud has been carried on for at least eighteen months at an Indian Agency on the borders of populous States. We ourselves do not at all incline to the harsh methods of army treatment, judging it in only from the free allegations and criticisms of Gen. Sherman and Lieut. Gen. Sheridan. But an one-headed system is far better than a double-headed one; and if sternness and even severity are necessary at times, it is better that it be the accompaniment of honesty and a straightforward course than coupled with fraud, corruption, thieving, and lying on one side and the other, with war as the inevitable result."

The debate in Scotland over the standards—and which is really in the interests of liberty in belief—still goes on. Rev. Fergus Ferguson has answered the questions of the Glasgow Presbytery by the publication of a defence of his doctrinal position. Rev. David Maerne has recently lectured in Glasgow on the "Use and Abuse of Creeds." Prof. Smith has answered the charges of the Aberdeen Presbytery in a pamphlet of sixty pages. He asks toleration of the views expressed in his Encyclopedia article on the Scriptures. "I do not," he said, "ask the Presbytery to approve my views, but only to recognize their claim to toleration until they are confirmed or refuted by scholarly arguments in the continued progress of biblical study." The United Presbyterian synod, who have had a committee busy a long time in revising the confession of faith, expect to hear and discuss the results of their labors in the May meeting. Some important modifications have been made.

The dailies announce that William E. Hyde, the divinity student, arrested for indecent exposure of his person, was arraigned in Lawrence, Mass., on the 15th inst., in the Police Court, on two counts, and pleaded not guilty, but was identified by six witnesses, whose testimony was most convincing. He was held in \$500 bonds to warrant his appearance at the May term of the Superior Court at Newburyport. Had he been a believer in Spiritualism, instead of a "divinity student," what a howl would have gone up from the secular and Orthodox press all over the country! But being a student of divinity, these papers are densely dumb.

Joseph La Page, the murderer of Josie Langmaid, at Pembroke, N. H., was hung on the 15th inst. The day before the execution he confessed the crime, and also stated that he previously murdered Maria Ballou St. Albans Hill, in Vermont. He also stated in his confession that, although he was only suspected of the murder of Miss Ball, yet the clairvoyant from Bennington "told it just as it was, exactly; told my road, told my house, the number of my children; the house was a big black one; told about the small house, too," etc.

NOW IS THE TIME TO SUBSCRIBE FOR THE BANNER OF LIGHT, as the next issue commences a new volume. We hope its friends in all parts of the world will do all they can to increase its circulation.

The Spiritualists of Quincy have formed themselves into an association with the following board of officers: President, Henry Chubbuck; Secretary, Edward Hardwick; Treasurer, Hosea B. Ellis.

Thirtieth Anniversary.

ORDER OF EXERCISES

TO BE HELD AT

Paine Memorial Hall, Boston,

Sunday, March 31, and Monday, April 1,

IN COMMEMORATION OF THE THIRTIETH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM, UNDER THE AUSPICES OF THE

CHILDREN'S PROGRESSIVE LYCEUM

AND THE

SPIRITUALISTS OF MASSACHUSETTS.

J. B. HATCH, General Manager.

EVERYBODY INVITED, FREE!

The Celebration in Other Places.

The Thirtieth Anniversary, which occurs March 31st, 1878, will be duly honored in various parts of the country.

In Boston its recurrence will be rendered memorable by services at Paine Hall, under the auspices of the Children's Progressive Lyceum, which organization during the last five years has improved every opportunity for the proper observance of the day, always presenting a programme worthy of the important occasion.

The success of the school in its efforts to commemorate fittingly the advent on earth of the Modern Spiritual Dispensation has been marked, and we are firm in belief that the present year will be no exception to the general rule. The following programme, to be presented this year, is equal to any ever given before, and, it is self-evident, will meet with the approval of all:

Sunday morning, at 10½ o'clock, opening services by the Lyceum, consisting of readings, recitations, singing, instrumental music, &c., by members of school, assisted by numerous volunteers. The Lyceum orchestra, under the direction of Prof. Alonzo Bond, will favor the audience with many of their finest selections, introducing Mr. H. Henry, the eminent cornet soloist.

Sunday afternoon, at 2½ o'clock, (Mr. George A. Bacon, Chairman,) overture by orchestra, singing, reading of poem by Mr. F. L. Union, singing, to be followed by

THE ANNIVERSARY ADDRESS BY
PROF. J. RODES BUCHANAN, OF
LOUISVILLE, KY.

SUBJECT:

"DIVINE COMMANDS FOR 1878."

Those who have read the pages of the Banner of Light for years past cannot have failed to remark the comprehensiveness of scope, depth of thought and severely practical tendency which have characterized Prof. Buchanan's writings and researches, as published by us from time to time. His reply to Prof. Carpenter (now running through our columns) is in itself a masterly work, and one calculated to add additional testimony to his hitherto well-established character for thoroughness in the outworking, and fearlessness in the expressing of his views. Prof. Buchanan stands as the foremost physiologist of the present time, and his views upon the Spiritual Philosophy are entitled to the greatest weight. The discovery made by him, for instance, concerning the functions of the brain and the relations of the soul to the body, renders, by comparison, Harvey's discovery of the circulation of the blood (striking as it was in its time) a scientific matter of but limited range and importance; and there is no biologist, living or dead, the fruits of whose researches can for a moment be compared with Prof. B.'s, save those of his predecessor, Dr. Gall. The very magnitude of the work accomplished by Prof. Buchanan renders it difficult for men at the present day to fully appreciate it, as is generally the case when any new strong light "shineth in darkness," but its influence will be felt in a marked degree as years pass by, in the fields of medicine and philosophy. The Spiritualists of Boston and vicinity will have an opportunity on this occasion of listening to a discourse from him which will be alike an honor to the cause, and a benefit to those who attend, and we have not the least doubt that Paine Memorial Hall will be thronged to overflowing when he makes his appearance here on anniversary day.

In the evening, at 7½, the exercises will consist of singing; select reading by Miss Carrie E. Hopkins; singing; invocation by Dr. Samuel Grover; original essay by Miss Belle Bacon, entitled "Castles in the Air"; address by I. P. Greenleaf; and short speeches by Dr. Charles Main, Dr. John H. Currier, John Wetherbee, Allen Putnam, Henry C. Lull, Dr. Fred. L. H. Willis, Mr. Lincoln, Mrs. N. J. Willis, Hattie E. Wilson, Mrs. Abbie N. Burnham, Mrs. Jennie S. Rudd, Susie Nickerson White, and others.

Presiding officer, Mr. George A. Bacon. Mrs. Maud E. Lord, physical medium, Mrs. Thayer, flower medium, Mrs. Jitch and Mrs. Carnes, test media, have signified their intention to be present and to hold sances in their usual manner at intervals during the day.

Monday, April 1, at 10, a Conference Meeting will be held at ABNEY HALL, corner of Washington and West streets, and continue through the day.

All Spiritualists residing in Boston and vicinity—and friends of the cause of free and liberal thought generally throughout the community—are earnestly invited to attend these services on Sunday and Monday "without money and without price."

Anniversary Ball.

On Monday evening, April 1st, the exercises will close with a grand promenade concert and ball at PAINE HALL. Music to be furnished by Bond and Dunbar's orchestra.

ROCHESTER HALL.

The Ladies' Aid Society of Boston will celebrate the anniversary by public meetings at Rochester Hall, on the morning, afternoon and evening of the 31st.

PROVIDENCE, R. I.

J. N. Child, Secretary, writes us: "The members of the Rhode Island Progressive Union, the only organization of Spiritualists in Providence, are making arrangements to celebrate the Anniversary with appropriate exercises on Tuesday evening, April 24, in Slocum Light Guard Hall, Broad street. Address by Dr. H. B. Storer, of Boston. Singing by a quartette. The exercises will close with a dance. Music by Vaughn's Quadrille Band. We anticipate a good time, and hope all our friends will unite with us, and that we may soon see the good work once more prospering in our midst."

MICHIGAN.

It will be seen by a card in another column that the Michigan State Association of Spiritualists is moving in the matter of arranging for a just commemoration of the coming anniversary. The friends in all parts of that State should cordially respond to the invitation.

PENNSYLVANIA.

The announcement is made by Dr. J. H. Rhodes, on our third page, that the State Association of Spiritualists will hold anniversary sessions on the 31st in the city of Philadelphia.

OHIO.

The Spiritualists of Northern Ohio will hold a Convention at Mantua, Saturday and Sunday, March 30th and 31st, in commemoration of the anniversary.

T. Lees (Cleveland, O.) announces that "both the Society and the Lyceum are making preparations for the celebration of the forthcoming 31st of March. We expect J. Frank Baxter's engagement this month to culminate by the glorious thirtieth anniversary."

THREE POWERS.

Three powers there are that dominate the world—Fraud, Force and Light, and to oppress the one; The bolts of Fraud and Force like twins are hurled—Against them e'er of olden times Light's battle has been waged. Cyclops strikes the mortal with his club; Their fetters massed and their dungeon walls; Beneath their yoke we kneel in vain to live, And vainly fight their deadly forces fall. Defeated is Law, and just as slain at birth; Of men are broken, mangled, mangled lives; But their souls are free, and their spirits still alive. Their wheels strong Right is still alive! Alas, like seed that God's own hand has sown—Like seed that lies in the lowly furrow, But springs to life when wintry winds are blown: To-day the earth is gray—'tis green to-morrow. The roots strike deep beneath the ruler's power. The plant grows strong with summer sun and rain, Till Autumn bursts the deep hearted flower, And Freedom marches to the front again!—John Boyle O'Reilly.

More Medical Prescription.

Dumont C. Dake, M. D., writes us under a recent date: "The regulars in the State of New York, not satisfied with their class legislating of 1874, are again on the war-path with the following amendment, viz.:

"Senator Flinn has introduced a bill to amend the act of 1874 regulating the practice of medicine and surgery in this State. The bill, in substance, shall advertise or hold himself or herself out in any manner by public notice, or by putting up a sign, or by issuing any circular or handbill, or by newspaper notice, or otherwise as a physician, surgeon, doctor, or medical or surgical adviser or practitioner of medicine or surgery, or any of its branches, or to treat the sick by any means whatever, unless authorized to practice as required by the act. And every person violating or offending any provision of this section shall be guilty of a misdemeanor, and shall be liable for each offence in the same manner as is provided in the case of a misdemeanor under the provisions of this act."

It is a burning shame, a lasting disgrace, if the liberal minded people of this great Empire State do not now show themselves and teach these designing men that they cannot with impunity trespass upon their sacred rights and privileges."

Dr. Dake urges all liberals and Spiritualists in that State who may read this article, to at once forward remonstrances to the representatives of the districts where they reside, asking these officials to give the unjust measure proposed—and which is primarily born of selfishness in the minds of the coteries of regular M. D.s—their careful and serious attention, with an eye single to the greatest good of the greatest number of the citizens of New York.

Special Notice—End of Volume.

This number of the Banner of Light closes the present volume (XLII). The subscription figures printed on the papers each week after their names will inform each patron whose time expires with the present volume of the fact; and we respectfully request those who will do us the favor to renew to remit the funds at once, thus sparing additional labor to our mail clerks, and at the same time conferring upon us the benefit of an encouraging pecuniary remembrance.

We not only earnestly request all our present subscribers to renew, but anxiously solicit them to exert their influence to increase the number of names on our books, and thus assist us in the great work we are engaged in of promulgating truth for the enlightenment and good of the whole human family.

Petty jealousies among avowed Spiritualists should speedily give place to a fuller unity of action and more enlarged and comprehensive views, otherwise they will not bring into its ranks the most intelligent investigators who are patiently awaiting so auspicious an event to make it feasible for them to publicly avow their full belief in the grand truths of Spiritualism. When Spiritualists are willing to do this, valuing all minor considerations, the Spiritual Philosophy will be embraced by thousands of good people who to day stand aloof as patient waiters. When will the active workers heed these admonitions which we have for years endeavored to impress upon their minds?

John Emerson writes us from Howland, Me., forwarding money for a copy of Andrew Jackson Davis's new work, VIEWS OF OUR HEAVENLY HOME, and bears his testimony to the worth of the seer's labors as follows:

"I hope all the Spiritualists in this country and in other parts of the world, who call themselves by that name, will buy this book. To my mind the mission of Bro. Davis is worth infinitely more than that of those who blindly preach the dead gospels of the long gone ages."

The London "Human Nature" for February has come to hand. Among the table of contents is an article on "Darwinism versus Spiritualism"—Hudson Tuttle's criticisms and Dr. J. M. Peebles's reply—and a paper from T. P. Barak, F.G.S., entitled "A Popular Review of Recent Researches in Physics, Biology and Psychology."

What is Truth?

Rev. Mr. Hepworth, of New York City, preached at the Church of the Disciples recently on "The Spiritual Outlook." He selected for his text St. John, xviii, 38—"And Pilate said unto him, What is truth?" The answer, remarked Mr. H., has been as various as the surrounding circumstances and environment of man. If it were to be put to us we should answer it in a scientific way, and feel sure of our ground. We should say that truth is whatever lasts and helps; that error and wrong are both short-lived by inherent necessity. That the truth and the right, by means of forces that we cannot account for, or measure, or sway their purpose, rise from the very dust where they have been imprisoned, from the chains that have bound them to their dungeon floor, and take their legitimate seat on the throne, where they exercise a positive and a wonderful sway. To the test of utility everything is put sooner or later—human institutions, organizations, societies and principles, must rise or fall according to their proof of benefit to mankind. There is no higher court of appeal.

Neither you nor I have any doubt that the Roman soldier in the time of Pilate or in the palm days of Caesar looked upon his own nationality or empire as eternal. He looked upon the East and he saw a sandy desert in which Nineveh and Babylon were buried. Rome upon her seven hills had been crowned once for all. Yet you and I must recognize the fact that Rome has been buried as Nineveh and Babylon were buried. If we look a little closer we shall see the same laws that doomed the one city doomed the other. Now, brethren, it may be that these same forces are working in our midst. Who can tell? Is it not conceivable that Macaulay may be right when he says that some ambassador from some higher civilization shall visit the ruins of London as we visit the ruins of Athens and Nineveh, and be compelled to take a spade to find the ruins of St. Paul's or the Port's Corner at Westminster Abbey? The speaker then instanced the leading and distinctive incidents of the utterances of Galileo and Luther to show that this law of truth comes as well as kills, and concluded by showing that the Bible truths were rational and practical.

Paine Hall, Boston.

Last Sunday morning Mr. Hallowell spoke in this hall on "The National Liberal League—Its Purpose and Method." In the course of his able remarks he stated it as his opinion that the scope of action provided for by the present platform of the National Liberal League movement was too broad and diffusive; he thought it would be more successful as an enterprise if it would centre its energies first upon the one point of securing the entire secularization of the State.

Next Sunday A. M., Julia Wright will address the Liberal League on "Mutual Providence as the Basis of the Family Relation."

In the afternoon of the same day at 3 o'clock, Robert Cooper will lecture upon the present "revival" of religion, and the marked difference between its pretensions and the solid truth of human experience as regards these spasmodic displays. The admission to this lecture will be free.

In the evening Mr. Cooper will give a concert-reading, for which the services of Miss Millie Mayle, an accomplished soprano singer, and a fine tenor singer, have been secured. It is expected that Horace Seaver, Esq., (editor of the Boston Investigator) and others, will also take part in the services. A small admission fee will be charged.

The recusant medium, Dr. Hutton, is getting his fingers blistered just now in Chicago, by the editor of the Religio-Philosophical Journal, Col. J. C. Bundy, who has undoubtedly convicted the Doctor of false statements. The controversy of late has been so warm as to attract the secular press, and we find lengthy statements in The Chicago Times, pro and con. Col. Bundy's letter to that paper is clear and explicit. He says that "the various articles in The Times showing up the tricks of the fellow, Hutton, have afforded Spiritualists much amusement, and Spiritualists much comfort, and the fools, who were this mountebank's victims, much chagrin. Though the tenor of the articles and of the editorial note were all calculated to throw a shadow of untruthfulness over the whole matter, so far as Spiritualists are concerned, it was of no consequence; it does us no harm, and if it pleases those who have worshiped at Hutton's shrine and the opposers of Spiritualism, we have no objection. Not wishing to engage in a controversy through the secular press, nor to enter the lists with those worthy only of the notice of a police magistrate, I should not ask you for space had not the fellow, Hutton, not satisfied with misleading your reporter, *ad initio*, finally made statements, as reported in your issue of yesterday, concerning Mr. S. S. Jones, late editor of The Religio-Philosophical Journal, which are wholly false. The communication printed in The Times from Mr. Jones's son, George, was not obtained on a double slate; no double slate was taken to Hutton for the purpose. Mr. Jones had no safe, and Hutton never tried any such dodge as he now avers he did. The message was obtained on a small, single slate, and those who knew Mr. Jones will need further evidence than is offered to believe that he was deceived."

A bill is now before the New York Legislature repealing the law exempting "ministers of the gospel," and church property, from taxation. Every liberal in that State should endeavor immediately to write to his representative in the Legislature and urge him to give the bill his support. The epistolary backing which public men receive from their constituents works wonders at times; and no one interested in the liberal movement can afford to fail of utilizing a single avenue toward the gaining of the good and important end in view, viz.: the secularization of the tax list.

C. O. Poole, Esq., writes as follows, from St. Augustine, Fla., concerning A. J. Davis's new work, "Views of Our Heavenly Home": "The 'Views' came in last Monday's mail. I rejoice that these most inspiring chapters have now assumed book form. I rejoice for the new matter inserted in the fifth chapter. That chapter seems now most complete, and its truthfulness and sublimity thrill my soul with joy. I have during the past week read every word in the book, and pronounce it all wise, grand, glorious!"

A letter dated 152 St. Joseph street, New Orleans, La., from Charles H. Foster informs us that he will remain in that city through the month of March. He will then visit St. Louis, Mo., and will be at the Parker House, Boston, through June. "There is [he writes] more interest felt here than formerly in spiritual truths. I witnessed most marvelous manifestations (I mean materializations) through Mrs. Miller, of Memphis. She is a wonderful materializer."

He medium and healer, Dumont C. Dake, M. D., of Rochester, N. Y., is meeting with great success. The Doctor can be consulted at the Osborn House, Auburn, during Friday, March 22d.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

Capt. H. H. Brown and M. C. Vandercook concluded their engagement at Spiritual Hall, Shreveport, La., Sunday night, March 10th, and departed on the 13th for Texas. Their meetings in Shreveport were well attended.

According to the Shreveport Daily Times, Capt. H. H. Brown, during his lectures in that place, "by his courtesy, clearness of thought and easy delivery has won the esteem already of all who heard him." It further says, "His address Sunday evening was perhaps the clearest presentation of the ideas held by our spiritual friends ever delivered to our citizens, at least so some of the prominent Spiritualists say, and they surely ought to know. And since they have put him forth as the exponent of their views we can do no less than to advise those who wish to know what the Spiritualists do believe, to hear him. In regard to the singing of Mr. Vandercook, who accompanies the Captain, there is but one opinion, and that is that it is very fine."

W. F. Jameson is debating with Elder W. R. Cunningham in Springfield, Mo., and they have agreed to hold a debate in Joplin, Mo., March 21st and 22nd, eight sessions, and eight in Carthage, Mo., April 9th and 10th. The attendance in Springfield was good from the beginning.

Mrs. H. Clark closed her engagement in Amesbury, Mass., last Sunday afternoon and evening. Her lectures there are spoken of as being of a high order, very instructive and interesting. She will answer calls to lecture elsewhere, or attend funerals. Address, 37 Dover street, Boston.

Laura Kendrick will lecture in Amory Hall on Sunday, March 24th, at 2:30 p. m., and at 7:30 p. m.

Anna M. Middlebrook, M. D., has again entered the lecture field, and may be addressed box 778, Bridgeport, Ct.

Dr. W. L. Jack will visit Providence and Worcester at an early date, in the line of his professional work. He can be addressed as usual at 60 Merrimack street, Haverhill, Mass., Room 7.

Prof. J. H. W. Toohy will lecture in East Dennis, Mass., Sunday, March 31st. He will answer calls to speak on week evenings or the Sundays during the month of April. Those desirous of hearing from him can address their letters care of Ramon Chapman, East Dennis.

Mrs. A. E. Cunningham was at Charlestown Sunday afternoon, March 17th, and in Salem in the evening, giving tests to the good audiences attending notwithstanding the storm. She would like to make further engagements. Address No. 6 Bond street, Lynn, Mass.

Prof. William Denton was, at last accounts lecturing in Davenport, Ia.

Foreign Items.

Arrangements are being made in London for a grand festival at Doughty Hall on the occasion of the Thirtieth Anniversary of Modern Spiritualism.

Dr. J. M. Peebles delivered a very able address to a large audience, in Doughty Hall, London, Sunday, March 3d. He was to speak in the same hall, the following Sunday, on "Darwinism and Spiritualism."

Thomas Gales Forster was unable to attend Doughty Hall on Sunday evening, 3d inst., and take part in the service, as he had intended, on account of his health, much to the disappointment of the audience. He is still indisposed though much relieved. Mr. and Mrs. Forster reside at 37 Powis Square, Bayswater, London.

Dr. Monck's ill health will prevent his holding sances for some time.

Dr. Henry Slade expects to remain in Russia until May, and then return to Berlin. The Professors are still investigating the spiritual phenomena through his mediumship.

HEAVEN AND HELL, or, The Divine Justice Vindicated in the Plurality of Existence, by Allan Kardec. Translated from the sixteenth thousand by Anna Blackwell, 49 pp.

The doctrine of re-incarnation is in this book fully set forth and practically illustrated. A whole system of religious faith is here presented, of which this doctrine is, as it were, the key-note, since its revelations aim to unveil the mystery of God's dealings with man, and reveal the plan of man's destiny in connection with terrestrial life.

The subject is presented clearly, in a comprehensive and consistent manner. It is most naturally very novel and startling, but its appeals to the reason are wonderfully to the point. The doctrines taught are illustrated by the communications of spirits. Heaven and hell—that is, different grades of happiness and misery—are graphically delineated. The destiny of man becomes grand and sublime when viewed in the light of a succession of existences—each serving a special purpose in his advancement. The goodness of God is vindicated in the manner in which the existence of evil is accounted for, since the most terrible evils are shown to be mainly expiatory and self-appointed by the soul before its entrance into matter, by way of purifying itself from and atoning for the gross sins of a previous existence. All happiness, which consists of moral and intellectual attainment, is shown to be within the scope of man's efforts, and to be gradually acquired through his exertions, (instead of being the free gift of a partial parent,) the gain of one life becoming the property of the next, and so on.

The moral and spiritual tone of the work is lofty and beautiful, and the narrations of the spirits are profoundly interesting. We advise a careful reading of its pages, satisfied that the most prejudiced will arise from its perusal feeling that if re-incarnation is true as taught by Kardec, it is a tremendous truth, a grand and inspiring doctrine. Tribner & Co., Ludgate Hill, London, Eng., have brought out this work in splendid style.

Leslie N. Goodell writes from New York, March 1st: "I find that the dear old Banner of Light is read in nearly every home wherein I sojourn. May the good angels guide and sustain you in the glorious work to which you are so faithfully devoting your life."

CORRESPONDENCE WITH SPIRIT-LAND.—We are credibly informed that spirits write letters to their friends on earth, and sign their names through the hand of Dr. J. V. Mansfield, at 61 West 42d street, New York.—Exchange.

It is even so. We have proved the fact for years.

Read the card (5th page) of Dr. G. W. Keith, concerning the pamphlet "Our Thought."

The Baptist ministers of New York voted unanimously the other day that future punishment was endless. Of course that settles the question.—Vineland (N. J.) Independent.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. H. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10 o'clock. Inspirational speaking at 2 and 7 1/2 p. m. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Public Circles for tests and speaking at 10 o'clock on every Sunday at 10 1/2 a. m. and 2 1/2 and 7 1/2 p. m. Several reliable mediums always in attendance. Good quality singing provided.

ETHAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont Street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN—EVENING STAR HALL.—Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—Remarks by Mrs. Laura Kendrick; Song, "Little Maid of Arcadia," by Nellie Thayer; Recitations, "Over the River," by Jennie Millard, and "Saturday Night," by Mary Waters; Piano solo, by Jacob Sawyer; Recitation, "Pat and the Pig," Louisa Jacobs; Piano solo, by Bertha Hall; Recitation, "A Few Stray Thoughts," by Ella Carr; Songs, "Little Bessie, the Drunkard's Lone Child," and "Plea as a Bird," by Florence Danforth, accompanied at the piano by Helen M. Dill; Select Reading, "The Old House," what is used to be," by Mr. Fairbanks, Mr. and Mrs. Russell; together with Silver Chain recitations, Wing Movements, Target March, etc., composed the exercises at the session of the Children's Progressive Lyceum, Sunday morning, March 17th.

Eagle Hall.—The attendants at this place last Sunday seemed highly pleased with the exercises throughout the entire day. The venerable Father Lock opened the morning service by excellent reading to the audience. A meeting of the "Burden," David Brown followed with remarks upon the same subject, also giving several very fine tests, which were recognized. Dr. Davenport, and others, also made well chosen remarks upon capital punishment.

Daniel Cane, Prof. Plummer, Drs. Court and Davenport occupied the time of the afternoon session very acceptably to the audience. Owing to the extreme inclemency of the weather the evening session was very poorly attended, but the excellence of the thought given out, in the essay by Mrs. Wildes, and the remarks by Messrs. Plummer, Lee, Hudson, and others, was indicative of the high order of inspiration which pervaded the exercises.

Dr. Court will open the conference and circle next Sunday morning. Subject for consideration at the afternoon conference, "Inherited Tendencies."

Rochester Hall.—Very interesting spiritual meetings are now being held at this hall. Not only good speaking and singing are enjoyed, but wonderful and satisfactory tests are given every Sunday by several of our Boston mediums.

On Sunday, March 17th, during the forenoon service, Mrs. Nellie Nelson was controlled and gave several very interesting tests to entire strangers in the audience who were never in the hall before, and had never before seen or heard of the medium, or she then. One of these testimonial proofs was as follows: She pointed out a stranger gentleman sitting in the centre of the hall, and said to him, "The spirit of a military officer stands by your side, and says that you were in the same engagement with him when he was shot from his horse, and that you know whom I mean." She also said that "The second gentleman from you, on the same seat, was the standard-bearer of your company." After this and much more, equally wonderful had been said to these men, who had never seen the medium or anything of Spiritualism before, the Chairman requested them to arise and state to the audience whether or not these statements were correct; and both of them stated that they were, in every particular. The name of the officer killed was given, and circumstances connected therewith. Now let us take note of this, and see how they explain it, if they can, how this woman could tell all these facts when she had never seen these parties before or heard of the truths related. Many such interesting tests are given every Sunday in this hall. Let us give heed to the teachings calculated to benefit us here and hereafter.

JACOB BEAN, Chairman.

Amory Hall.—Mrs. Laura Kendrick's lecture at this hall last Sunday was a very able elucidation of the theme deputed unto her, and was informative. This lady will lecture there every Sunday until further notice.

Charlestown District—Evening Star Hall.—Sunday, March 17th, a very interesting meeting was held in this hall at the usual hour, 3 p. m. Mrs. A. E. Cunningham, of Lynn, occupied the platform as speaker and test medium. After singing by the choir, the medium gave a short invocation, followed by a brief discourse which was listened to with marked attention. She then occupied some forty-five minutes in giving tests, citing names, describing spirits, etc., in a manner which was very pleasing; her messages being acknowledged as correct in every instance. Father Locke afterward made a few remarks, and closed the meeting with one of his beautiful songs. Next Sunday, March 24th, Mrs. Susie Nickerson White will speak and give tests in this hall at 3 p. m.

C. B. M.

The Spiritualist Ladies' Aid Society will celebrate the Thirtieth Anniversary of Modern Spiritualism at Rochester Hall, 730 Washington street, Boston, on Sunday, the 31st, by appropriate services. The forenoon will be devoted to tests. Mrs. Nelson, Mrs. Bagley, and other prominent test mediums will be present. Dr. Jack, of Haverhill, will be present, and give written communications. The afternoon will be devoted to a conference meeting, in which the following named gentlemen will participate: Dr. R. B. Storer, Dr. A. H. Richards, J. P. Greenleaf, Henry C. Lull, E. Gerry Brown, Miss Lizzie Doten, Argie Davis Hall, and several other well-known speakers.

In the evening the anniversary address will be delivered by Miss Lizzie Doten, followed by Dr. H. B. Storer, and other prominent speakers.

This Society cordially invite all Spiritualists of Boston and surrounding towns, and especially the old pioneers in the cause, to be present, and listen on that occasion. We would solicit subscriptions and contributions of money and clothing to assist us in carrying forward our good work in relieving the poor. A spacious supper-room will be open for the use of those who may wish to remain during the day, bringing their lunches, picnic style.

Per order of the Committee.

Birthday Testimonial.—On Friday evening, March 16th, Mrs. Little E. Wilson was the recipient of a complimentary benefit at Amory Hall, 503 1/2 Washington street, during the same occupied an excellent array of selections, musical and rhetorical, was brought out, to the evident satisfaction of a fine audience; a duet by Misses Dolbear and Hastings, readings by Mrs. M. Whittier, Mrs. Marie M. Stickney, Mrs. H. Eldridge, Misses C. A. Hastings, Anna Hanson, Suzana M. Adams, and Mrs. H. E. Wilson, and Mr. J. P. Endres, Jr., songs by Mrs. M. Bates, Mr. Ezra Stevens, and Mrs. H. E. Wilson, piano solo by Miss C. C. Hopkins; harmonica solos by W. F. Dearborn, Jr., and the brief feature "Hole in the Carpet"—characters by Mr. E. D. Stickney, Miss May R. Blake and Mrs. Eldridge—comprising the contents of the programme.

BANNER OF LIGHT.—We publish this week the prospectus of this paper, to which attention is directed. It is the oldest and ablest newspaper in the world devoted to the exposition and advocacy of Modern Spiritualism, and as a journal of progressive literature, especially in the broad fields of social, moral and political reform, has few if any superiors. It has a wide circulation both in this and foreign countries, and exerts a powerful influence, wholly for good.—Fox Lake (Wis.) Representative.

Passed to Spirit-Life.

From Plalston, N. H., March 13, Rebekah P. George, aged 73 years 11 months.

To the Editor of the Banner of Light.

In a copy of your paper dated Dec. 15th, I noticed a tribute (or, rather, a number of tributes) to the skill of Dr. Charles Main, of your city. It is about the only one I ever met with, which has always seemed strange to me, but knowing as well as I do that the Doctor makes no display of his power or cures, it is not so very surprising. During the last ten years I have seen so many desperate cases treated by him, and successfully, that I should hardly know which to mention. In my own case, which was a very complicated one, I have been cured almost wholly and honorably. I was obliged to see Dr. Main, I did not understand his mode of treatment or have any faith in his skill, but, being so much urged by my friends, I at last consented. I commenced to improve from the very first visit, so much so that many a single week I thought of my health for a number of years could not understand my being so well and so unlike my wretched and nervous self.

However, it was not so much my own case that I wished to write you as that of a boy I took to the Doctor, who was afflicted with a spinal difficulty. I even then had faith that he could have power enough to cure that, and only took him there to see what he would cure of the case. Dr. Main met me at the door and told me he would cure him; my faith was very small, and not to be wondered at either, as the child could not sit or stop down; he was in the child's slight-moment, and a mother's heart beat for the Doctor as good as his word, for after only three visits to Dr. Main he was as upright as ever and in the best of health, and he has never had any return of the disease, and is in good health, going to the office as usual.

These are only two cases. I could mention many that I have known, but will not trespass upon your patience. I have known the Doctor's skill in many cases, and know how many weak, sick, suffering people there are in the world, pleading of help and need, and how the blessed-minded person like yours should bring them glad tidings.

Very respectfully, LYDIA A. BISHOP, Maplewood, Mass., Feb. 7th, 1878.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning at 10 o'clock, at the corner of West 42d street, near Broadway. Lyceum meets at 2 1/2 p. m.

For Sale at this Office:

THE RELIGIOUS-PHYSIOLOGICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. A Semi-Monthly Journal, edited and managed by spirits, in Boston, \$1.50 per annum. Single copies 15 cents.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 12 cents.

SPIRITUAL SCIENTIST. Published in Boston, Monthly. \$1.00 per annum. Single copies, 10 cents.

THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$1.00 per annum.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per annum.

HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per annum.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Removal of Prof. Brittan.—Dr. R. B. BUTTAN is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and giving power of Electricity, Magnetism and other subtle agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

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NOTICE TO OUR ENGLISH PATRONS.—J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the Banner of Light at 10 o'clock on every Sunday. Parties desiring to subscribe can address Mr. Morse at his residence, 6 Elm Tree Terrace, Uttlesford Road, Derby, England.

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