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Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD:

THE SOUTHERN ROUTE.

BY J. M. PEEBLES.

NUMBER VIII.

To the Editor of the Banner of Light: The Brahman-said to be the twice born and the rightly born-is not necessarily a worshiper of Brahma. It is seriously questioned whether Brahma is worshiped at all at the present time in India. Certainly all through Southern India those of Aryan descent take the name of Brahmans. It sounds dignified. And yet some of these worship Siva, and others Vishnu. None are considered competent to teach the Vedas, however, unless they are genuine Brahmans. Every Guru, or priest, must belong to the Brahmanical caste; and the poor Sudras seeking to accomplish any important undertaking are quite sure to secure the advice and favor of Brahmans.

SACRED BOOKS-ARYAN DECLINE. The Vedas, theological, speculative and practical, are four in number: the Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda. The last mentioned, treating exhaustively of psychological matters and magical performances, abounds, as Abbé Dubois states, in "dreadful mysteries." Anxious to know for myself, I secured the services of a superior Sanskrit scholar to translate certain portions of it for my use. It was like striking a mine of various ores. The richest

were psychical and in a very crude state. The religion of the old Vedas differed widely In that remote period of antiquity, idolatry in any form was considered infamous. The Brahman's house was his castle-his consecrated temple; and in the earliest historical period he was his own priest. Templed priests belonged to a later period. Menu says that "temple priests are unfit to be admitted to the family sacrifices." The burning of the dead was a usage based upon Vedic authority. It continues to this day. And though Satti, or the burning of widows, was common among the Hindus at the time of Alexander's invasion, it had not the least warranty in the Vedas, nor the laws of Menu, established 1200 B.C. A peculiar "feature of the Hindu funeral ceremonies is," says Dr. Cornish, "the performance of the Sradda, or offerings to the spirits of the departed. These are binding on every house-holder, and are offered to his own ancestors, to the fathers of their race, and to the progenitors of mankind." (Census Report, Mad.

Pres., p. 94.) Meditative Brahmans of two and three thousand years ago, with notions considerably modified by ancient sages and Buddhistic teachings, regarded all life as sacred, and hence were not meat-eaters.

"Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the way to beatitude; from flesh meat, therefore, let man abstain." . . . "He who therefore, let man abstain." . . . "He who consents to the death of an animal, he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up, is as sinful as he who neglects his oblations to the manes or the gods; ay, more: because he desires to enlarge his own flesh with the flesh of another creature." (Haughton's Institute of Menu, Vol. II., chap. 5.)

But in this degenerate period of Hinduism, meat-eating and stimulating drinks are, in some portions of India, quite common now among the natives. The cow, however, is still considered sacred. Nothing is more abominable in the eyes of a devoted Hindu than beef-eating. But remote Vedic influences are yearly declining; and these "heathen," under European preaching and practice, have already become sufficiently civilized to enjoy tobacco and liquor-drinking-gambling, horse-racing, hunting and aggressive war-

THE VEDAS AND LINGHAM-WORSHIP. The original Aryans were Unitarians, and the head of the family was the priest. Their theism was followed in after years by a sort of natureworship, and this by tree and serpent-worship. This latter system, however, was more symbolical than literally real. Ramasawmy Naidoo, B. A., connected with the Madras High Court, assures us that in the "Vedic era of literature the people were pastoral, worshiping one invisible and omnipotent God, and this one God was neither Brahma, Vishnu nor Siva." And Max Müller, in confirmation, says:

"Whenever we can trace back a religion to its first beginnings, we find it free from many of the blemishes that offend us in its later phases. The founders of the ancient religions of the world, ers of flowers.

as far as we can: judge, were minds of a high stamp, full of noble aspirations, yearning for truth, devoted to the welfare of their neighbors, examples of purity and unselfishness. What they desired to found upon earth was but seldom re-alized, and their sayings, if preserved in their original forms, offer often a strange contrast to the practice of those who profess to be their dis-ciples."

There is not the least mention of nor reference to the phallic emblems in the Vedas. If a form of worship with the pre-Aryan people, it received no recognition from the Aryans themselves. These, be it remembered, were Theistic rationalists. To them the sun was the grand symbol of the infinite light and life of the universe! Phallism first crops up in Hindu history a few hundred years before the Christian era.

The Sivaltes are the most numerous of the worshipers in Southern India. And the followers of Basava, a branch of these Sivaites, wear the Lingham emblem upon their persons. As a sect they are denominated Lingayets, and the Lingham symbol is emblematic of their faith just as the cross is of the Christians. Cross and phallus were originally the same in signification. Phallic symbols may be seen at the present day in most of the Siva temples of Peninsular India. They were once common in all the older architectural structures of the Hindus. The West has ever borrowed from the East. And these procreative symbols, disguised as they may be, are traceable by the eye of the adept in the Christian edifices and cathedrals of Europe.

SLOW PROGRESS OF CHRISTIANITY IN INDIA. Of the swarming millions peopling Southern India, the last census returns 533,760 as Christians, just about the number swept off in six months by the late famine. It is a common saying in the East that not one really learned Brahman has ever embraced Christianity. This is undoubtedly true. Churchal tradition affirms that apostle St. Thomas. There are some reasons for my mind.

Accompanied by D. S. White, Esq , his really clever nephew, Ernest, and another young gentleman connected with the Madras Press, I visited the rude stone church at Little Mount. The scenery was magnificent. On a well-preserved old Pehlevi inscription indicating to Prof. Burnell that there were Persians or Manicheans on this Eastern coast as early as the sixth or seventh century. Some of the Manichmans were Chris-

in 1542. He remained three years in the country, form has proved almost a hopeless task, not be-Christianity as presented has utterly failed to utterly refused to leave his native land. meet the spiritual demands of the people. Though thousands of missionaries, Catholic and Protestant, have traversed India since Xavier's time, the great body of Hindus, some 250,000,000, continue to cling to the post-Vedic religions of their fathers. The Brahman admires Jesus, but despises sectarian Christianity.

CELEBRATION OF KRISHNA'S BIRTH. While all Hindu historians agree as to the royal birth and faultless character of Rama, one of the incarnations of Vishnu, they differ widely as to the moral status of Krishna. The preponderance of mythology is sadly against him. He was the eighth incarnation of Vishnu, born Sept. 2d, in that portion of India then called Kurukshetra. The recurrence of this day each year is celebrated by feasts and festivals. The same may be said of scores of others booked in the Pantheon of the Gods. He led the early life of a shepherd lad, and died from an accidental arrow-shot. No intelligent Hindu, though bowing at his shrine, believes or ever believed that he was cfucified. Punishment by crucifixion was never inflicted as a penalty in India. This is proven by reference to the laws of Menu. The learned Ramasawmy Naidoo, B. A., says:

"That owing to a misunderstanding between two brothers—Drutharashtra and Pandu—con-nected with a race of kings, the peace of the country became disturbed. The sons of these two brothers being jealous, and listening to evil two brothers being jealous, and listening to evil counsels, went to war. The hostile armies met in Kurukshetra Krishna, who was an intimate friend of Arjuna, one of the sons of Pandu, was acting the part of a charloteer to him. When the fight had begun, Arjuna, struck with horror at the idea of slaying so many of his relations, threw down his bow and arrow, and refused to fight against an army so composed. The reply of Krishna to him is, the stern necessity to perform the duty of one's caste. The duty of the warrior caste is to fight the enemies of one's country.

. . Krishna, who had advocated war, died afterwards from an accidental arrow shot."

On last Krishna celebration-ave. Sept. 2d. I

On last Krishna celebration-eve, Sept. 2d, I visited several Hindu temples, and witnessed their great procession. The temples were magnificently decorated, and the air in and about them heavy with burning incense and the perfume of Indian lilies. The more conspicuous of the symbols were soma-vines, shepherds, serpents, arrows, and pastoral scenes.

The image of Krishna - black in color and gaudily decorated-was borne upon men's shoulders or drawn in an open bamboo-constructed car, too unique for description. A sacred cow was tastefully trimmed with evergreens, and a boy placed upon her back beating a drum. As the enthusiastic crowds moved along the streets they were sprinkled from the house-tops of the rich with lotus-scented water, and covered with show-

mane to it.

Tamil-Hindus hold the palm and wear the crown. to chemistry. It is with a certain class a study and a life-long; federates, are little more than clumsy attempts us of Spanheim, Theophrastus, Paracelsus, Rogbut a close-fitting hip-rag, head, body, limbs cloth, balls, sticks, a fife and a wand, does things one's own eyes.

your private apartment, or out in the streets un-

der the full blaze of the sun. I saw them make the mango-tree grow in a them play with deadly cobras, to my disgust; catching them, as they protruded one by one ism. from the mouth; and I looked straight down into | CONVERSATION WITH A HINDU MEDIUM - BRAHthe street at noon time, with a dozen others, from the balcony of the Belgravia Hotel, and saw a woman securely tied, hand and foot, and a net put over her, which was stoutly tied also. Then the performer doubled her up as though a bit of rubber, and pressing, pushed her down into a basket; the cover was then crowded on to it, and a cloth thrown over it. The magic circle, Christianity was introduced into India by the | about ten feet in diameter, was surrounded by scores of spectators. The magician, now branthis theory, but not enough to carry conviction to dishing a wand, marching around the basket, and humming some sing-song words, seized a sword, and thrust it down into the basket in a dozen different places. After the first few slashes there was no resistance; no sounds of distress. The magician then slowly litted the cloth, and then the cover—there was nothing in the basket! block of stone near this church structure is an | But a wild jolly shout heard off in the distance; we looked, and lo! there came the identical woman bounding and dancing down the street. The gathered crowd parted, and she stepped up to the basket, empty save the ropes and netting, and made her salam to the excited assemblage. The irrepressible Francis Xavier visited India | Was this marvel mediumistic disintegration or could in planting and extending Roman Catholi- was a tall, wiry, swarthy, long-haired Tamil, liv- of-hand skill; the appearance and in not irrational and ridiculous enough, but because | service in England, and expenses paid. But he

TALKS WITH THE MAGICIANS.

Begoming intimately acquainted with some of these naturally kind-hearted Hindus who practice magic, they were very free to answer all my inquiries, and even to explain to me some of their tricks; others they would not; and others still they could not explain fully, being conscious of invisible help out of and beyond themselves. And this leads me to say that there are three kinds of magic: skilled trickery, demonlac performances, and higher spiritual influences. The last two mentioned are often classified as "white and black magic "-the latter being demoniac because used for selfish and scheming purposes. The demon phases of magic are the most dangerous, because connected with electro-biology and the perverted exercise of the will-power.

I inquired of one of these better-class magicians if he could always perform equally well. He promptly replied in the negative, adding:

"Some of the more ordinary things I can always do: but others, and the most marvelous, I can do only at certain times and under the influence of peculiar feelings.''

"What are those peculiar feelings?" "Well, after drawing a diagram, enclosing this

image, and repeating secretly-used mantras, 1 feel a thrill in my nerves and a cool wind passing over my hands and face. This is a sure sign that I will succeed." . . . MAGIC AND THE OCCULT SCIENCES.

It was my good fortune while in Madras to meet a rather eccentric though really learned Englishman, Mr. ---, who had made the occult sciences and Eastern mysteries a life-long study. He had mirrors, crystals, and literally cart-loads of old books treating of alchemy and the various kinds of magic. Many of these books were in the dialects of India, and unreadable only by lin-

Among the most interesting of these volumes was" Magus," a work by Francis Barrett, F.R.C., treating of astrology, alchemy, magic, amulets, magnetism, elementary spirits, terrestrial shall feed them in this way: I shall go after and celestial spirits, oracles, cabalistic magic, ceremonial magic, magical circles, magical breathings, charms, evocations, cabalistic symbols, conjurations, and magical figures, illustrated with diagrams, dragons, and devils.

'The devil, in order to hinder the incarnation of things that I command them." the Son of God, attempted, by an application of sylphs, dryades, mermaids, neriads, syrens," and | rise from it." monsters generally. It is further stated in this

In legerdemain and aptness in juggling the tion to rational Spirltualism that alchemy bears do the things I want done."

Having met some of the most famous magipractice. The performances of Angio Saxon ma- cians of India, and having read either the works gicians and wizards, with all their platforms, or the biographies of Apollonius, Apuleius, Peter boxes, mirrors, curtains, appurtenances and con- De Abano, Henry Cornelius Agrippa, Trithemicompared to the marvels of the Indian wonder. er Bacon, Lully, Ripley, Glauber, Dee, and other worker, who, wearing nothing upon his person students of magic, I feel to say that there is more sound science in Tyndall's book on "Heat a all bare, a little bag in the hand, with a bit of Mode of Motion," more sublime philosophy in Emerson's "Conduct of Life," and more subtoo weird and wonderful almost for the belief of stantial spiritual truth in Hudson Tuttle's "Arcana of Spiritualism," than in all the mouldy They perform their wonders equally well in cart loads of rubbish written by alchemists and magicians of the mediaval ages.

To the superstitious, the terms magic and mystery have bewitching charms. And yet, all few moments from a seed planted in the street. there is in these transitory marvels, all that is sand; saw them toss up balls into the air, which claimed for the best phase-I mean "white would rise and rise to vanish from sight; saw | magic" -may be rationally explained by clairvoyance, electro-biology, psychometry, magnetic saw them vomit up quarts of stones from their spheres, psychic influences, will-power, or in a calm sea that you have sailed upon. . . . When stomachs large as hen's eggs, the bystanders single sentence, the different phases of Spiritual-

MANICAL SPIRITUALISM.

Brahma, Vishnu and Siva, with their incarnations, were once bards, kings, chieftains, or Rishis. All the gods of the Hindus, in fact, were once mortals. And at present they stand to them in the relation of ancestral deities and guardian spirits.

Speaking therefore in general terms, the more nterior minded of the Hindus are Spiritualists, believing that spiritual intelligences of different gradations hold a guardian care over mortals, converse with them, and have the power to make them ill, and to make them well again. Accordingly, they pray to the good spirits and propitiate the evil ones.

Since reaching this portion of India, I met in the gallery of Mr. Nicolas, a Madras artist, Narrain S. Muduly, a Hindu medium, who heals diseases, casts out demons, and in whose presence material objects are thrown through the air. This class of men are called in Tamil," Monthricans"-men that talk with the dead. He carries with him a book in the Tamil, with figures, diagrams, images, and prayers, which he allowed not? Call it what you may, the feat was done me to copy. He assured me, through the interconfining his labors mostly to the Western Coast. In broad daylight, in the open street, with hun- preter, that there were three kinds of wonders The Portuguese Government aided Xavier all it dreds of eyes looking thereon. This magician in his country: magic, which was simply sleightcism. But the diffusion of Christianity in any | ing in the mountains. He seldom made his ap- of good spirits; and the terrible works of devils pearance in the city. He had been offered a and bad spirits. "These latter," said he, "are cause the history of the present Hindu gods is | thousand pounds by an Englishman for a year's | called Karrallie, Varrieghi, ginoo, manden, and other names implying their wickedness.

"Did you ever see these wicked spirits?" "Yes; I have seen them upon a thousand oc casions. For a time, some of these evil spirits influenced and controlled me; but now I have gained the mastery and control them. They do things at my bidding. Each one of them is best at doing some special thing."

"Is there any limit to the influence and power of these spirits?"

"There undoubtedly is; and yet I have seen them tear branches off from trees, hurl heavy stones through the air; make people sick ; and I believe they could kill persons if I should command them to so do."

" Are you not afraid that these devils will again get control of and injure you?".

"No; because a guardian spirit, once a sage always accompanies me, and puts the words into

"Did you say that this old sage always attended you?

"Perhaps I should not exactly say that, but whenever I want him I think of him, I pray to him, and he comes. And when I go to drive evil spirits away from people's houses, or to dispossess those who are obsessed, he and others help

"You say you can see spirits, both the bad and the good?"

"Yes; at any time, providing I properly prepare myself for it." "Can you hold a scance, or so arrange as to

help me to see these spirits?" "I can help you to see the evil spirits, and see what power they have, because I can command

them. And yet, being naturally bad and untrustworthy, they will not do much, unless they are

"What do you mean by that? or, how will you

"I mean that one order of spirits feed me, or spiritually vitalize the food that I eat; and another, and much lower class, I feed. And to put this class into good humor to manifest to you, I night fall either to the burning-place or the cemetery, and put upon certain ashes, or by certain graves, pork, beef, mutton, cocoaputs, bread, flowers, aloes, benzoin, frankincense, and camphor. These gifts will propitiate and please them, On the twenty-third page this author says: and then they will the more cheerfully do all the

"But I thought that Brahmans and Hindus did active things, to frame the seed of man accord- not eat itesh-foods of any kind; and yet you say ing to his own accursed desire, . . . resulting | that the spirits of these Hindus eat such food; in a generation of faunii, satyrs, gnomes, nymphs, or, at least, imbibe the effluence and auras that

volume that "Raphael apprehended and bound Brahmans. I am a Hindu and a caste man, but ingly heavy weapon, stones fell into the carriage

the demon, called Asmodeus, in the wilderness | not a Brahman. And then again, all Hindus are On my previous visit to India I failed to satisfy of the Upper Egypt. . . . There are thirty not good Hindus. These spirits when in their myself relative to the richness of the Sanskrit lit- | thousand immortal spirits living on the earth, | earthly bodies were not true Hindus. They ate erature, or the reality of the marvels ascribed to "who are the keepers of mortal men. They clothe animal food, and lived immoral lives; and the magicians. Now I can speak more understands themselves with air, take different forms, and go wills and desires that they had when on earth ingly. For if seeing is not knowing, it is ger- to and fro everywhere on the earth." Occult continue with them yet; and I include them in dogmas of the ancients bear about the same relast their desires for the time, that I may get them to

Do you eat animal food?"

"I' never tasted a particle of flesh-foed in my life. One reason why the English people that come to our country are so gross, war-like and wicked, is because they eat beef. The eating of blood calls for the shedding of blood. Not only did I never cat any animal food, but I never drank any spirituous liquors. And I non abstain from all carnal indulgence. If I should gratify the passions of my physical nature in the least, I should lose my power to control lutriguing wicked spirits."

"Are you an unmarried man?"

"I am, sir; and I belong to that caste which generally engages in agricultural pursuits. . .

I am willing to answer all your questions, sir, because I see by the aural light around you that you are sincere and well-meaning. By the light around you, and the help of that ancient and white-robed spirit just behind and above you, I can decipher your past life. It has not been a I first sat down before you I was afraid. Christians persecute me, and the police seek to arrest me for using my powers."

"Would you as a caste man and a medium eat rice with me?"

"I would not like to cat with you, because it would be setting a bad precedent; but I would shake your hand, walk with you, and be in your society, except when I had formed the mist-ring around me to exercise my spiritual powers; then I could not consent to have you or any one touch me.'

"Why do you wear that image over your heart, and these beads around your neck?"

"The Good Spirit tells me to so do. The image has been touched and electrified by him. I say my prayers by these beads. There are thirtytwo of them in number. . . . I will meet you here to morrow evening at seven o'clock, that you may see the spirits and the power they have over material objects." . . .

But as the purpose of this scance meeting and the time had been reported by one or two who had listened to our conversation, it had reached the cars of the police, and this poor Brahman medium was so frightened that he hid himself away from his most intimate friends. . . . Nearly two weeks afterwards I met him and witnessed some marvelous exhibitions of physical medi-

-AND THE CASTING OUT OF THE DEMONS The Assistant Director of Public Instruction and Registrar of Assurances, Mr. D. S. White, of Madras, is a writer of considerable note, and, theologically speaking, an outright free-thinker, with no spiritualistic proclivities; and yet he confessed that he had witnessed marvelous phenomena, alleged to be spiritual, that sorely puzzled him; and, among others, referred to the wonderful manifestations that occurred in the presence of young Kelly, son of Mr. P. Kelly, a railway contractor. Before leaving the city I visited Mr. Kelly, his son Thomas, and Mr. Cronin, the brother-in-law, getting written statements from them in confirmation of the marvels referred to by Mr. White. Reserving the written documents, I submit the following condensed statement :

The Kellys, Irish in descent, were a quiet, industrious family of Roman Catholics, residing at St. Thomas, some eight miles out from the city of Madras. They had never heard of a people my mouth what to say, and tells me what to known as Spiritualists. Mr. Kelly, having the supervision of some native Hindus employed upon the public works some distance from home, struck one of these intractile natives with considerable violence. The Hindu was terribly exasperated, and threateningly called upon his ancestral god to palsy the arm or otherwise punish the man who had dealt him the blow; and, strange to relate, almost immediately thereafter, and without any appreciable cause, painful swellings came upon the offending arm. These for a time proved absolutely incurable, and then, all at once, they went away, seemingly of themselves; but at the same time his son Thomas became afflicted and annoyed by what could only be attributed to superhuman agencies.

Perplexed and troubled, Mrs. Kelly wrote her husband of the strange things occurring by invisible powers in the presence of this son, such as stones dropping down before him, dishes sailing out of the cupbcard and flying about the room, doors opening of their own accord, trunks unlocked without keys, and some other things too odd to be mentioned.

Mr. Kelly replied to the letter in a rather barsh manner, reproving the wife and family for their superstition. But the noises increased: furniture was injured in locked rooms; crockery-ware was dashed to pieces before their eyes, and a four-pound shot came crashing down through the roof one evening, yet leaving no discoverable

At this singular crisis of affairs Mr. Kelly sent for the son to come to him at once. He did so, and yet these inexplicable manifestations followed him. The son-in-law, Mr. Cronin, a well-educated man, still remaining skeptical upon the spiritual origin of these troublesome wonders, went personally with a carriage to convey the young man to his own house. On the way the "True; but you forget that all Hindus are not | carriage was struck several times by some seem-

brother felt a heavy shock at the back of his head, and wheeling around the Bible fell at his feet. Soon a cruelity and a stove were thrown into the half. I now not only became convinced, but timid; and accordingly I induced the young man to join a 'religious order' The supernatural phenomena continued, annoying us especially when at prayers. Three priests were called in at one time, but they could do nothing toward casting away these evil spirits. Valuable papers were taken from locked drawers and thrown about the room; property was destroyed; my brother was struck in the head, and

what consed more anxiety, it was plainly perceptible that he was growing melancholy, nervous and sickly. Sometimes he would fall into trance like fits, and at these times he was strong as a Sanson, but very weak after coming out of them. When in these trance states he would them, which it can be trance states he would them. When in these trance states he would fall into the minute of the fit of the all sted woman, this mediumistic servant of the minute of the minute of the minute of the minute of the many the servant of the minute of the minu that the young man's tarrier having struck a hibbay-easte man'at Virimputty, a place mear. Trichonopoly, a $\phi = 0$ was put upon him. But he being a shealthy/strong minded man, it did not have so much, effectivand was therefore turned upon this young man. I haid hold of the young man, a struggle enough by the door, and on woke weak and exhausted

Finally, this family sent quite a distance for one of those self sacrificing, holy minded Hudus, who it was said, had the power to thwart all diabollical influences, and cast out demons. He came, wearing a white, robe-like dress, and remained three days and three toghts. The first times, carrying fire in his hand, chanting sacred hymns and repeating prayers. He put the lad-in from of him the second night, burned perfumed paper, drew diagrams, . . . anointed him with -, and had him pot on a complete change of apparel. The third and last night he placed a magnetic circle of light around his head, bathed him in some scented water, anointed him with holy off/made him put on another entire suit of clothes, and repeating prayers, pronounced him, the family and the house, relieved of all demonical influences. And from that hour nothing strange or superhuman occurred.

I saw several members of the family, and also the young man, now about twenty, hale and healthy . Hortislikes to talk about the diabelical Influences that so long to' owing Infested him. I may further say, that this old Hundu desired to and dld take away with him all the cast-off garments that this coung man had worn, and so did to burn them. Asportion of this extraordinary case of obsession was published in the Mairas News, May, 1874

A SIVA TEMPLE - PRIDAT THE DEMON'S DAY!

Nestling among shady trees, in the outskirts of Madras, is a Siva Temple, presided over by Coomarap's Mudliar. On Friday afternoon of each week he casts out demons. Remaining in waiting by this Temple about half an hour, a group of friends brought an obsessed woman. She looked wild, spare, skinny, and seemed neryous and sensitive.

"How," I implified, "does she appear, and

what does she do at home." floor of the Temple and sprinkled the enclosure with water. The friends placed her in the centre of the circ'e, and holding the image of a godbefore her repeated prayers then placing his hand upon her head, she became tremulous, spasmodie, and fell seemingly lifeless. The priest evoked the presence of a good spirit to become her guardian. She soon arose, and was pronounced well; to the great Joy of her friends.

NARRAIN SWANT NAIDOO-AND HIS OBSESSED most reliable authority. WIFE.

This man has been in the employ of Mr. Nicholas, a Madras photographer, for several years. His wife having had some serious difficulty with a neighboring woman about some fruit, became obsessed by a demon spirit.

"Her head," said the husband, "would shake viduals, fell on the ground at times, and sometimes used improper words."

"What else did this devil-spirit make her do and who was he when on earth?"

"He would not tell his name, but made her break things in the house, and hold fire in her hands without being burned. Large branches of trees would fall down before her, and a great stone. delle was licensed to practice exorcisms by the lying outside the fence was thrown over into the yard. . . Other things were done that I took her to that order of priests, or holy men,

who have power over evil spirits."
"What did he do to disobsess her and "He told her to go with another woman into a private apartment and bathe herself in fresh water. He then took us into a new and well-

perfumed room, and had my wife sit down on a To the Editor of the Banner of Light: nice, clean mat. He then burned some camphorgum on a flat brass dish; and while it was burning he kept clapping his hands... He then prayed to the great God of the universe, and, stamping, commanded the devil-spirit to go, and he had to

"What assurance had you that he would not return and obsess her again?"

"He could not because the Guru, or priest, took a singular-shaped piece of brass, and, making figures and devices upon it, he breathed his breath into it and suspended it around her neck. And then he made an offering to the cast out demon, and invoked a good spirit to become her guardian. She has been all right since."

CASTING OUT OF A DUMB DEMON BY A HINDU PRIESTESS

On the evening of Aug. 23th, accompanied by D. S. White, Esq., and a party of friends, I repaired to a native's but near his residence to see the lower class Hindus cast out a dumb demon. The subject was a young woman. Inquiring of the mother, through my interpreter, about the symptoms and conduct of her daughter, I learned | How many will collect a "spiritual album "? that she first had spells of being stupid; of look ing into vacancy, and of refusing to notice her

before their own eyes, and also a marble papers friends. These were followed by tremblings, Cromm's lengthy statement. The eye appeared to bathe, to combine the following day. A pril 3ch, reaching my sister's house about 1c x M. I not my brother, who said, come qurckly into the half. I went, and saw the whole of the books, usually in an open book case, scattered about; some stickings, when two came. Both, at the booking on what a world of reach. open book case, scattered about; some stekings of a tou-tou, became attranced, the one drawing to the roof; the Biblickline was left in the book case. This circumstance induced my brother to exclain, 'I defy the spirits, or whatever they may be, to meddle with that book!'

The challenge was accepted; for having replaced the books, and turning to go out of the room, my brother folt a heavy shock at the back of his ed; but all to no purpose. Frankincense was ed; but all to no purpose. Frankincense was burned, the woman's brain was magnetized, and prayers offered to the gods. It was of no avail. The demoniae spirit took full control, and, refusing to leave, said, "I own this woman. She has : given herself to me. I am married to her!" . . . The scene was exciting. But now, unexpectedly, Mrs. Anthrachi, a bright servant-woman of Mr. White, who had come to the place as a spectator, became entranced, and rushed to the obsessed woman and heat her violently with a rod,

self again. A CASTE MAN OBSESSED BY FOUR DEMONS O dy a little distance from the American Mis-

sion-House in Madras is a fonely looking dwelling, refuted by neighboring Handus to be the habitation of demons. Owing to whispers and fears of this kind, the proprietor found it difficult to lease the premises; but finally a rather defiant man, Patmattu Pillai, renting the house, soon heard strange noises-saw vaporyappearing apparitions-spent sleepless nightsand began to be troubled with nervous twitchevening be marched around the house several ings, strange rigidity of the limbs, followed by a sort of nondescript cestasy. Standing one day by the well, in which a worthless individual had committed suicide by drowning, he was entranced by him, and then by three others, exhibiting much worse characteristics. His nephew, a very intelligent Hindu, told me that he gave remarkable proofs of the truth of second sight, and the presence of spiritual beings, but of the Pariah type. He would sometimes stray off to where they burned their dead, would make boisterous and incoherent speeches, and then fall upon the ground foaming at the mouth and gnashing the remain with me in our old home for hours to other their soul-forms so perfectly with the hardship of earth, that they would return and ground foaming at the mouth and gnashing the type. He would sometimes stray off to where teeth. The friends sent for a noted temple-priest. of the mountains, one of a class of mon called by missionaries "devil priests." The venerable its commencement, and in many scores of in-man came, calling for coconnuts, fauits, flowers, stances my spirit-friends have, under favorable conditions, shown themselves to me in their full The tom-tom was beaten, and prayers offered to The tom-tom was beaten, and prayers effered to with wonderful distinctness, so that I could rethe great God and the subordinate gods to come cognize their individuality beyond a doubt. and dispossess the demons. The infested man was centr Red in a furfous manner. The mediumpriest said . "Who are you . How did you come by your death." What is your name? and why tion, who, on that account, taken in connection do you torment this poor man who has not harmed with the unrelenting war that is now being so you?" The demon gave his name-and a false and The medium priest leterting it in a moment.

said: "You give a false name; you try to deceive me; your lips speak lies through these lips; you was a very had man, and are now a wicked spirit; I command you to leave hin." This determined demon still holding on to the control of the medium, the priest exclaiming, 'You are not only selfish and wicked, but obstinate," size! the obsessed man by the hair of his head, beat his naked back soundly with the palm of his The father replied: "She has times of being, hand, sprinkled him with perfumed water, turned." The father replied "She has times of being hand, sprinkled him with perfumed water, turned, stupid; and is irritable and ugly. At other times his face toward the north, threw-a piece of cloth his face toward the north, threw-a piece of cloth drawn across the open doorway of the closet, talks strangely in different towards and prophes. talks strangely in different tongues, and prophes wand over his head, commanded the demon to sies lies. She has had this demon for four depart. Every muscle and nerve quivered, tremstain. The moon was shining through the large months." The priest drew a circle on the stone bled, and Palinattu Pillai fell to the earth seems windows, shielded by gauze-like curtains, dilight lifeless. The priest magnetized him, and after a little time he arose quite himself again, though considerably bewildered. The medium, priest then breathed upon him, put a three-stranded thread around his neck, and pronounced him well'. The work now done, he returned to his quiet mountain temple.

and marvels that I either saw or had upon the

Deep and lasting are my obligations to a Prince of Travancore for a book of these," mysteries," so called, a book not found in Southern India.

Hindus make no secret of their preference for Americans to Englishmen: Government matters and English rule explain the reasons. And yet all thoughtful Hindus must know that English and whirl by the hour. She grew dreamy and Governors and officers are infinitely more hulazy. She fell into trances, spoke different lan- mane, just and tolerant, than were the Mahomeguages in as many voices, personated other indi-tan rulers that overrun and reigned so long over a large part of India.

The practice of exorcising evil spirits is still continued in the Roman Catholic Church. They have persons or lained for this purpose. Exorcisms were also kept up in the Church of England as late as 1665, and probably still later. English history informs us that the Rev. Mr. Ru-Bishop of Exeter, and that he succeeded in laying the ghost of a woman by the means appointwould not like to mention. . . . At last I ed for dealing with demons. Jesus, it is said, gave the apostles "power to cast out demons," and demons, be it remembered, are the spirits of the ignorant and undeveloped dead.

Madras, India, 1877.

"A Spiritual Album."

A short time since I noticed in your columns the advertisement of the photographs of prominent reformers for sale at the low price of twenty cents per carte de-risite. An idea struck me: I thought I would make a collection of the same and have an album "set apart" for this particu-Har purpose. So I sent for a few, and the thought blossomed into a reality. In this way, friends, we can annihilate space, and stand face to face with those who have made us familiar with them through the medium of their writings. Try this project, friends, and see if you do not feel more like pressing on in the good work when the eyes of these "apostles of freedom" look out their encouragement on you. We looked in vain for the photograph of the veteran Col. Ingersoll, but it was not there, and so we could not send for it. In a later issue of the Banner we see it can now be had for the price of twenty cents. Who would not give this pittance to look on the features of this orator, whose eloquence has reached from the Atlantic to the Pacific, and whose speeches are read throughout the entire civilized world?

M. H. MARBLE. Table Rock, Neb., April 21st, 1878.

ELDER HARDSHELL'S TROUBLE.

para et
Far heter for the world and them, had they but sung and
prayed.

Ou' where are Calvin's landmarks! pray tell me where they stand.

A flowd of "carnal reason" has deluged all the land.
The "meter and bounda" seem changing, his lines upon

the sind. Look dim: I scarce can trace them on the desolated strand. That "corner tree" of knowledge, which caused man's

Young B. D. spotled in college now call no tree at all, lonly an Eastern figure, with value very sight. The serjent but a joet's dream, a m) th originally. At that nool wold, old story that a not the rib. The poor benighted Darwin has a med his firshy sepaib. And take of evolution socuraingly and gate.

They be spoiled that good old sermen I wrote about the mark
Were ruled up with the mountains, from sca-beds deep and dark.
Ant soils not "rooted in the faith" to such false science back. By saying shells on mountain tops at Noah's high water mark

the quality reach so belong, how sun and meen stood still. I wanted for the battle all day upon the hill; it into the country makes the property their enemies might. A A held the land of Promise their mission to fulfill. It it man by science blinded new doc't these gospel views, And sine weak-minded Christians sit wriggling in their

As if that one tailed doctrine they inwardly refuse, That of his many calldren 4 doubly local the Jones They we alter of balf my Bridge I hardly dave to speak. They we alter of balf my Bridge I hardly dave to speak to for those learned professors of Hebraw Here and Greek. They say a day in Genesis means fifty million years. And they flasting fire "In Greek, in English may mean teats."

Hen now is naught but Hades, and Hades underworld, And indexw. (*) the common grave, where good and bad-are four lod. They new 6 that endless wees may end, while endless joys. Away with such learned heretics, who leave us nothing

Phenomena. ≅piritual

(From the Providence Journal of February 4th, 1979.). RE-MATERIALIZATION OF THE SOUL.

To the Flator of the Journal: Of all the discoveries or inventions, whether of men or the "purits," that have transpired in the nineteenth century, that of the physical materialization of departed souls, so as to make themselves tangible to physical senses, is perhaps the most remarkable. For some years past I have been repeatedly told by my spirit wife, that before my coming to join her and our children in gether, and be as tangible to my senses as they were in earth-life. Since I was first told this what is called "Spirit Materialization" has had forms, semetimes as mere shadows, and at others

I think that the most remarkable instance of this kind that I ever witnessed, occurred a short time since in the city of Boston, in the presence of a lidy medium of a highly sensitive organizafiercely waged by many of the conductors of the secular and religious press against the "mediums" (whether true or false) that are used by the angels for their beneficent purposes, prefers that her name should not be revealed to the

i called recently one evening on this lady and her husband, merely to pay a social visit. They were not citizens, and had but a day or two before taken the anartments in which they were located, in a public building, by the week. Part-ly in 1-st I proposed that the husband and my-self should sit outside, whilst the lady sat within a little closet that opened into the room, and see immediately in front, within two feet of the currectly into the room. gas light, everything in it quite distinct.

being so remarkable, I will not now dwell upon it, but simply say that the form of my wife was first presented, looking almost as natural as when in earth life. She opened the curtain several times, and whilst she held the fold back with her eft hand she patted and fondled my hands and I could fill quite a volume with similar facts head with the other, and finally stooped over and. put her arms around my neck and kissed me, her dark, luxuriant hair hanging down in long ringbeside her cheeks, just as she wore early womanhood. My wife remained with me several minutes, and when she retired my recently departed daughter, Gertrude, opened the curtain and saluted me tenderly. Her hair, complexion, form and height corresponded with hers on earth, though her features were not so distinct and fully materialized as those of her moth-Before leaving, she put her arm about my reck and kissed no

When Gertrude retired, her sister Fanny, who passed away last February, came next, with all her distinctive attributes of hair, complexion, contour of face, height, person, etc., with sur-prising exactitude. She also patted me on the head, and fondled my face and bands, but did not acquire sufficient power to kiss me. When Fanny left, her sister Anna appeared, unlike all the others, with dark hair and clear brunette complexion, corresponding with her earth-form and accompaniment. She, too, fondled my face, hair, and hands, but did not kiss me. When Anna retired, her sister Mary came next, who passed away in New York, some thirty-five years ago, aged two years and three months. Mary was taller than either of her sisters. Her hair and complexion were both light, corresponding with their earth-characteristics. She was remarkably erect and graceful in figure, and had a most scraphic expression of countenance. She did not either kiss or touch me, as the others had done.

During the time my wife and daughters were visible 1 repeatedly observed the medium in her seat. Her garments were dark. Shortly before the close of the scance two male spirits presented themselves, dressed in dark clothes, (the others had all appeared in the purest white,) who pur-ported to be, the one a friend and the other a family connection of mine, as I have no doubt they were, although their features were not sufficiently distinct for my recognition. This scance proved so satisfactory that I arranged to come to the same place on the next evening but one, and repeat the experiment, knowing from long expence that spirit manifestations of all kinds occur more readily in apartments that have become magnetized (so to speak) by a continued presence of the medium through whose occult powers they proceed. On this evening, instead of sitting close to the curtain, the lady's husband and my self sat some four feet away. We had not beer seated five minutes before my wife walked out of the closet in full form, clothed in a beautiful white robe that entirely enveloped her feet and trailed on the floor. As on the previous evening I took her hand in mine, and found it, as is often the case with materialized hands, to be of a velvet-like feeling and very cold. This I rea velvet-like feeling and very cold. This I remarked to the spirit, and asked her if she could not make her hand as natural and warm as when in earth life. After retiring within the folds of the curtain several different times to obtain ma-terializing power (as the spirit alleged) from the person of the medium, and again reappearing, she at length rapped out by the alphabet these words: "Sit sideways"—the magnetism of our eyes when meeting hers being prejudicial, as most candid investigators of the phenomena soon

learn by experience to be a general rule. After we had changed our positions to correspond with this request, it was again rapped out, "Do not touch me." Hitherto, as my wife reached out her hand to be a general rule. After we had changed our positions to correspond our sires become "the saints that we adore."

Why not be wise and bless our product with a part of the saints that we adore. out her hand to me I had generally taken it in mine. This I now forbore to do, and was amply repaid for my forbearance. The conditions seemed to be now almost perfect, and there was not a ripple of doubt or suspicion in the minds of

any present to disturb the harmony.

Those not acquainted with the wonderful phenomena of spirit materialization can have but little conception of the extreme nicety and deli cacy of the conditions through which alone they can be successfully conducted. The steady gaze of a doubting or over-critical eye upon a partly materialized spirit may render all its efforts to fully materialize abortive; whilst a vindictive, malignant thought, cast by some victous or ignomaignant thought, east by some victous or ighter rant individual present in the circle toward the helpless entranced medium, may prove as fatal to the manifestations as would the kick of an in-furiated jackass to the procedure of the nicest chemical experiment, if the blow of the brute was directed to the shattering in a thousand pieces the nicely arranged apparatus, or planted fully in the face of the operator at the moment he was about to exhibit the wonders of his art. There were none of these depressing or malign influences present on this occasion, and my spirit wife was able to draw suffi lently upon the vital elements of the medium to present herself almost exactly as she appeared in earth-life. She came out of the closet during the evening no less than twenty three different times, and moved about with almost the same ease she was accustomed to when in her earth home-passing to and fro in front and behind our seats so naturally, that a stranger to the phenomena could not have sus-pected her to be other than of mortal mold.

I was suffering at the time from the effects of a severe cold, on which account my wife manifested much solicitude, and repeatedly manipulated my head and chest with her hands, retiring ever and anon into the dark closet to recuperate her powers and gather the necessary healing ele-ments to impart to me. From the very first her lips and face had been of a natural temperature, whilst her hands, as before stated, being proba-bly less fully materialized, were at first unnatubly less fully materialized, were at first unnatural in their texture, and very cold. As the evening progressed both of these peculiarities gradually subsided, so that for an hour or so before the close of the scance her hands and fingers assumed, both to the eye and touch, a delicate appearance, whilst their temperature became of the natural warmth. The feeling imparted by their long manipulation of my hair, face and chest, was soothing and delightful, and very perceptibly diminished the disagreeable sensations caused by my malady. Once (and once only until the close) during the evening my wife's earth-form was dematerialized for a short time. Whilst she held the curtain apart in one hand, her whole form was distinctly to be seen standing just withing the gradually sould downward settly ressing. in. It gradually sank downward, as if passing through the floor, until it disappeared, and the curtain closed for a short time, when it was again opened, and my wife walked out and came to me

On another occasion my wife remained passive within the closet whilst a female Indian spirit (a familiar of the medium) manifested. The Indian walked out in great strength, clothed in a picturesque costume of several colors. I asked her to let me look at her moccasin, when she lifted up one foot for me to examine it. The moccasin looked and felt like cloth, and I asked the spirit to make one for the occasion, of hair or such materials as the Indian's generally wore. She closed the curtain for a few moments, and again came out and presented her foot, which was then covered only with a stocking; but as she manipulated it with her hand it became gradually encased in a moccasin, made apparently of a material re-sembling both feathers and hair. The lady me-dium remained entranced within the closet about two hours and a half, two thirds of which time, at least, my wife was fully materialized, and could be plainly seen by both myself and the gen-tleman who sat beside me.

At the close of the scance the medium's spirit-

ual guide told me that the reason why my wife had occupied nearly the whole evening was in consequence of the solicitude she felt on account of my indisposition, regretting that she had not

of my indisposition, regretting that she had not the power to minister to my wants now so fully as she used to when in earth-life.

Upon the whole, this "spirit-séance" was, of all the hundreds I have been present at, the most entirely satisfactory of all. Nor can I, after witnessing what I there did, doubt but that our feithful wash. friends in the spheres above will soon perfect the science of materialization to the degree that will admit of their returning to earth (as promised) under the proper conditions, (which must be awarded to them by their earth-friends in order to insure success), and remain for hours other manifestations would be given, and by reas light, everything in it quite distinct. together with congenial minds, as palpably and As this was not the scance I have referred to as as really as they ever walked the earth in their eing so remarkable, I will not now dwell upon it, society before their departure from mortal life.

My wife seemed in every respect as real and lifelike as I ever saw her on earth. To so fully materialize she had—probably with the consent and assistance of the spirit guardians of the me-dium—abstracted a full half or more of the elements of her life, and had the materialized spirit when thus clothed upon, been recklessly seized upon by some ignorant man, with but little development of aught but the most brutal instincts and resolutely held in his grasp, the medium would, from necessity, have been found dead in her chair, or with frenzied shricks striving to escape from his embrace, half dead with fright and suffused in her own blood (by force of spiritlaw not understood by mortals).

THOMAS R. HAZARD. Vaucluse, R. I.

A SEANCE WITH MRS. MAUD E. LORD. To the Editor of the Banner of Light:

On Wednesday evening, April 17th, the subscriber attended a scance held by this well-known medium. It being my first experience I felt I was a passive spectator, relying upon the evidence presented to my senses as a basis of belief. I had neither credulity nor skepticism nor individual interest to bias my mind. Unlike most in the circle. I was not particularly anxious to hold a reception with spirit friends. To witness the facts-the possibilities-and study the why and wherefore, occupied my mind. Hence I was prepared (according to my percent, of reason) to take every item of evidence on its own merit, as a fearless seeker after truth reads the Bible, or any obscure history.

I do not propose to add to the many detailed accounts given through the Banner of Light. The doors being secured, all in the room (eighteen) formed a circle and joined hands. The gas was then turned off and manifestations supervened, among which may be enumerated fanning, music, spirit voices, recognized friends, &c., &c.

My chief interest was centered on the accepted genuineness of the phenomena. Skeptics were convinced or confounded. Collusion was not suspected. Being a firm believer in the intercourse of the two worlds, in present revelation, such as will stand the test of reason, I was prepared for the possibilities from the world of causes. The facts presented to the eye of faith and reason discovered a spiritual science struggling for birth, seeking friendly cooperation from mortals.

I was carried back to the many prophets-mediums who have stood upon the heights of time and handed truths down to earth; how they were tabooed, persecuted and crucified between the two thieves of Authority and Intolerance, who thought their blood more valuable than the truths they revealed, and would fain take their dead bodies to close the aperture from whence light proceeded. They would have them resurrected if they would only stand like pillars of salt -stationary-preserved bodies, to worship and

Why not be wise and bless our prophets while present with us? Things are improving. Palace cars are preferred to Pharaoh's coaches. The leaven that was hid in "three measures of meal" (religious sects) is now leavening the whole lump. While we discard faith by authority and tradition, we must submit to reason and the evidence of the senses. To doubt materialization is to doubt the growth of vegetation. To doubt the possibility of what we cannot comprehend, is to doubt progress and limit the infinite.

ELIJAH MYRICK.

A HOME CIRCLE AND ITS GOOD RESULTS.

To the Editor of the Banner of Light:

In the latter part of last September the writer happened to be with the family of Mr. and Mrs. Wm. P. Allen, consisting of themselves, their three sons, the eldest about thirteen years old, the youngest six, and their only daughter, a lovely child of eight years. As we had attended some of the meetings at Lake Pleasant with much interest. our conversation very naturally turned to the subject of Spiritualism. Very soon we resolved to have a little circle of our own, to be inaugurated then and there. Accordingly we gathered about a small toilet table, to await whatever of manifestations might come. We were all wholly inexperienced in the matter, and knew very little of the proper mode of procedure. No one of us had ever seen a table move or heard a rap. We probably spent an hour or more at that sitting. We neither saw nor heard anything that gave us the slightest intimation of the presence of any invisible agency. But we resolved to make another attempt, and accordingly we met a week or two later. At the second meeting we were in doubt. We thought at times we heard slight raps, but we were by no means confident about it. We wanted unmistakable evidence, and we were determined to believe nothing until we had it. We separated that evening not quite sure whether the slight sounds we heard were raps or the moving joints of the table, but we were inclined to take the latter view. But we determined to make other trials, and

the next time we were all fully convinced that we heard raps, and furthermore, that they were made with a marked degree of intelligence. This very naturally aroused new interest in the subject, and at almost every meeting since that time there has been some new and very marked manifestation. We have endeavored to meet weekly, but have not always been able to do so. Very soon the table was moved in an intelligent manner, and in accordance with the requests we made.

And now that the developments have become so very marked, we propose to give a brief account of some of the phenomena that occur, believing your readers would like to know what has been accomplished in the short period of six months, as the result of our private investigations, unaided by profes ional mediums.

It should here be stated that after a few of the first meetings Mr. and Mrs. Elijah C. Allen, and also Mr. and Mrs. H. C. Haskell, joined the circle, though the latter have been able to be with us but a few times.

In the presence of us all, in a light by which we could distinctly see each other and all objects in the room, the table has been moved with a weight of more than two hundred pounds on it, our hands just lightly touching the upper surface of the table. The table also moves intelligently without being touched; and we have seen it, by our request, turned top side down, and then placed upright again, no visible agency whatever touching it. We have also seen the table raised many inches from the floor by the same invisible

quest several of us were touched on the face or shoulders in a positive manner by some agency or influence foreign to the persons in the room. Small articles, such as a pocket handkerchief, a button, a comb, &c., have been taken from the pockets of these children and placed upon the table, and moved about upon it, and that, too, while the hands of all were joined about the table. Our hands have been gently touched, three or four of us at the same moment, by some agency or agencies foreign to ourselves.

At our last meeting this little girl of eight years, who writes in her normal condition with great difficulty and slowness, wrote with much readiness intelligent answers to questions we chose to put to her, and she in this condition answered queries correctly that it was not possible she should have any knowledge of. She holds the pencil in her fingers, it moves, makes letters and words, and she appears not to have the slightest mentality in the matter. Whence, we ask. comes the knowledge she evinces in these written answers to our questions? We admit this is very wonderful, and six months ago we should have believed it impossible. But now we know these things have occurred, and no one who knows the Allen family, and, much more, who knows this lovely little girl, can for a moment suppose there has been practiced any fraud or deception in the matter.

By what or by whose agency these occurrences take place, would seem to be a pertinent inquiry. There are many who will say, as perhaps we ourselves should have said six months ago, that these things did not actually occur, that we are self-deluded, and that there is some mistake about it. Those who are satisfied with this explanation are welcome to it. We can hold no argument with such persons. We know the occurrences did really take place.

Others will say it is by means of electricity. Then we say let the learned professors of our colleges, and the scientific men of the land, produce the same phenomena with electricity. It cannot for a moment be supposed that our knowledge of electricity surpasses that of these men; and besides, it is a manifestation of electricity which is nowhere treated of in the text-books of the schools or colleges.

In all that has been stated in this article we suppose veteran investigators of Spiritualism will find nothing unusually surprising or wonderful. But it has been written chiefly to show what has been accomplished in six months, unaided by professional mediums, by a few persons thoroughly intent upon an examination of the subject. We presume that almost any other three or four families who will enter upon a thorough and critical examination of the subject, at regular sittings, will find similar results.

As a guide to assist such inquirers we recommend a small pamphlet entitled, "Mediumship, its Laws and Conditions," by J. H. Powell. It is published by Colby & Rich, and can be had for

twenty-five cents by mail.

R. N. PORTER, M. D. Destfield, Mass., April 2d, 1878.

Written for the Banner of Light. OLD HOUSES.

BY GEORGE WENTZ. In all cities you may enter ' Ancient houses yet are shown, Like to words of former language That still linger in our own: Dim, unsightly, haunted houses That the pigeons use alone,

All the wormy rafters tremble, And the doors are beaten in; Birth and death were in the chambers 9 Where the spiders prey and spin; And a reckless calm remaineth Like a subtlety of sin.

In the corners lie the volumes From a past age floated o'er, Laden with the heart's dear treasures From the mind's deep Indian shore: Books, like vessels old, that stranded In the winters heretofore.

Out of common glad occasions, Cheerful lives and aims bereft, Something ever in these houses Recompensing death has left, That responds to kindred feeling Like an echo in a cleft.

We can feel the sad mutations That this dust and silence made: Of the dwellers here some relics Still these silent rooms pervade: All in vain had been the living If the spirit were not stayed!

Ah, we know Death's fruitless gospel: Dust to dust is all his creed: But our warm emotion human His subduing touch is freed, Pulsing still its living fountains Through a form that cannot bleed.

Crumble, sculpture! perish, houses! Fade, ye faces on the wall! Other gifts the quick inherit That the precious dead recall: Sounds and visions, forms and whispers, And old friendship, best of all !

Release of a Spirit Long Imprisoned in a Stone Burial Case.

Herman Snow, of San Francisco, Cal., compiler of the interesting volume, "VISIONS OF THE BEYOND," forwards to our address the following sketch as received by him through the mediumship of the secress whose development furhished the avenue for the obtaining of the attractive matter published in that book. He says, in transmitting this (a specimen of much new matter which he is now receiving through the same source): "I give the narrative in journal form, as being most convenient to me, as well as the most true to the subject as originally presented."

Nov. 12th.—This evening we had another case of delayed transition from the earthly to the spirit-body, and from a cause so singular—almost startling indeed—that I am quite anxious to present the matter as nearly as possible in the exact form in which it came to me.

form in which it came to me.

The seer seemed to be put en rapport with a spirit still lingering in a graveyard or cemetery, who had, through the active agency of other spirits especially qualified for the work, just been delivered from a long imprisonment in a hermetically-sealed stone coffin. For the time being, our seer was controlled and made to speak for the spirit, who was described as being a woman of considerable intelligence, who had been a teacher in the earthly life. Her present appearance was that of one considerably along in years, her hair being tinged with gray. The words of the spirit were about as follows:

spirit were about as follows:
"I am glad to feel that I am free once more. I am told that it is over forty-eight years since I died, as was supposed, and with a most mistaken kindness my body was laid away by my friends in a stone coffin. There I have remained ever since, mostly in a stupid unconsciousness, being unable to get away from my stony prison. What a loss I have thus suffered! And now that I am finally freed from my confinement, I find myself

frail and inefficient in my entire organism.
"I do not like to go away from here until I am sure that there are no others left in a like condi-tion with my own. I will look around and

"Here is one of those terrible marble tombs ; I do not like the looks of it. I fear that there really is some one there even as I myself was. But I have not the power to penetrate the dark recess; and if I had it might not be safe for me to make the attempt in my present enfeebled

"But now I am told that this kind of work is not for me until I shall have undergone a wise preparation, and thus become well-fitted and strong for such labors. So I am now to pass on to my preparatory discipline, leaving the further exploration of this field to the same wise and beneficent ones who, with their searching vision and determined effort, delivered me from my sad and determined effort, delivered me from my sad condition. But most deeply do I feel that I must sometime return and devote myself to the work I have so much at heart. For I must do what may be in my power that the use of all stone and metal receptacles for mortal bodies may be wholly done away with, and especially that none shall be used that are made impenetrable to the air, for then, when there chances to be even a slight lingering of the vital connection, as it was in my own case, there can be no escape except it be through some means that shall unloose the cruel closeness, and let in the kindly air to do its true

and most important work."
Such in substance is what was received from the spirit. It being of a somewhat singular and perplexing character, I carnestly appealed to the visdom of our band for further light upon the subject. In response there came one as a representative, with whom I held quite a long and interesting conversation, the substantial results of

which I now give.

All especial effort to preserve from decay the mortal body is unnatural, and more or less injurious in the result. No indestructible material should be used as the receptacles; but if perchance this rule should not always be followed the utmost care should be taken to make it sure that the spirit has entirely left the body, or re-sults like those in the case we have now had in hand may follow.

hand may follow.

The true way of nature is so to dispose of the body that it may be easily and quickly dissolved by decay and mingle with its earthly belongings; thus in due time to be reorganized into further important uses. In all other methods violence is done, to some extent, to the wise and beneficent action of natural law; and the spirit who once inhabited the body is thus often made to suffer, accordingly the least some part of the outly a some part of the outly and the spirit who will recommend the spirit who some part of the outly a some part of the outly sympathetically at least, some part of the evil re-

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It is even so in regard to cremation, or the burning of the body. The process is a forced, unnatural one, and the spirit-life of the person most nearly interested is, for a while, haunted with a feeling of discomfort, even as one in the mortal form would be after being a witness of the burning of a personal arm or leg. I asked if it was probable that, at the present

time, there were many in the condition described by our recent subject, in consequence of the use of stone or metallic burial cases. The reply was that it is impossible to tell how far this is now the case, but that vigorous efforts are being made

spirit-life are possessed of the secret of a disin-lived in California long, enough to see land rise tegration even of the most solid forms of matter, and that it was often, through the use of this power, that such deliverances were accomplished. In cases of the kind, however, the disintegration is of a temporary character merely, the material particles immediately returning to their former position, leaving no trace to the natural eye of the brief disarrangement of their normal

Banner Correspondence.

Massachusetts.

NEWBURYPORT .- J. T. Loring writes, May 1st: "I feel impressed to say a few words about Spiritualism in Newburyport. In the first place will say that two of the communications which appeared in the Banner Message Department of Feb. 9th, I Indorse as true. Mrs. Sarah Somerny's message (who passed away in Troy, N. Y.) ind by inquiry is considered correct. I was acquainted with her family for many years, while they resided in Newburyport. One of her sons worked in a shop with me a number of years. MISS ELIZABETH WHEELWRIGHT'S message is

The Spiritualists here, after a long repose, were suddenly awakened by P. C. Mills, who was with us three Sundays. Then Mrs. Clara A. Field was with us one Supday to help clear away the theo-logic fog, and the next speaker was Mrs. Abble N. Burnham, of Lynn, for three Sundays. Her eloquent and logical style of presenting the truth, with her many convincing tests, which were generally recognized, have created quite an interest here, and she is to come again soon.

We are all looking for the good time coming. J. Frank Baxter is to speak here May 6th and

NORTH ABINGTON.-Americus V. Tirrell writes testifying to the remark able demonstration which he received of the mediumistic powers of Mrs. Susie Nickerson White, of 130 Brookline street, Boston, during a recent sitting with her. On the entrancement of Mrs. W. she de-scribed as present two spirits who appeared like scribed as present two spirits who appeared like sisters to her, but in answer to his query he was told they were "Nancy and Mary, your former wives." He then asked particulars concerning the last hours of Mary—where and how she died, etc., and she replied: "I retired to bed and went immediately to sleep and dreamed that I was dynamed." immediately to sleep and dreamed that I was dying. I awoke in the spirit-land, standing by my dead and cold body, and you were lying beside it, asleep. You awoke in the morning quite early, and discovered that I was dead." Our correspondent then asked: "What did you say before you went to bed that night?" "I don't remember what. Did I am authors all and a standard that the same you went to bed that night?" "I don't remember what. Did I say anything?" replied the spirit. "Yes, you did." "But I have forgotten what I said," returned the spirit; "it is so long ago—forty-five years." "What did you say about the medicine?" "I remember now what I did say. I said, when I took the medicine in my hand, 'I am afraid I shall never wake again.'" "I then," continues Mr. T., "told her, 'that is just what you said.' The medicine which she took was ordered by Dr. Gridley Thaxter. The Doctor had a message in the Banner of Light about a year since. I can fully certify to the identity of the message, and that it certainly came from Dr. Thaxter."

New York.

MRS. ANDREWS'S SEANCES. - S. R. E. writes: "Deeming it of interest to your many readers to know something of the movements and success of so prominent a medium as Mrs. Andrews, I am persuaded to send you a brief statement. Mrs. Andrews, being among the earliest mediums developed in this country for materialization, has for many years faithfully coöperated with unseen agencies, bringing to the knowledge of many sorrowing mortals this beautiful reality of the life beyond.

It has been my privilege to witness in her sé-ances many wonderful manifestations, having spent some time in Rochester, N. Y., during Mrs. Andrews's sojourn there, and having also attended recent séances given at the home of a gen-tlemen of high social and literary position resid-ing in Philadelphia, well known in that vicinity, but whose name I do not feel at liberty to mention without permission. Guests were invited by him to witness the manifestations, and although the majority were wholly unacquainted with this subject, never having witnessed any of the phenomena, and conditions were often broken, which greatly disturbs and detracts in Mrs. Andrews's scances, yet there were many wonderful things done, and food for earnest thought was given; seed was sown which, however thickly intermingled with weeds, cannot be lost. Mrs. A. has now returned to her home in Cascade, where she will remain during the summer. The house having been entirely renovated and newly furnished, no more attractive spot can be found for those inter-

ested in this subject and seeking comfort and communion with those gone before. Bastian and Taylor are also to be at Cascade during the summer, coming there about the middle of June and giving one scance a day."

MOOERS .- E. W. Smith writes: "I wish we could have some good lecturer stop over when passing through this place, and enlighten us spiritually with a lecture or two. Such men as Joseph D. Stiles and J. Frank Baxter, who lecture and give tests, could do a great work here. There are not many Spiritualists here, but a good many people are ready and willing to investigate, and would if the opportunity offered."

Missouri.

ST. LOUIS.—S. Griffith writes, April 25th: "The cause of Spiritualism appears to be in a flourishing condition in Cleveland, Ohio. In the course of my business travels I was compelled to stop over there on Sunday, April 21st, and found it a good town to be in on Sunday. I listened to Mr. Bishop A. Beals's lectures and attended the Lyceum exercises at Halle's Hall. Both were well attended. I was advised to call on Mrs. Dr. Newcomer, the wonderful test-medium. I found her at her pleasant home, No. 264 Garden street. She is a modest little lady, which prevents her coming before the public and tak-ing the prominent position which her genuine and wonderful mediumship merits. While under control of her spirit guides, my family (though hundreds of miles away) were described, and also my parents and daughter (in the spiritworld), as accurately as I could have done it my-self. Wonderful tests, one after another, came, until I was without words to express my aston-ishment. Mrs. Newcomer was an entire stranger tome. Mrs. Andrus. another excellent medium, I found at home at No. 57 Prospect street. She was controlled by an Indian spirit; after being thoroughly blindfolded her arm was controlled by the spirit artist, Horace, and a picture was painted in from fifteen to thirty minutes, which I prize highly. Persons visiting Cleveland should call on these most excellent mediums."

Tennessee.

HENRYVILLE. - Jas. Jackson Pennington informs us that he and his wife, with a few others, are holding spiritual developing circles and obtaining favorable results. "May the light of the Spiritual Philosophy," he says, "illuminate this strongly sectarian community."

Illinois.

STERLING.-Mrs. Hannah Pettigrew writes: "The Spiritual Philosophy is attracting much attention in this place. The discovery of a spring, the waters of which contain valuable medicinal properties, located one mile east of this city, on the farm of Samuel Albertson, will prove a blessing. Mr. Albertson has thrown open his beautiful grounds to the public, for meetings and picnics, and built a commodious hall for shelter in

from sixty or seventy cents to thirty, and forty dollars per acre. It is not the place for a poor man. The Spiritual Philosophy prospers on the Pacific Coast, and I hope for the same in Texas. 1 have taken the Banner of Light and read it for about eighteen years, and expect to do so as long as I live on this planet. I don't feel that I could well do without it."

(From the Sunday Herald, Denison, Tox., March 21th.)

From Over the Seas. AN INTERESTING LETTER ON SPIRITUAL MANI-PESTATIONS, FROM THE LEARNED GERMAN PHILOSOPHER, DR. FRANZ HOFFMAN, OF

WURZBURG.

Some weeks since Messrs. Burhans and Kuehn, to settle a discussion relative to the position taken by some of the more prominent sarants, scientists and literati, wrote to Prof. Dr. Franz Hoffman for an exposition of his views on Modern Spiritualism, and whether or not he considered the force or power emanating from so called mediums an occult manifestation of some natural law or phenomena called into existence by departed spirits that have at some time inhabited

human bodies.

The learned gentleman's answer came in German, and was translated hastily by Mr. I. Yeidel for the Sunday Herald:

-DR. HOFFMAN'S LETTER. WURZBURG, GERMANY, Reb. 20th, 1878.

ESTEEMED GENTLEMEN: (I cannot answer but in the German language) The force manifesting itself in so-called meliums, if producing ideas, can but be a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium, or from other spiritual beings. A fusion of both may take place with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world, and mostly to departed ones of transmission of ideas in something deroid of ideas, on a mere (blind) natural force. Whoever seeks for such may find a something, but never

the thing sought for.

A similar experience befell Crookes, if I mistake not, not unlike the alchemists, who, trying to transform copper into gold, and thereby made the most beneficial discoveries. A large number of mediumistic writings at least can only proceed of mediumistic writings at least can only proceed from departed spirits, and prove, consequently, the continuation of man beyond this life; al-though the continuation, the immortality, can and has been proven philosophically, for instance by Bender, Heinrich, Ritter, Herman, Ulrich, &c., &c., as also—in different modes, however by Von Leibnitz, Kant, Schelling, Meisner, Fichte, &c. Facts of so called materializations are in question, which are entirely undeniable, and, to some extent, I deem even spirit-photography certain. For a wider search in this sphere, should you feel inclined to investigate, I can recommend the periodical, "Psychological Studies," by Aksakow, edited by Wittig, Leipzig, and pub-

Ished by Oswald Mutze.

This periodical is in its fifth annual course.

You will find in almost every monthly number one of my articles, as also in a spiritualistic materialistic periodical published previously by Meisner & Mutze (two annual editions), in which you will meet with the best and most important in-formation about Bender's philosophical point of ylew and also extracts from the fourth volume of view and also extracts from the fourth volume of his work, in which he anticipates Spiritualism and spirit manifestation. Of German philoso-phers, aside from myself, (Max Perty is more naturalist). I. H. Fichte, the ingenious son of the great I. G. Fichte (at present in the 82d year of his life), has in the third edition of his Anthro-pology declared himself openly for Spiritualism. Shortly after this, Perty's work appeared. On Modern Spiritualism I expressed particularly in the "Psychological Studies," January, February and March numbers. The matter enters into a new stage in Germany through the genia astrophysicist Zöllner, of Leipzig, who recently in the first volume of his "Discussions of Physical Science," published at Leipzig by Stark-man in 1878, communicates a successful experiment accomplished through him with the American medium Slade. This fact is very remarkable, and will create quite a sensation. The February number of Psychological Studies contains an introductory essay on the matter. A particu-lar detailed explanation of the affair will appear

in the March number.
Without spirit influence the apparitions cannot possibly be explained. That a strict investigator a highly-gifted naturalist, should declare himself publicly for Spiritualism cannot be but of vast importance. Several other Americans honor me with communications, for instance, Sargent, Bloede, Sylvan, (Tiedeman,) etc., etc. Thompson sent me a discussion from the New Englander.

The eminent Russian privy councillor, Alexander Aksakow (not to confound with the pantheist of the same name), has published at Leip-zig a library of Spiritualism in fourteen volumes, in the German language, among which can be found works by the Americans, Davis, Hare, Edmonds, Owens, and also by the Englishman, Wallace. For information at the beginning two Wallace. For information at the beginning two books of Wallace are most serviceable. Still more elementary is a book by Rechenberg, "The Mystery of the Day," (Leipzig Spaner, 1853) Worthy of notice, especially, in consequence of undenlable facts, is the book by Philip Tium, "Intimations of some Important Points of Modern American Spiritualism and Harmonial Philosophy." New York, printed at New York Press, No. 7 Frankfort street, 1873.

The fact that I have published the works of Franz Bender, the great philosopher (as Thompson calls him), in sixteen volumes, with introductions, notes, biography and correspondence

ductions, notes, biography and correspondence (1850-1860), may be known to you. Up to the present, five volumes of my philosophical works (1868-1878, Erlangen Deichert) have appeared. The remaining half shall follow, if sufficient interest of the public will permit.

Respectfully and most humbly yours,
DR. FRANZ HOFFMAN, Prof. of Phil.

SYNTAX.

To the Editor of the Banner of Light:

With your leave I propose to give a brief illustration of the difference in character and office between the copulative "and" and the disjunctive "nor." The want of a clear and thorough apprehension of this subject is often apparent among writers, and frequently results in error when "nor" occurs in a sentence.

1. When two or more nominatives, in the singular number, are connected together by the con-

gular number, are connected together by the con-junction "and," their aggregate is equivalent to a plural; and the verb, to which the mass is nom-inative, must be in the plural number: John, James and Joseph were absent.

2. But when, instead of the copulative "and," the disjunctive "nor" intervenes between the nominatives, the separate individuality and singleness of each nominative is thereby and each being separated from the others by the disjunctive, there can be no aggregation in the case; therefore each nominative requires that the verb, to agree with it, shall be in the singu lar number: Neither John, James nor Joseph was present.

was present.

In a recent grammatical discussion one of the writers submitted the following sentence as faultless, in his opinion: "Neither John nor his sisters were present."

Now, aithough the plural verb "were" may agree with "sisters," still, as the disjunctive "nor," by effectually separating "John" from "sisters," precludes an aggregation, "John," virtually standing alone, is just as much entitled to a verb in the singular number as the other

virtually standing alone, is just as much entitled to a verb in the singular number, as the other nominative is to a plural verb: "Neither was John nor were his sisters present."

To make the defectiveness of the former rendering more apparent, I will transpose the sentence: "Neither were John nor his sisters present." in the spirit life by those well qualified for the work, to search out and carry deliverance to all such unfortunate ones.

In response to my inquiry as to how such deliverance could be accomplished by spirit power, it was said that wise students of natural law in recommend Texas as a boon for the poor man. I recommend Texas as a boon for the

Married:

In this city, April 20th, by Rev. Thomas R. Lambert, William H. Fuller to Emma R. Bonney, both of Boston,

Passed to Spirit-Life:

Sylva C. Johnson, wife of Col. II, S. Johnson, of Tioga,

Pa., agod 67 years,

She was originally from Massachosett, and with her husband and family has been a firm believer in the beautiful philosophy of Spritmalism. She did d in funfcondidence that she would realize the truth of its beachings in the spriit-land.

From Saco, Me., John M. Kondrick, aged 64 years, for many years a firm boliever in the Spiritual Philosophy,

From Norwood, Mass., April 47th, 487s, Mrs. Emeline Furner, wife of Alanson Turner, aged 80 years 5 months

Her severe suffering for two years past has been borne with a fonishing partence, and her initial has been setalised with unchaken confidence in the glories of that world to which she was hastening. For slavity years, in cooling dunion with the dear husbard who survives her, the Archstitudes of the cartily life have been met with patience and fidelity, and in all the relations of wite, mother, friend and neighbor she has proved falthful and endeared herself to all who have known her. The last quarter of a century has been brightness by the revealtons of the spirit world, and these aged friends have hemored the spirit all Philosophy, in which they have been known to troot, by the integrity and purity of their fives. The functal services were conducted by Dr. H. B. Store, of Boston.

Olivia E. M. Colovin, infant daughter of Mr. Charles A. Colovin, one of the proprietors of the Vicksburg (Miss.) Weekly Express, died Sunday morning, April 21st, at one o'clock, after a lingering Illness and much suffering. She was bucked Sunday atternoon.

(Obstuary Notices not exceeding timenty lines published gratuitously). When they exceed this number, timing cents for each additional line is required. A line of again type averages ten words,)

Colby & Rich, Boston, are the publishers of a new book by Almira Kudd, tiffed "CIR LAWS OF BELGE," a bet particularly attractive tiffe to the collinary reads, but one which covers a subject well handled, and something in the style of dudge Edinousde's great work on Spiritualism a book made up of personal experiences of the writer as a medium, and spirit replies to operations. It hooks to the doctrine of progressive resincarination in distinction from Adam Kandee's technologies, which subjected the individual to possible retrogression. The book traits of various important subjects aside from resincarination, and the Darwinian theory of evolution is bodily attacked as "setting at deflance all analogy and transping on natural law asmanifested to the lowest understanding," the author maintaining with no little argumentative ability, and strongth of flustration as well, that energy evolution in the morphologies of human life from other spheres fook material form as such as vegetable and animal life had prepared the earth for human existence, and man came into being a distinctlype. But we have not space to follow the nather through with her arguments. Whether by spirit or morral, the book is the production of a strong intelligence, not in the least founding. Its mechanical execution is not perfection as is that of all the publications of Colby & Rich, - Winsted (Conn.) Press.

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Banner of Light.

BOSTON, SATURDAY, MAY 11, 1878.

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Busiless Letters should be addressed to IsaAC B. Richt,
Banner of Light Publishing House, Hosten, Mass.

THE PURE WISSIAN OF MODERN SPIRITE WISM ENTER 18 TO FYERY DEFENDED AND STORY TO THE ADDITING belief which permeates his always pregnant senforth a new and in the distinct of the state of better spiral into every profession; to entent a dressella les, and procesing the entente library as the distribute stands. and of action; to redeem the world, dynamic men and west morals, his reference to the religion of the uni-men better; to reach them to locate withing to the dictates wersal unsleeping Providence which lurks. In of the inher man, that their aver may be jure and true, leading them up higher spiritually.

Special Notice.

fine discourses which were delivered in Chicago through the trance medium-hip of

MRS. CORA L. V. RICHMOND, and specially reported for our columns. These lectures will be severally entitled:

"THE OCCUPATION, CAPABILITIES AND POSSIBILITIES OF DISEMPODIED

SPIRITS," and. By Spinit Benjamin Franklin,

"THE FRATERNITIES OF DISEMBODIED SOULS,"

By Spirit William Ellery Charning. They are replete with mature thought and fine imagery, and cannot fail of proving of interest to our readers.

State. The monopoly-act in the interests of the Regulars is now in the hands of a Commission law, and everywhere to find that has put him-created for the purpose of proposing such amendments to existing laws and to frame such new laws as may be necessary for carrying out the provisions of the amended Constitution of that Commonwealth which was adopted last year-tooffer amendments or recommend its repeal as in their judgment the best interests of the people demand, and the matter is to come up at the next session of the Legislature in June.

The efforts of the friends in New Hampshire, last year, to show up the true character of this pression on the law-makers, and the people generally, that we are informed the Allopaths, and their allies for the nonce-the Homeopathsalarmed for their cause are now scouring the country, armed with petitions in defence of their pet measure, and depicting in the darkest colors the terrible results which they are sure will follow if the citizens of New Hampshire are allowed to freely select their own medical advisers.

We are pleased to see that the secular press of New Hampshire is taking a wider interest in canvassing this question than was the case last year. We are in receipt of a copy, for instance, of the Granite State Free Press, of Lebanon, wherein nearly three columns of space are devoted to the publication of a trenchant memorial to the people of that State rs. the Doctors' Law, from the pen of H. B. Huntington, M. D., of Peterboro'. The editor of the Free Press clinches the nail of this manly protest, in the following independent and outspoken fashion:

"A perusal of the above appeal must satisfy sensible, unbiased person, that the law referred to is a disgrace upon our statut's an outrage upon the rights of the people, and should be repeated. More and weighther objections can be offered, but the above should suffice.

Following will be found the heading for a pe tition which can be cut out and attached to a paper for signature. Several persons in every town in the State, who love liberty and are willing to work for humanity and equal rights, should at once prepare and circulate these petitions, giving every person of lawful age an opportunity to express their disapproval of this law by asking for its repeal; and a fast as completed forward to Nathaniel White, of Concord, N. H., on or before the second Wednesday of June next, when and where they will be properly prepared and presented. The cause of justice and right would be greater advanced if every paper in the State would publish this appeal and petition."

We give on our eighth page the above-mentioned petition for the repeal of the Doctors' Law, to which we hope every man and woman in the State of New Hampshire, who reads the Banner of Light, will see that his or her name is the bank of Cut out the petition friends circus and perhaps; therefore, you will allow me to read and perhaps the perhaps are the perhaps and perhaps are the perhaps and perhaps are the perhaps are the perhaps and perhaps are the p late it, and when all the signatures are obtained. Review, for that certainly ought to be free from which the limited time left for action will allow, partisanship. Thus Fichte lottily writes to Zelllate it, and when all the signatures are obtained forward what you have to the address of Nathaniel White, Esq., of Concord, N. H., that they may reach in proper form and time the mark at tion. which they are aimed.

ism as one of their champions. His utterances in regard to a personal immortality for man and a Rev., Jon., 1877, p. 147.)". regard to a personal immortality for man and a conscious intelligence in Delty have been hitherto somewhat vague and cloudy. It is now claimof the systematic consequences operations looks and that Mr. Emerson is a Christian theist, or of the systematic control o His friend and neighbor, Bronson Alcott, confidently asserted this fact at a recent meeting of better of meetings, be three appendiments, etc., should be towarded to this office as early as Menday of each week in order to insure publication in the same week's sitton of the Hanner.

Emerson himself, in an article in the North cliffon of the Baliner.

In quoting from the Baliner is the property of the Baliner is a finished by th American Review on "The Sovereignty of Ethally, heretofore. As Mr. Alcott expresses it, Emerson "belongs to the church of one member." The following remarks are from the Boston Daily Advertiser of May 6th:

"This question was pressed very closely upon his friend and townsman, Mr. Alcott, a few his friend and townsman, Mr. Alcott, a few evenings since, when the latter was speaking of the characteristics of the Concord authors. Mr. Alcott waived the close inquiries of the Orthodox ministers, but went as far as friendship permitted in saying that Mr. Emerson was a Christian theist—as man, to be taken by the hand by all Christians as a brother, an individual thinker who belongs to the Church of one member. Except in one sentence of his essay on Immortality he accepts that doctrine. He has never written out his belief, but those who know him best speak in the strongest terms of his absolutely sincere religious life. We have nothing to do with his religious opinions except in so far as he has pub-lished them in his essays, but the latest contribu-tion from his pen, 'The Sovereignty of Ethics,' in the current North American Review, is so marked in its ethical tone as to attract especial attention, and seems to indicate a very definite departure from the panthelsm which is quite abundant in his earlier productions. It may certainly be said, and our readers can easily test it to their personal satisfaction, that our foremost ethical writer has come out most distinctly for the truths of natural religion which lead distinetly to theism.

There are touches now and then of the old leaven, but the mellowed richness of this latest essay is due not more to the geniality of old age than it is to the restfulpess of a larger religious tences. We never expect so sincere a writer as Mr. Emerson to use the stock phrases of religious writers, but his identification of religion with tritles, in still, small volces, in the secrets of our hearts, our closest thoughts, as efficiently as in our preclamations and successes, his kind words for the emphatic and positive religion of a cen-We shall print in the Issues of the Banner of Light for May 18th and 28th respectively, two these of spiritual truth, show that, if our distinguished fellow-citizen has not formally changed his base as an ethical teacher, he has certainly done the next thing to it. The evidence is sufrecently marked to give profound satisfaction to many of his admirers, that one who has roamed so widely through the universe in quest of truth has found the final philosophy in the kindred instincts of heaven and home. There is certainly a tenderness in the culti-

vated part of this community toward Mr. Emerson which exists in hardly a more marked degree toward any other moral and literary teacher, and the fact that Mr. Emerson now insists that 'the progress of religion is steadily to its identity with morals,' and that he enunciates not the vague doubts of our detached moralists, but the prime convictions of believers in natural religion, those which border closely upon revealed truth, will increase this tenderness among all who have been helped and instructed by his teachings. He has written few paragraphs which contain more sterling coin than this: 'The man of this age must be matriculated in the university of selences and tendencies flowing from all past peri-ods. He must not be one who can be surprised The Medical Law in New Hampshire.

It will be remembered by our readers that we published last year a petition against the obnoxious "Doctors' Plot" law in New Hampshire; and now as the recurring season brings another June, we find the battle for freedom in medical practice is about to be resumed in the Granite State. The monopoly-act in the interests of the shipwrocked by every bold or subtle word which malignant and acute men may utter in his hearing, but should be taught all skeptleisms and unbellefs, and made the destroyer of all of the household, the guardian spirits of our home, still guide and guard and minister to us and hold communion with us from that high-card how as the recurring season brings another June, we find the battle for freedom in medical practice is about to be resumed in the Granite State. The monopoly-act in the interests of the and shipwrecked by every bold or subtle word in all these to pierce to the principle and moral And this is substantially the point which Mr. Emerson has now reached.

Immanuel Hermann Fichte.

We find in one of the Rev. Joseph Cook's lectures the following account of Immanuel Hermann Fichte, now in his eighty second year, and who in the third edition of his "Anthropologie" has, in the words of Franz Hoffman, Professor of Philosophy in the University of Würtzburg, "declared himself openly for Spiritualism." Still proscriptive enactment produced such a good im- the Rev. Joseph Cook does not seem to be aware of this fact. He praises and quotes from I. H. Fichte, the illustrious son of an illustrious father, and pronounces his "Zeitschrift für Philosophie the best philosophical magazine in the world, but does not tell his hearers that this eloquent defender of "ethical theism" is a Spiritualist. Why is so important a fact omitted by Mr. Cook? Will be or some of his friends explain the omission? Is it because Spiritualism is taboord by the "Monday lectureship"? But why taboo a fact? If Fichte is worth quoting, as a high authority on the theistic side, why not tell the whole truth about him? Why not admit that this man, venerable in years, profound in his philosophical and biological attainments, a thorough student. and one of the most renowned thinkers of Germany, is an avowed Spiritualist? We append what Mr. Cook says of him, hoping that, when he repeats his lecture, he will have the candor to supply the omission to which we here call his at-

"When, one day, the great Fichte (J. G. Fichte) heard the drums of Napoleon beat in the streets of Berlin, he closed a lecture by announc-ing that the next would be given when Prussia become free, and then enlisted against the conqueror, and kept his word. The son has had a more quiet life than the father; but he has given himself exclusively to philosophy. second Fichte was the founder of the Journal of Speculative Philosophy, now conducted by Fichte, Ulrici and Wirth; and he has lived through much. He knew his father's system presumably well. Has it led to panthelsm or materialism with him, as it has with some others? If Emer-son has made pantheism a logical outcome of Fichte's teachings, what has Fichte's son made of

them? The son of the great Fichte has been a profess or at Dusseldorf and Bonn, and since 1842 at Tübingen. He is a specialist in German philosophy, if ever there was one; and his latest production was a history of his own philosophical school. He attempted to show that the line of sound phisummary of it given by your North American er, the biographer of Strauss, and his positions are a sign of the times:
'Ethical theism is now master of the situa-

tion. The attempt to lose sight of the personal God in nature, or to subordinate his transcend-

Has Mr. Fuerson Changed his Base? ence over the universe to any power immanent The eminent essayist, Ralph Waldo Emerson, has long been claimed by the opponents of The universe, and especially the tendency to deny the theology of ethics and to insist only upon the reign of force, are utterly absurd, and

> We may here remark that Mr. Cook's venerable protegi, Bronson Alcott, recently declared in Mr. Cook's own room, that Emerson was a good theist in the Christian sense. Mr. Alcott is the

Speech of Mr. Thomas Shorter.

We know of no laborer in the cause of Spiritualism whose collected writings on the subject would be more valuable than those of Thomas Shorter, of London. He was one of the first to recognize the truth of Modern Spiritualism in its day of doubt and discredit, and for the last quarter of a century there has been no more earnest, rigorous and sensible advocate of a pure, philosophical and unadulterated Spiritualism. We regret to learn by a recent letter from London that Mr. Shorter is now so blind that he can see neither to read nor write. But he misses no opportunity of speaking a strong word for Spiritualism, and at the recent celebration of our anniversary in London he made a capital speech, which appears in The Medium and Daybreak, and from which we make the following extract. Referring to the "new lights" in Spiritualism, he said: "Why, it was only the other day that a young-

ster in the spiritual movement adverted to the views of its ploneers as 'old-fashioned Spiritual-

ism.' Think of that now-this Spiritualism that was to have been so short lived, has already at-

tained to such a respectable longevity that it may be referred to as 'old-fa-bloned,' and the enthusi astic spirits of the younger generation deem the views of their preceptors to be, perhaps, a little too antiquated. Well, I have no objection to novelty, provided it has something more than novelty to recommend it. I would gladly accept and welcome truth, old or new, native to the sol or transplanted from the catacombs of Egypt and the Lamasaries of Thibet; but caution is said to a characteristic of advancing age, and before I take any new departure I want to know exactly where I am going to, and I may remind my young and more adventurous friends of the sag advice, 'First be sure you are right, and then go ahead.' You may callon very hard but if you ahead.' You may gallop very hard, but if you are on the wrong road, the faster you go and the longer you ride, the further you would be from your destination; and when in the name of Spiritualism I am told that men and women should give free play to their animal nature as a prepara tion for higher spiritual development, or am ask-ed to believe as a very advanced gospel that old strings who have passed into Hades still hunger after the flesh pots of Egypt and prowl about the border land to seize and take possession of and re-incarnate themselves in the plastic organization of new-born infants, that they may with new zes reenact the old deeds and live over again the old life; or when, again, I am assured that what we have regarded as manifestations from our depart ed friends and kindred, the evidence of personal immortality, is due to wholly a different sourceto elemental spirits, gnomes, sylphs, undines and salamanders, or perhaps to elementaries of hu-man demons who had lost the Divine spirit and would soon lose all personal identity, become disintegrated and wrought up again in the gen eral laboratory of spirit as their physical forms were being again worked up in the great labora tory of Nature; and I am invited to exchange my old lamps for these new ones—I reply, 'No, than

1 prefer the old sure-guiding lights of Spiritual ism to these resuscitated paganisms and new-fangled theories, and decline to follow the 'jack-o'-lanterns' and 'will-o'-the-wisps!' that would lead me through bog and morass only to land me in the ditch. I stand by my old-fashioned Spir in the ditch. I stand by my old-fashloned Spiritualism—not that of our time alone, but of the wise and saintly spirits of the past—of Wesley, Doddridge and Baxter; of Stilling, Lavater and Oberlin; of Guyon and Pascal and Tauler—ay, and of the revered representatives of an elder Spiritualism—of Paul and John and Jesus, I stand by the old faith in grandle and second soul I stand fast in the larger hope, the firm assurance of the final and full redemption of our entire human world, notwithstanding all the dif ficulties discovered or invented by theologians and theosophists. I hold that the beneficent pur-poses of Infinite Wisdom in the creation of human souls to grow into the Divine image shall yet be accomplished, and, I hope with the full ncurrence of all present, to exclaim with our

noble Poet Laureate-Oct. Daths as:

Oh, yet we trust that, somehow, good

Will be the final goal of III.

To pange of nature, sins of will,

Defects of doubt and taints of blood: That nothing walks with aimless feet; That notions life shall be destroyed, Or cast as rubbish to the void, When God bath made the pile complete, '''

Mr. Shorter has sometimes written under the name of Thomas Brevior this surname Latinized); one of his principal books was published under that name, and an excellent book it is, full of facts showing that Spiritualism is as old as human nature. May Thomas Shorter long live to utter his wise and eloquent words in behalf of the great truth that now seems to be emerging out of the clouds that have darkened it in our day! We can name no more faithful representative of the general views of advanced Spiritualists both in America and England.

The Onset Bay Grove Association, Chartered March 31st, 1877, by special act of the Massachusetts Legislature, has just issued in very neat and convenient form its By-Laws and First Annual Report, accompanied by an accurate engineer's map of the grove, and its most attractive surroundings. A list of the Directors and other officers is prefixed, besides a copy of the Charter under which the Association is organized. A complete description of the motive and work of the Association follows, which will readily put all persons in possession of the facts of its inception, history and purposes. As is generally known, it is an Association composed of Spiritualists, and such as sympathize with them, whose prime object is the securing of a suitable location by the seashore where camp-meetings may be annually held under the auspices of Spiritualism. Onset Bay is a part of the head waters of Buzzard's Bay, lying within the town of Wareham. A grove of oaks covering one hundred and fifty | ly as to win the applause of the audience. acres, and extending to the very edge of the bluffs overlooking the sea, the whole bounded on three sides by water, forms the leading characteristic of the location. The property is owned in stock shares, which have been increased by fifty. It is fully described in this little pamphlet report. The assets of the Association are put down at \$31,281,77, while the liabilities are but \$3,200. As a property it has in a single year become quite valuable, and is all the time growing more so. The first annual dividend of five per cent. on the capital stock is declared payable on the 15th of August next. We earnestly advise

all Spiritualists to procure a copy of this Report.

the cottages are already occupied; a cottage of Mr. I. P. Greenleaf, of Boston, is nearly comonce. Upper and Eastern New York and Conweek. The opening exercises will be in June, on which occasion the new road will be opened for travel, and the new dépôt will be in its place. The grove is to be a flag station the coming summer, the trains stopping to leave and take passengers.

The Anniversary in London.

We briefly alluded in a previous issue to the exercises held at Doughty Hall under the direction of Mr. J. Burns, editor of the Medium and Daybreak, in honor of the Thirtieth Anniversary of the advent of Modern Spiritualism. Our thanks are due Mr. Burns for extra copies of his paper forwarded us containing a full report of the proceedings.

One of the pleasing episodes attending this enterprise was the presentation of congratulatory letters from prominent American Spiritualists, among whom may be named Epes Sargent, Esq., Dr. H. F. Gardner, (whose letter we printed last week,) Col. John C. Bundy, editor of the Religio-Philosophical Journal, Thomas Gales Forster, Giles B. Stebbins, Rev. J. H. Harter, Rev. J. O. Barrett, Miss Lizzie Doten, A. A. Wheelock, Prof. and Mrs. Denton, and others. Referring to "the kind and noble letters of our American brethren" the Medium says: "Their utterances are of a high class-clear-thoughted and purely spiritual, and in instances from men who have fought the good fight half a lifetime."

It gives us pleasure to be able to record the evidently harmonious and vitally-useful character of this largely-attended celebration, which in the words of Mr. Burns gave plain proof "that the Spiritualists of London were in a vital state of organization, and thoroughly awake to the passing features of the movement."

Boston and New York. The Stonington Line to and from New York offers to the public an array of advantages not fact it will be well for the summer tourist and the business man alike to remember. Taking the cars in Boston at the Providence Dépôt, which is acknowledged to be the finest in the State, travelers will at once find themselves in the care of experienced employees and courteous conductors, who work together in harmony under the able superintendency of Albert A. Folsom, Esq. Patrons can, if they choose, make the journey to the boats in fine cars fitted with reclining chairs. So much has been already said in praise of the steamboats of this line, their faithful and competent officers, their fine stateroom and saloon accommodations, their choicely garnished tables, their ready and polite waiters, etc., etc., that additional words from us are unnecessary. Try the Stonington, reader, and judge for your-

Missing.

Mrs. Maud E. Lord, the well-known physical medium, who has been astonishing the skeptics of Boston and vicinity for some time past with the remarkable phenomena witnessable at her scances, left her home at 39 Milford street, on Wednesday, May 1st, to fulfill an engagement at Brockton, Mass., and has not since been heard of, (at least she had not up to date of our going to press, May 7th.) Her sudden and mysterious her large circle of friends in this city.

A correspondent in East New York writes: report) at our Brooklyn anniversary (as contained in your last issue) that he discredited the physical manifestations. But the audience whom he addressed are better informed on that subject than Bro. Davis is. Our spirit-circles in Brooklyn have been numerous during the past winter. You may judge something of the interest manifested and of the importance attached them from the fact that when it was understood that Mrs. Maud E. Lord would return to Brooklyn, seven circles of twenty each were formed in different families, and in different parts of the city. desirous of greeting her on her return to Brooklyn. She went to Boston instead of coming to Brooklyn, but the interest is unabated, and whenever she sends word that she will come to Brooklyn she can have not only seven but several times seven circles. Bro. Davis will have to revise his reckoning. The family circles in Brooklyn are numerous, and are doing great good."

The Overseers of the Poor in Boston disribute the annual appropriation of the city for out-door or temporary relief; that is, for persons not in any institution, and the income of a number of trust funds, the capital of which now amounts in all to about \$500,000. If a person is n need of relief, application is made at their office, where they meet periodically, and where a Secretary and visitors may be found. One of these visitors records, on a blank form prepared for the purpose, various facts in regard to the case, and visits the applicant. If he is found to have a settlement in the city, relief is afforded at once, if necessary; if not, the case is referred to Committee of the Board for temporary or permanent-assistance. If he has a settlement in another place, notice is given to its authorities.

Mr. Charles Bright delivered one of his conversational lectures on "Jesus Worship," in Dunedin, New Zealand, March 6th, to an audience which filled the hall. He aimed to show that Jesus Christ was not God Almighty, as claimed by Christianity. The discussion which followed the main discourse was quite animated. But Mr. Bright maintained his position so clear-

At a séance given by Slade, at the house of A. Aksakof, Russian Imperial Councillor at St. Petersburg, two pocket compasses were placed upon the table, side by side. The spirit force was requested to turn the needle of one while the other remained stationary, which was done, thus destroying the theory that it was turned by a concealed magnet.

Mr. Frederic Bond writes that "Spiritualism is taking a firm hold in the Austrian Colo-

Alfred Russell Wallace, author of "The The season at this favorite resort promises an Malay Archipelago," has completed a new work early commencement this year. A number of to be called "Tropical Nature; and other Essays." | land.

From Australia.

The Melbourne Harbinger of Light says: pleted, and also another for a gentleman residing. One of the most successful half-yearly sessions in Providence, R. I. Several parties from War- of the Progressive Lyceum concluded last Sunren, R. I., signify an intention of building at day, Feb. 24th, when Mr. Deakin completed the second period of his conductorship, during which necticut are to be represented this year. The per- more has been accomplished than in any corremanent wharf, four hundred feet in length, is sponding period of the Lyceum's existence. The finished. A wide carriage bridge is now being standing rule which renders a conductor ineligitownsman, neighbor, and intimate friend of built, and will be finished during the coming ble for immediate reflection was suspended in hopes of Mr. Deakin accepting office for another six months. This, however, he declined to do. and Mr. W. H. Terry was appointed his successor.

Spiritualism in Australia is increasing in strength, and exciting a growing interest in the colonies. Melbourne is the head-centre of the movement. A new Lyceum monthly has just been brought out.

Mr. Thomas Walker, the trance speaker, says the Harbinger of Light, has been delivering a course of remarkable lectures at the Prince of Wales Opera House, to large audiences. It further says: "Mr. Walker is the most eloquent speaker that has appeared on a Melbourne platform since the departure of the Rev. Charles Clarke," and to this fact and concomitant circumstances is due the steady increase of numbers who assemble to hear him, in spite of the 'conspiracy of silence" entered into by the newspapers.

Dr. Peebles's Last Addresses in England.

In consideration of Dr. J. M. Peebles's valuable and gratuitous services on the spiritual rostrum in London for the past four months, the prominent Spiritualists there have tendered him a complimentary farewell soirés benefit, which was to take place in Doughty Hall on Friday evening, April 26th. The Medium and Daybreak says: "This is not so much a generous as it is a just act. Previous to his departure for America, Dr. Peebles will deliver two addresses in the Concert Hall, Lord Nelson street, Liverpool, on Sunday, April 28th: in the afternoon at 2:30, and in the evening at 7. As Dr. Peebles sails from Liverpool on the following Tuesday, the friends there have taken advantage of his presence, and have secured this large and commodious hall, in order that friends from neighboring towns may have an opportunity of hearing this noble apospossessed by any other route to that city. This the of the Modern Gospel before he leaves our shores."

Testimonial to J. B. Hatch.

Last week we stated that this worthy toiler in the Lyceum field being prostrated by sickness, his friends had arranged a complimentary testimonial for his pecuniary benefit in the shape of a document, copies of which had been placed for signatures and donations at the Banner of Light office and at the residence of Dr. Main, No. 60 Dover street, Boston. We have received at this office since last acknowledgment signatures covering the amount of fourteen dollars. We hope the Spiritualists of this city and vicinity, and also all elsewhere who may feel to contribute to a worthy end, will bear the fact of the existence of this testimonial in mind.

J. J. Morse, our English Agent.

We have received and placed on file for immediate publication another installment of the popular series of "Echoes from England," which the above-named gentleman has from time to time contributed to our columns for years past. Our readers in Great Britain, and on the Continent as well, will bear in mind that Mr. Morse is the authorized agent of Colby & Rich for receiving subscriptions to the Banner of Light, and for the sale of all books published and for sale by disappearance has caused much anxiety among them. His address is Elm Tree Terrace, Uttoxeter Road, Derby, Eng.

"Heaven and Hell."

Colby & Rich have on sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, copies of a curious work (see advertisement, 5th page) bearing the above title, and translated from the French of Allan Kardec, by Miss Anna Blackwell, of Paris. None of these books will be disposed of at wholesale, but customers will be cheerfully accommodated at retail prices. Send in your orders early.

"Slade, the Spiritualistic medium, is in St. Petersburg, but although Spiritualists are as a rule well received in Russia, he does not find a very warm welcome." The above paragraph—which is the embodiment either of the ignorance or prejudice of its writer-is now going the rounds of the papers,

and, it must be confessed, is a clear exponent of the fairness (?) with which the spiritual cause and its advocates and instruments are treated by the editorial fraternity in this country. The same papers which give circulation to this fling at Henry Slade, would not, of course, on any consideration, take notice of or give publicity to the testimony of Hon. Alex. Aksakof and others in Russia, who have written articles for our columns directly proving the baseless character of the peripatetic squib in question.

The Spiritual Reporter gives the following as the officers and leaders of the Brooklyn (N. Y.) Lyceum at the present time: A. G. Kipp. Conductor; D. B. Bennett, Assistant Conductor; C. E. Smith, Guardian; L. J. Bennett, Assistant Guardian; Leona Cooley, Musical Directress. Groups-Fountain, E. J. Hussey; Stream, C. R. Miller; River, M. E. Pofter; Lake, L. G. Douglas; Sea, Miss Mary Gray; Ocean, R. H. Howard; Shore, W. C. Bowen; Beacon, E. J. Peterson; Banner, Dr. J. C. Wyman.

R. N. Porter, M. D., Deerfield, Mass., narrates in another column his experiences at a developing circle, which will be read with interest. The patience and perseverance of the party were rewarded by results that should be encouraging to others who desire to obtain truthful evidence of spirit-communion.

The Ninth Annual Convention of the Boston Eight Hour League will take place on Wednesday of anniversary week, May 29th, continuing during the day and evening, at the Meionaon Hall, under Tremont Temple.

Dr. Monck, the renowned English medium, is in Switzerland. His health continues 'in a precarious state, but it is hoped change and rest will restore him.

No. 7 of John Wetherbee's "PHANTOMAT-IC WHISPERS" will appear in our issue for May 18th. It is a chapter on Mrs. Maud E. Lord's circles, and cannot fail of interest to the reader.

Prof. William Denton's pamphlet on "Manhood" has been re-printed at Dunedin, New Zea-

BRIEF PARAGRAPHS.

One pint of water, converted into steam, fills a space of nearly two thousand pints, and raises the piston of a steam-engine with a force of many thousand pounds—it may afterward be condensed and reappear as a pint of water.

Joseph Cook said the other day: "If there is any young man in this audience about to be married to a young woman of his own age, the future wife is now living somewhere upon the earth," This is very gratifying. We were attaid she had moved, -Ex,

A GRAVE ANSWER .- Doctor -"Thomas, did Mrs. Popjan get the medicine I ordered yesterday?" Thomas-"I bleve so, sir; I see all the blinds down this morning."

Ex-Congressman John Morrissey died in Saratoga, N. Y., at 75 o'clock Wednesday evening, May 1st.

A young lady in Vassar College, at an evening party, found it apropos to use the expression: "Jordan is a hard road to travel," and thinking that too vulgar, substituted the following: "Perambulating progression in pedestrian excursion along the far-famed thoroughfare of fortune cast up by the banks of the sparkling river of Palestine, is, indeed, attended with a heterogenous conglomeration of unforeseen difficulties."

An Oil City paper is responsible for the statement that recently a coon-skin pedlar as—after a day of unsuccessful effort to dispose of his wares, he shook from off his feet the dust of that thriving metropolis-made use of the following vigorous language:

"And this is the boasted Oil City, is it? Grea-a-at Godfrey! If seal-skin and sable were selling for a cent a car load, the bull town could n't buy the sand-papered end of a rat's tail."

BE HAPPY AS YOU CAN. . Part One.

Part One.

This life is not all subshine,
Nor is it yet all showers,
But storms and calms alternate,
As thorns among the flowers;
And while we seek the roses,
The thorns full of two scan,
Still fet us, though they wound us,
Be happy as we can.

A terrific explosion in the mills at Minneapolis, Minn. occurred Thursday evening, May 2d, by which eighteen lives were lost and cleven mills destroyed, a great confiagration completing the terrible work begun by the explosion. The property loss is estimated at \$1,500,000.

A convict with a ball chained to his leg said, the other day, he did n't like "Locke on the Understanding."

The following conversation took place recently in a hotel: "Waiter," "Yes, sir," "What's this?" "It's bean "No matter what it has been, the question is,

Great Britain is still vigorously preparing for war, notwithstanding the opposition to the policy of the government. The latest news looks more pacific, but the infor-mation from Europe from day to day by telegraph is so mixed that it is impossible to even conjecture what may transpire within a week. Russia talks of making conces-

A Bridgeport man, arrested for striking his wife Mary, admitted that Mary had a little lam.

The Border City Mills Corporation has gone into bankruptcy. "The way of the transgressor is hard." It cut down the wages of its operatives, and now it is itself cut down. This is the way divine justice works.

SONG OF THE STREET-PEDDLER. Good-bye, pennuts! Good-bye, cornt
"Pop goes the weasel"-1 'm forlorn!

A despatch from Syra says news from Kharphool, Turkish Armenia, reports the plundering of ninety-one Arme-nian villages in the district of Chemistsego by Dersin Koords. The Ottoman authorities are unable to afford protection. It is also reported that the Russians have retaliated by destroying twenty-one Mohammedan villages near Haskol. Another palace revolution is threatened in Con-

Nonconformist ministers in London and vicinity hav signed, in large numbers, an address for presentation to Mr. Gladstone, declaring their emphatic conviction that no just cause for warlike preparation had been shown, and that war would be an act of criminal folly,

Gen. Grant and party have left Turin for Paris.

A well-furnished sca-side cottage, situated on the health-ful Conanicut Park, near Newport, R. I., (on the line of steamers to Providence,) will be let at a very low figure. Parties desiring to know particulars can call on or address
A. S. Hayward, 5 Dayls street, Boston.

The Paris Exhibition is a complete success. Eighty thousand persons visited it last Sunday. Paris is happy for the time being—so are its visitors. Vive la France!

A New Orleans editor who saw a lady making for the only empty seat in the car, found himself "crowded out to make room for more interesting matter. "

A. Grippenburg, a Russian naval officer, and Henry W. Hunt, formerly of Boston, but now an agent of the Russian Government, arrived in Baltimore on Saturday. It is stated that they are to negotiate for fifty fast steamers, to be fitted as privateers in the Russian service.

More than one hundred Bostonians are booked for passage to Europe on steamers sailing the present week.

A man in Boston whose license to peddle fish was revoked a month ago, came to the authorities with tears in his eyes and besought a renewal. It was refused, whereupon he cried, "My wife is dead now, and I have to support myself. If you do n't give me a license I shall starve." The

SPRING CLEANING.
The bousekeeper giveth a cheerful hop, and we hear the musical dipperty flop Of the moisty, misty, usuadening mop. And lot the maddening horrors rush Athwart our souls at the scapp gush Of the slipery, slimy scrubbling-brush. From early morn till evening gloom We hear the seratching in half and room Of the botsterous, busly bobbling broom, And now there cometh a weesme wall—That augurs a gen "raily gusty gale— And now there come in a most sale— That augurs a gen'rally gusty gale— From a man with his log in the scrubbing-pail.

A musical prodigy has appeared at Liverpool in the person of a six-year-old boy named Augustus Savage, who displays a wonderful proficiency upon the plano and a great knowledge of harmony. At the age of three years and a half he began to play, and at five years of age he played a number of difficult classical selections in public. He can readily transpose any tune into all desired keys, and can tell the name of any note that is sounded on any instrument without looking at the keys or strings. He is now under the instruction of a competent teacher, and will devote his

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Love drifts into hate more easily than indifference into

Mrs. Brown has been accustomed every summer for the past thirty years to tell Mr. Brown not to sit in his shirt sleeves, and for the first time that amiable man has retorted: "How can a man sit in his shirt sleeves?"

The following from the pen of Whittier is a real gem. A young lady asked the post for his autograph, and he responded with the following lines:

twin the tolowing intes:
Our lives are Albums, written through
With good or Ill, with false or true;
And as the blessed angels tur
The pages of our years,
God grant they read the good with smiles
And blot the bad with tears,

It has been noticed that European bees, when imported in Australia, for a year or more keep their hives in good order and make a very fair amount of honey, but after explanation of this curious fact would be of great interest.

Nothing is worthy to be called love which has not in it, as its chief element, the desire to bless and make happy its object, rather than to possess for sellish gratification. Self and self-gratification are always in aboyance, and ready to be sarrificed for the good of the loved in the true lover,—A. E. Newton.

Another Case of Stephenson's "Coo,"-Edison's phonograph has been on exhibition among the scientists of Paris. When the instrument was placed on the table and ociferated, "The Phonograph presents its compilments to the Academy of Sciences," there was a roar of laughter from the audience, which could with difficulty be persuaded that the sound did not proceed from some concealed ventriloquist. Edison is a spiritual medium.

From Colby & Rich, Boston, Mass.:

THE LAWS OF BEING, by Aimira Kidd, 127 pp., \$1.

This book has for a sub-title, "Psychology, Ro-incarnation, Soul and its Relations," showing the occult forces in man, that intelligence manifests without material, and the most important things to know. The author says: "This work is dedicated to the enlightenment of humanity on some of the most important subjects of being. One of the first obligations we owe as mortal beings is to render to our fellow-man as much of-good as comes within our power to transmit. He who has lived to mature life and has failed to benefit his follow-mon, has certainly lived in value, and will sometime discover his sin of omission."—Spiritual Scientist.

A granger stood curiously watching the pea-nut man as he methodically turned the crank of his roaster. After expectantly waiting until patience ceased to be a virtue, the feller, why don't play suthin '?''

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. 1

During the month of May, W. S. Bell will make an extended lecturing trip through New York, Ohio, Indiana and Illinois. Parties desiring to make engagements with him can address him at 73 Fourth street, New Bedford, Mass.

C. B. Lynn is filling a successful engagement in Ballston, N. Y. June 2d he will lecture in East Dennis, Mass.; in Orange, Mass., June 9th; in Greenfield, Mass., June 23d and 30th, and July 7th and 14th; in Stafford, Conn., during September. Permanent address, Sturgis, Mich. Mr.

Dr. W. L. Jack, of Haverhill, will be in Springfield, Mass., from the 9th of May until about the 24th or 25th. His office will be at 65 North Main

Mrs. Laura Kendrick will answer calls to lecture, and will attend funerals. Address, 329 Tremont street, Boston, Mass.

"An Old Spiritualist" writes us that the Martinetti Brothers are at present doing well in Philadelphia, Pa. We are informed that their recognized tests of spirit identity given from the public rostrum are drawing the attention of the people there in a marked degree to the subject of spirit return and communion. They purpose soon making an extended tour, which includes Boston in its scope.

Mrs. V. M. George, inspirational and trance speaker, is now ready to receive calls to lecture and hold circles. Address 81/4 Montgomery Place, Boston.

Mrs. Annie C. T. Hawks lectured recently in the Unitarian church at Vineland, N. J. She has closed her engagement in Philadelphia, where she "won golden opinions both as an excellent inspirational lecturer and a refined and genial lady."

Mrs. A. E. Cutter, M. D., has been lecturing to ladies with great success, of late, in New Orleans, La., and as an index of the worth of her labors a "Ladies' Physiological Society" has just been formed there, of which Mrs. J. M. Walker, Napoleon Avenue, is Secretary.

Anna Kimball will lecture in Utica, N. Y., during May, her address being No. 49 Rutger street. Her address during June, July and August will be P. O. box 241, Dunkirk, New York. Will speak in that vicinity.

Mrs. Clara A. Field would be pleased to make engagements to lecture and give the ballot-test wherever her services may be desired. Address her No. 7 Montgomery Place, Boston.

D. W. Hull, M. D., has temporarily located at Montgomery, Mich., from which place he will answer calls to lecture. He is looking around with a view to a permanent location in the West. Address as above.

Dr. H. P. Fairfield will speak in Charlton, Mass., May 10th, 11th and 12th.

Mrs. Thayer's Flower-Seauces.

To the Editor of the Banner of Light:

I accepted an invitation to attend a séance at Mrs. Thayer's residence, 110 West Springfield street, last Thursday evening. There were about a dozen persons present. The circle appeared to be harmonious, but no manifestations of any where. Its editorial department is managed with marked ability, and its pages sparkle with the half the meeting broke up, and it was agreed to make another trial the following evening. Accordingly the majority met again on Friday even. a dozen persons present. The circle appeared to cordingly the majority met again on Friday evening, and the result was more satisfactory. Soon after the light was extinguished a strong wind was felt all round the circle, the usual precursor of the presence of flowers. A noise was then heard as of a heavy object falling on the table, which proved to be an evergreen shrub with a considerable quantity of earth round the roots. It was about two feet in height.

After this a great variety of flowers, etc., were produced; also a valuable young carrier-pigeon and a pretty little linnet. At the conclusion of the scance I made a note of the objects lying on the table, which is as follows: Pinks of various kinds, orange blossoms, tuberose, four handsome white lilies, tulips of different kinds, six different kinds of roses, cactus, four species of ferns, Mexican grass, variegated violets, umbrella fern, long prairie grass, flag grass, old-fashioned marigold, passion-flower, geranium, sweet-brier, myrtie blossom, pansies, tansy, and a handsome flower (name unknown). Everything was in perfect condition and appeared as if just gathered, being cool, fresh and moist. The lilies were said to be given in answer to the mental request of those who received them, and the pigeon had been promised through another medium to the lady in whose lap it was found. As Mrs. Thayer's health is now improved she hopes to be able to give flower-scances every week at her residence.

ROBERT COOPER.

In Re Dr. F. L. H. Willis. To the Editor of the Banner of Light:

Will you kindly permit me to give the world of the suffering some knowledge of my own, of the skill and the rare magnetic forces attending Dr.

F. L. H. Willis as a physician? I cannot express by words the debt of gratitude I owe to him for all his encouraging kindness through more than four years of nervous misery.

I feel assured he has saved me several times from becoming permanently insane; and wish others to avail themselves of the services of one of the truest and best of our healers.

MRS. A. P. NICKERSON. Warren, R. I., April 30th, 1878.

A biography of Kate Fox (now Mrs. Jencken), which will give a full account of her spiritual experiences, is in preparation for the press. So says Mr. Jencken.

Thomas Gales Forster and wife have left London for the Continent, and expect to be absent two or three months.

One day a little girl, about five years old, heard a preacher of a certain denomination praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the material ear to a speak-ing distance, she whispered: "Mother, don't you think unsophisticated tiller of the soil blurted out: "Hullo! you | that if he lived nearer to God he wouldn't have to talk so

Spiritualist Meetings in Boston.

AMORY HALL, - Children's Progressive Live was for I holds its sessions every Sinday morning at this hall, orner West and Washington streets, commenting at 10 yelock. The public curtially invited. J. B. Hatch, Constitution

EAGLE HALL, 616 Washington Streef, Test Circle every Sunday morning at 10% A. Mr. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present. dways present. **ROCHESTER HALL, 730 Washington Street. Public Unless for tests and speaking are field in this ball every Sunday at 10^{1} \zeta(A, M), and 2^{1} \zeta(A) \gamma^{1} \zeta(P, M). Several eliable mediums always in attendance. Gost quartette inging provided.**

singing provided.

FYTHIAN HALL,—The Ladles' Aid Society holds its meetings regularly on the aftermout of Friday of each week, at this hall, 476 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.-Spiritualis Meetings are held at this place on Sunday after noon of each week at 3 o'clock. C. B. Marsh, Manager.

ber: Permanent address, Sturgis, Mich. Mr.
Lynn is ready to make engagements in any part of the country for next fall and winter.

Bishop A. Beals closed his engagements in Cleveland, O., the first Sunday of May. The second Sunday he is to speak at Thompson, O.; the third Sunday he goes to South Barre, N. Y.; and the fourth Sunday to Hamlet, N. Y. He is engaged to speak in Utica, N. Y., during the month of June.

P. C. Mills spoke Sunday morning, May 5th, in Lynn, afternoon and evening, at Glenmere. On Sunday, May 12th, he speaks again in Lynn.

Dr. W. L. Leels of Henerhill will he is Spring.

CHARLESTOWN DISTRICT.—Evening Star Hall.—Sunday afternoon, May 5th, a well-attended meeting was held in this hall at the usual hour. Speaking and tests by Mrs. A. E. Cunningham, remarks by Judge Ladd, and singing by the choir, made up the exercises of the afternoon. Next Sunday, May 12th, Mrs. M. C. Bagley will speak and give tests in this hall at 3 p. M.

"Our Heavenly Home."

A curious book, of which the above heading forms part of the title, has just been issued, and is from the pen and pencil of Andrew Jackson Davis, the well-known seer and father of Spiritualism, with its attendant phenomena in this generation. The work is not merely descriptive of what he poetically calls the "Summer-Land," but it is illustrated with diagrams of celestial oblects and views of different portions of the Celes tial Home. Mr. Davis being both author and art-ist, or, as he himself claims, only the clairvoyant or "clear-seeing instrument of higher and strong er power." Among the contents are statements or "clear-speing instrument of higher and strong-er power." Among the contents are statements in regard to "individual occupation" and "pro-gress after death," "eating and breathing in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugal unions," "origin of the doctrine of the devil," "the distance of the earth-from the Summer-Land," "how spirits ascend and descend," and "wonderful scenes in the Summer-Land."

Mr. Davis claims to harmonize science and re-ligion—at least his religion—to get rid of all doubts and skepticism, and prepare the way for a blissful millennium, and it must be said that, unlike many teachers and reformers, he lives the life he desires others to live. He is a man of remarkable and somewhat distinguished ap-pearance, who, as the representative and acknowledged head of a large and important and influential sect, might have realized any amount of worldly wealth and social position. But these have never been his aim or ambition. Modest in his estimate of himself; gentle, kind and sympa-thetic in all his relations, he is one of the least assertive and most unobtrusive of men, and so utterly sincero and truthful in appearance and manner that it is extremely difficult to believe that he could be guilty of an attempt to impose a false story upon a credulous public. I remember him since boyhood in Poughkeepsie, and his life has been uniform and consistent in every respect. His friends have been life-long—those who believed in him in the beginning believing in him now. This is a great test of character, and entitles him to respectful consideration.—Jonnie June, in the Baltimore American, Feb. 23d.

BANNER OF LIGHT .- On another page of the Republican will be found the prospectus of the Banner of Light, the oldest and ablest exponent of the Spiritualistic Philosophy in the world. The Banner was established nearly a quarter of a century ago, and through its able management, high-toned morality and fidelity to principle has grown to be one of the most prosperous and influential doctrinal journals in the Eastern States. Devoted to the elucidation of liberal ideas, it goes ed on clean white paper, and its whole mechanical get-up is a model of neatness. Send for a copy.

— Havre De Grace (Md.) Republican.

STRANGE DEVELOPMENTS.—A mysterious power claiming a spiritual origin daily writes in legible characters and intelligible terms through the hand of Mr. J. V. Mansfield, 61 West 42d street, New York, communicating much general and personal intelligence of which Mr. M. had no previous information from any other source. sometimes the messages are in foreign tongues of which the visible writer has not the slightest knowledge. Among his visitors are authors, statesmen and eminent men and women from the ranks of all the learned professions,

A resident of Castlemaine, J. S., has forwarded about fifty volumes on "Spiritualistic Philosophy," to the Melbourne Public Library, for which he has received the thanks of the Trustees, and been informed that his name will e enrolled as a contributor. The works are by be enrolled as a contributor. The works are by various authors, some of whom are held in high estimation by believers in the phenomena. Amongst the authors are A. J. Davis, Hudson Tuttle, Dr. Peebles, E. Sargent, Judge Edmonds, Col. Olcott, Denton, Wallace and Crookes.—The Mount Alexander Mail, Castlemaine, Australia.

New Publications.

WHAT OUR GIRLS OUGHT TO KNOW-by Mary J. Studley, M. D.—is a most sensible, practical and timely little book on matters about which all girls need to be personally and thoroughly informed. It is written with superfor taste, and treats common duties and things with a candid directness that is truly admirable. The author is teacher of the natural sciences in the State Normal School at Framingham. Mass. We can only say of this book that its in tent is wholly admirable, and that its execution is fully equal to its intent. It is a good thing to put into the hands intelligent girls. Published by M. L. Holbrook & Co., New York.

THE MATCHMAKER, a Society Novel, by Beatrice Rey nolds, author of "Charles Auchester" and "Counter ' is number eighteen of Peterson's Dollar Series o Good Books. To name its author is to guarantee its merits, which, however, have long since been widely and firmly established. The pictures that are sketched with such viv-idness in this story are equalled only by the brilliant reveations it makes of inward life. It is a truly penetrating effort of the author's imagination, and will leave a profound impression on all readers. Its republication is an extremely happy thought. T. B. Peterson & Brothers are

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL? Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year.
VOICE OF ANGELS. A Seini-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per annuin. Single copies 8 cents.
THESPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annuin, \$1,25. Single copies, 15 cents. Ilshed in Springheld, Mo. Perannum, \$1,25. Single copies, 15 cents.

Sprintual Scientist. Published in Boston. Monthly, \$1,50 per year. Single copies 15 cents.

The Sprintualist: A Weekly Journal of Psychological Science, Loudon, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.

The Mkdium and Dayberak: A Weekly Journal devoted to Spritualism. Price 5 cents per copy. \$2,00 per year, postage \$0 cents.

Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.

The Herial Dof Health and Journal of Physical Culture. Published monthly in New York. Price 10 cents. cents.
THE EVOLUTION. Published monthly in New York.
Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every sanday morning and evening at Republican Ha I, No. 5 West 334 street, neat Broadway. Lycoum meets at 2 g p. m.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and tifleen cents for every subsequent in-sertion,

SPECIAL NOTICES. - Forty cents per line, HUNINESS CARDS. Thirty cents per line, Agate, each insertion, Payments in all cases in advance.

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

FF Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR WOYANTI—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.11.

Dr. F. I., H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap. 6.

HAY-FEVER. It has been discovered that CLOVER-BLOSSOM, an external remedy, gives speedy relief to sufferers. It does not discolor the flesh, is applied with the finger to the parts affected. It was extensively tested last year in Baitimore, and was suc-cessful in every case heard from. Descriptive Circulars will be sent upon application. Messrs. GEO, C. GOODWIN, & CO., 38 Hanover street, are

wholesale Agents for Boston. It is manufactured by Samuel T. Walcorr, Baltimore, Md. My.4. MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered.

Mus. E. A. Cutting has taken rooms at 52 Village street, Boston, where she will continue her business as healing medium. She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results.

Removal of Prof. Brittan.

Dr. S. B. BRITTAN is now located at No. 2 Van Nest Place (Charles street, corner of Fourth). who require his professional services. — In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic seases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston. Mass.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu-liar to women. Sold by all Druggists at \$1.60 per bottle. 14 doz. for \$5.00, sent by express. Sent by mall in the form of Lozenges at \$1.00 per box. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shiflings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England.

ROCHESTER, N. Y., ROOM BEFOT.

WILLIAMSON & HIGHEE, Bookseilers, 62 West Main street, Rochester, N. Y., keep for sale the Npiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOCSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WFLD & JACKSON, Booksulers, Arcade Hall, Roches-ter, N. Y., keep for sale the Applitual and Beform Works published by Colby & Rich. PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 35 North Ninth street, Philadelphia, Pa., has been appointed agent for the Branner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Academy Hall, No. 810 Spring Garden street, and sill the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Hanner of Light, can consult Dr. Ricobes.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 823 Market street, and N. E. corner Eighth and Arch streets. Philadelphia, has the Hanner of Light for sale at retail each Saturday morning.

BALTIMORE, MD., ROOK DEPOT. WASH. A. DANSKIN, 70% Saratoga street, Balthmore, Md., keeps for sale the Branner of Light, and the NpJr-liuni and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light. NEW YORK HOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.
T. O. OSPRANDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Books put-lished by Colby & Rich, at Republican Hall, 55 West 33d

MRS. M.J. LOUIN, MO., ROOK DEPOT.
MRS. M. J. REGAN, 520 North 5th street, St. Louis, Keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. PHILLIPS, 122 Dearborn street, Chicago, Ill., k w. Phillil's, 122 Dearborn street, Chicago, Ill., keeps or sale the Ranner of Light, and other Spiritual and Liberal Papers.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, a ove New York avenue, Washington, D. C., keep-constantly for salethe HANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCINCO, CAL., BOOK DEPOT.
At No. 819 Kearney street (up stairs) may be found or sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Books, at Kastern prices. Also Adams & Co., 8 Goiden Pens, Pianchettes, Npence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations. Dr. Miorer's Nutritive Compound, etc. Catalogues and Circulars mailed free. By Remittances in U. S. currency and po-tage stamps received at par. Address, HERMAN SNCW, P.O. box 117, San Francisco, Cal.

HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 56 Trumbull street, Hartford, Conn., keep constan ly for sale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.

LEES'S RAZAR, 16 Woodland avenue, Cleveland, O.,
All the Spiritual and Liberal Rooks and Papers kept for

LONDON, ENG., BOOK DEPOT.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eug.

LONDON, ENG., HOOK DEPOT, W. H. HARRISON, No. 33 tir at Russell streat, London, Eng., keeps for sale the Branner of Light, and full line of spiritual and Reformatory Works punished by Colby & Rich. He also receives sub-criptions for the Bander

AUNTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for "ale all the works on Apiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Hosten, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH,

Publishers and Booksellers No. 9 MONTGOMERY PLACE,

BOSTON, KERP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL. AMONG THE AUTHORS ARE:

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Message Department.

The Space was saces given at the Hubber of Fight that Freedom to Medicines, the och the modification of Mrs. JENNER 5, Boot, and reported refused and parished cach wedners the Department. We also piles to set this page repetres to spirit Messages given on to week in Balt insies of the troops the recitation

given ear week in half in the deed to sentine recitive ship of Mrs. Sankai A. DANSARS.

These Messages in heater hat spirits earry with them the characteristics of their earths of total afternal, whether for good or evil one, and a stress sho pass from the carthesphere in an annex depol state, eventually progress.

We ask the reader to receive no distring put forth by spirits in these columns that does not compart with his or her reason. All our research to the perceive-

The Banner of Light Free-Circle Meetings

draws smooth the wilter on. Those read to telligence by the Chairman, are sent in ewer for the trivial Research to are to steel. Lkwis R. Viti son, Peatrness.

REPORTS OF SPIRIT MESSAGES GIVEN THEOREM THE MADE MARRIED OF MRS, JENNIE N. RUDD.

Invocation.

Infinite Father, we how our heads before thee; knowest what we need. Will thou give unto us all the good gifts that thou seest we require, and nothing more; wit then be unto us a father and mother; will thou guide us, keep us and help us. will thou open the door, that we may walk out to and whatever is inharmonious affects the condithe spiritual from the material. We ask all this In the name of progression.

Questions and Answers.

Control Lind Spinit -Mr. Chairman, we will

hear voiti questions. Ques - What is the opinion of advanced minds. Ass -Were we to answer that, question, Mr. Chairman, we should have to write a volume. I can only say man comes from a germ, as does all

other individual life: Q = [By G A. Shultz] Clairvoyants have seen children that have been in spirit life ten years, and describe them as being of the same size and stature that they were when with us. Please tell us whether children grow in spliit-life to become men and women, the same as they naturally would if they continued to live here, or

A.-Children do grow in spirit life the same as they do when here, but in order that they may be recognized, they manifest themselves as they appeared when they went away. Spirits have e power to show themselves either as children. as grown persons, or as aged persons. They can represent any stage of their life fourney when they return to car'h, so they often come back as little children when they are in reality twenty,

thire current when the years of age.

Q.- Please explain this Scriptural passage,
"They will go away into everlasting punishment, and the righteous into life eternal."

A —We know nothing of everlasting punish-

ment-we do know something of life eternal. We can only repeat the words of one of old, who said, "All go to the place prepared for them." Wens-spirits can only incu'cate the doctrine which by our experience in spirit life has been made manifest to us. We know that each individual is making a shome for himself. If he chooses darkness rather than light here, he will find darkness when he enters the spuit life, but not dark-ness eternally, because the garb which is worn in earth-life will be stripped from Lim, and he will stand forth a spiritual being, and all men and women in the spirit life will be ready to aid him. If he has fought a good fight, if he has won the battle of life, and stands forth in truth, love and purity, then he will be sure of a life beautiful, bright and true. This is the only explanation that we can give of the question.

Q - [From the audience] What definite facts

Q = [From the authence] What definite facts have you in the spirit world at the present time, to support the assertion that the person called Jesus Christ ever had an existence? Have you seen him? And if so, how do you know he is the original Bible individual?

A = Lean say that I have seen an individual

whom they call Christ, and from the veneration that is paid to him, or I neght say the adorationthat is given him, from the fact that he still seems to be doing his Master's work, laboring for the good of humanity, and by the peculiar aura that surrounds him, and the chidavits of so many individuals, I cannot but feel assured that he is Christ: I may not be able to bring the proof to the questioner; but, so far as I am concerned, I have no doubt that the individual whom I have seen is the one of whom the tecord speaks. He As called Jesus of Nozueth, and Is pointed out as one who suffered martyrdom for the cause of truth. He does not pretend to be more than a human being, who once lived on earth; we are not taught that he is more a son of God than any other. We are told that he was a martyr; and there are many other martyrs in spirit life; yet his life, his works, have seemed to thrill the world with a magnetic force such as no other man has been able to send forth, therefore he occuples a higher position than most of those who preceded him or who have come after him.

Q .- Some poor suicides, wandering about for years without purpose, or seeking a mother or friends, often control this medium, asking where they can find their friends. Could you not have in spirit-life a place similar to what we call an intelligence office, where all such unfortunates might gain information of their friends, and thus

do a noble work for humanity?

A.—There is in spirit life something of that kind. Sometimes a suicide or an undeveloped split wanders without caring to know where his friends are. In that case he becomes like the "Wandering Jew" you have heard so much about: he keeps going on and does not stop. He returns to earth and visits the haunts which to him wars the metal tasts to which was a specific per statement. him were the most attractive while here; he goes, perhaps, to the drinking saloon, to the theatre, or wherever he may feel inclined. He is really an inhabitant of this world rather than of the an innabiliant of this world rather than of the spiritual. When he wakes up to the fact that he wants to see his friends, there are places in the spirit world which are like your "intelligence offices" in one sense, yet far beyond them, more far-reaching and potent in their influence. The very moment that the desire is awakened in the individual that he wants to know and realize something of the spiritual and reach his friends, there are always those in spiritual for the spiritual spiritual and reach his friends, there are always those in spirit-life who are ready to assist him. Many times it becomes necessary that spirits should first speak here on earth in order to develop them—to unfold the spiritual through the material. That is why so many come here; but this is not the only spiritual intelligence effice we have; this is but a counterpart of those in spirit life—just the kind of intelligence office that the way the spiritual internet of the spiritual inte ligence office that the questioner wishes estab-lished—yet we cannot always do all we would for them unless they first manifest on earth.; Q.-[By E. B. B.] Are not all things preor-dained? And is not predestination written on

the pages of all the past?

A.—There seems to be a destiny marked out for each and every individual, yet there are two paths in life. From the beginning of life individuals have power to choose which path they will take, and that path leads on to the end. You

upon it before the being saw the light of day. There is a motal law in the splittual world which manages, refractory spirits, not as you manage them here, with juls and police-stations, but with love and kindness, by drawing out their better qualities and keeping down such as are evil. If an individual has a propensity to steal, or use intoxicating drinks, there is a moral law in spiritlife that takes these propensities from him. Is he selfish, or unkind, or miserly, there is a moral law which governs to a nicety each individual

propensity.
Q.—In studying the law running through nations, we find that the e morally weak gradually die out. Is it possible for individuals to los

their individuality by intense selfishness? Λ —We know of nothing without an individuality. Even the flower before us has an indi-viduality, and it is impossible to turn that individuality aside. You cannot transform the clover blossom into the hyacinth, neither can you make it a rose bud. You cannot lose your individuality, no matter how morally weak you may be. know very well that it seems as if some speci-mens of humanity were so low in the scale of being that it would be well for them to be annihilated, and you question whether they can pos-sibly have an individuality; but the spirit world is a world of progression, and there is hope for

Q - Da suspicious natures feel humiliated in spirit life by coming in contact with those they

have cruelly inisjudged?

A -It is not possible to come back from the spirat world to an individual that you have mis-judged and misunder-tood, without feeling a ense of humiliation, without feeling sorry. You are not the power to say audibly, "I am sorry! Infinite Father, we how our heads before there; have not the power to say andibly, "I am sorry! we ask there to accept our words of praise. Thou I regret the course I took! I would make amends knowest what we find Will thou give unto us if I could!" yet you stand in spirit wishing earnestly that you could make amends.

Q.—Do susplcious persons in a circle aid un

developed spirits in making mediums cheat?

A. -Whatever is suspicious is inharmonious.

called cheating.

Q —What is the mental condition of a mother

in the spirit world on meeting her children whom she thought had been destroyed by abortion? A .- The same condition that the mother would experience were she to knock her infant in the head and then look upon its dead body; the same condition which exists with the murderer or murderess. She feels as if she would give all the world if she could blot out the deed and stand fair and free from blame, and gather her children about her; for the little ones know, un-derstand, realize and feel that they have been placed in spirit-life untimely, through selfishness. It is not a pleasant situation, and I pity every mother that is obliged to meet its consequences in the spiritual world.

Henry Darling.

Mr. Chairman, I do n't feel quite at home, and yet I understand that I can speak whatever seems best to me. I am so forgetful, perhaps I had better give my name. It is with dullently I can remember names now. I have only been gone from earth a short time—a few weeks. My name is Henry Darling, of Bucksport, Me. Sometimes they called me Deacon. My highest idea of right was to follow in the nath of Christ, as I of right was to follow in the path of Christ, as I once before said here, and to do my duty. I was not afraid that I should lose a few cents; I was glad to do so if I could benefit humanity, and it is with that desire that I again make my appearance here. I want to do all I can for the world. I feel as if the little children that were walking through the streets half clad needed care and protection. I feel as if I wanted to make an apheal to the world to have them cared for. I have heart full of love for all who suffer, and I thank all for their kind care and attention to me while here. I was over eighty years old. I am an old man, but I have resolved that I would be heard once, twice, thrice, here at the Banner of Jan 31.

Lizzie B. Webber.

thought it was a little too near home, and that but I am only standing by the well drinking a Aunt Eliza, who lives in Minneapolis, and Uncle little of the water now and then. I hope, when Henry, who lives down South, might recognize I 've got me better if I came where nobody could ever have all some. heard of me I went from this life with con-sumption. It was a long, hard trial. I was not surrounded with the best conditions, but I don't blame anybody. It is hard work to take care of a sick person for months and months, and mine was a trying sickness, so I won't blame any body. I'll try to bring flowers to strew their pathway. I am sorry they have such a hard time to get along.

Jan 31.

Daniel Safford.

The question comes to me, Mr. Chairman, "Is there any good coming out of the agitation of thought by certain elergymen of this city?" A Spiritualist, within the last day or two, has asked me if I believed Spiritualism was a "rat-hole," as spoken of by others. I can only answer this: Each man and each woman does his or her own The individual by whom we are asked is doing his work, perhaps not acceptably to all, yet nevertheless he is doing it. I would say to him that Spiritualism assumes the bright face of immortality. If Spiritualism is impure then Christianity is impure, for only can spirits teach Spiritualism as a pure and true doctrine. I did not believe in this philosophy while I walked in the form. I should have felt, if I had been acquainted with it, that it was a pernicious doctrine. But I know now that to be a Spiritualist is to be a true man or, a true woman, to walk in the path of uprightness, to stand firmly in the footsteps of the Nazarene. And as it is asked to day, "Can any good come out of Spiritualism?" so was it asked in the past, "Can any good come out of Nazareth?" And as Christ was called vile names—as all the terrible epithets that could be thought of were heaped upon his head-so those who dare to stand aside from the church, and speak their feelings of right and wrong; must expect to receive the same treatment. I feel as if would like to express myself fully on this sub-ect. Let me say Spiritualism has for its creed, Do unto others as ye would have them do unto ou." Obey the last commandment of Christ "Love one another as I have loved you"—loved you with the self-sacrificing spirit that worked for your own best good. So love one another that you may benefit, exalt, and bring each one up higher. Never go down into the depths of darkness if you do not wish to soil your own garments, but if you are pure enough and true enough, you may go down and lift up the wan-derer to a higher condition of life. Spiritualism means progression.

Though many may not recognize me, though my son may feel that I ought not to come, yet I fearlessly affirm the truth as in days past. Please say it is Daniel Safford, of Boston, who has been been about the safford. here once before.

Rachel Collamore.

Mr. Chairman, I am glad to see you. I am an old lady, most ninety years old. I haint been gone a great while. What day is it now, sir? [Jan. 31-t.] I went away, I believe, on the 5th. I aint very strong, but I was promised I could come in, and I have come. My husband, Enoch, said it was nothing more than right that I should come. There's George and Roxy, they were good to me, and Marietta and Horace, too. Horace knew something of this thing. He'll be sure to find it out. I can't think of everybody I wish all know that in your lives, in your youthful days, you have had a feeling come over you, "Shall I do this or that?" You have chosen for yourselves, and when you have once chosen came here, and I thought perhaps I could come,

things would be right, anyway. I'm glad I went out just as I did. I'm satisfied with everything they did for me. I want to thank 'em and tell 'em if I had let 'em had their own way a lit-tle more I guess it would have been better for Jan. 31.

Emily B. Mason.

I am Emily B. Mason, and I come from Ithaca, N. Y. I am fourteen years old. It is four years ago last summer since I died-I think it was in June. I don't know what the matter was, but something connected with the lungs. I had rather a hard time; I raised blood and had a bad cough. I am very tired; have been tired ever since I have been up here. I have been with the school children here. Little Phebe and Georgie, my Uncle Henry, grandfather and grandmother have been with me, and I have had a nice time. I send this letter, I don't know why, but I think some of my folks will get it. Uncle Henry says he will see that it reaches them. Feb 5. he will see that it reaches them.

Clarence Rogers Smith.

Please say that Clarence Rogers Smith came here from Philadelphia. I have been dead ten years the twenty-third day of April. I died by accident, having had a fall which induced a spinal disease. I suffered a good while, but at last got free. I was n't a believer in Spiritual-Ism, neither are my folks; but I've got a sister Mary, who sometimes talks with a friend who tells her of these things. Sometimes she reads the paper, and she has often said if a letter would the paper, and she has often said if a letter would come from somebody whom she knew she would be lieve there was something in it—she had looked it all over, and she never found anybody she knew; so I thought I 'd come to-day, and speak to her the best I could. I want to ask her if she remembers the old attic where we played, and grandma's old brass andirons, and the shovel and tongs? how we played house? Maybe if I speak of these things she will remember them.

Feb. 5. Feb 5.

William Boyd.

I am William Boyd, of Harrisburg, forty-eight years old. I died of typhoid fever—inflammation of the brain, so the doctors said. I don't know any more about it. I wish sister Lydia would meet me somewhore where there's a talking ma-chiffe a medium that I may be able to give her some Knowledge of facts and tell her where some papers are secreted which she has never yet found that will be of benefit to her. I do n't care for myself about it, for it renders me liable most any time to be drawn down to earth. I've got all of earth I want. I was of the earth, earthly; now I want to be of the spirit, spiritual...It don't make any difference to me what anybody believes, whether they believe in a hereafter or not, so long as I know there is a hereafter. I know I am here and am working. I know I have a power to come and go just as I please, and yet not as I please either, for sometimes they are the meaning to the come and yet not as I please either. call me down here when I don't want to come I am interested in machinery, and enjoy it very much. I would like to go on building, working, investigating and studying. I don't care to be pulled down to earth. Now if I can meet my sister and have a good talk with her, perhaps she will feel better, and I shall too. Feb. 5.

Charles M. Osborne.

I am Charles M. Osborne, who formerly lived in Bo-ton, but for a good many years I stayed in California. I went out to Sacramento. I have been gone five years, or it will be very soon. I went in the mouth of March, with pleurisy. I left Boston in the days of the gold fever. I went out there, made my pile and lost it, made another and lost it. I left a little where I was. My folks become and so the sound of the so have never got it. I have a brother in New Hampshire and a sister in New York State, and I want them—to look this thing up. I've got a cousin here in Boston who has been prying round, ir quiring into the condition of the people of the summer land, as they call it, and I 've been waiting a good while for a chance to post her up, so she can post the rest of my friends up, and as to-I wish you would say that Lizzie B. Webber, of Annapolis, Md., has tried very hard to get to Boston. I was sixteen years old when I left the form. I could have gone to Baltimore, but I have n't got something interesting to tell you, I've got a gobiet full, I shall be able to bring you

C. B.

Mr. Chairman, I have been trying to get in for Mr. Chairman, I have been trying to get in for an hour, but they pushed me so, I could n't. I am-the "Coming Man." Talk about Jesus Christ! I've seen him! saw him before I ever went away from earth! I knew I had seen him, I knew he sent his influence upon me, and I did his work. I got kicked round like a dog. Everywhere I went somebody kicked me. They would n't believe an old feller like mê could have Jesus Christ come. Now, I don't see why I could n't feel his power. He used to stand right side of me and help me. I did all I could for humanity; humanity did n't do but a dreadful little for me, I tell you. I worked here in ful little for me, I tell you. I worked here in Boston; I worked all over the world. I was quite a traveler. I could work, and that was the end of it. I was nobody, and all because I thought I had a high class of influences surrounding me. I know I did. I know I had a good old Indian. Some of the band here tried to good out main. Some of the oand here tried to keep me from getting in. I suppose they thought I wasn't good enough. I always had a hard time to get into a hall in Boston, and if I got in somebody always wanted to put me out. I am the "Coming Man." I've got a work to do, and I am going to do it. I'm going to find some mediumistic person and consecrate him to do my

work. I'm going to work through him. I've found the spirit-world just what I expected. I have n't been frightened into it, nor frightened out of it. I tell you, Mr. Chairman, you don't know but little until you step on this side. I tell you that Christ does come to earth, and he does send his influence out, he does bring people to him, he does say to them, "You must do the will of the Father." That don't make any difference whether you believe it or not, it has got to be done, and will be done, and you Spiritualists have got to work out a new and purer life, and have new strength, or you never will get

anywhere, that's all.

I don't want to talk long. I may never get another chance. Remember, I am going to consecrate somebody to do my work, who is going to take up my mantle and carry it on. I shall still be heard sometime to Parker. Sign 16 C. P. it's be heard sometimes in Boston. Sign it C. B.; it 's feb. 5. all I want.

Controlling Spirit.

We have no desire as a band, or as individuals, to push spirits out, or to keep them away; but sometimes we feel as if there were individu-als who perhaps had better learn the way of life and understand something of control before we give our medium into their power. Consequently, when the friend stepped up to day, thinking it was an acceptable time, we thought perhaps it would be better if he waited until more light came to him, and we asked him to step aside and give way to some one else; he being as persistent as he was in earth-life, was unwilling o do so, so we allowed him to control. Please don't understand from the remarks he made that we are arbitrary and only allow certain indi-viduals to control. We allow every one to do so who comes with sufficient strength. If spirits are in darkness, it makes no difference; let them but obey our rules, and we place no obstacles in their way. Feb. 5. their way.

there is no going back; you walk that path and no other to the end of your days.

Q = (By Mrs. M. J. Healey): Is there a moral seb nee discovered in the spart world, (I mean an exact science) of a self operating law on the moral nature of all human life.

A - Human life is governed more or less by its arroundings in the material world, and by the pre natal influences which were brought to bear upon it before the being saw the light of day. I would be very glad to communicate some facts which have come to me within the last year. I feel that I could give them help that would be worth a good deal to them. Most of my friends are here, yet there are some dear ones that will remember me that have not ceased to think of me from the time my eyes closed in the sleep which they call death, but which was life everlasting. I again make an appeal; please hear Feb. 26.

William H. Mann.

I come from New Orleans; my name is William II. Mann. I have been gone some ten years; my age is fifty-five. I direct my letter to an old friend of mine, whom I will simply call Jim. Many a long day have we been together, many an odd day have we talked and questioned as to whether there was such a thing as coming back. I have few friends who care anything about

me; they have mostly forgotten me, and I am glad they have. I used to be a dreamer often, and used to tell my friend I believed there was such a thing as coming back, and wherever he might be, whether in the prison cell or in the world at large, if it was possible I would find him. I have been able to rap at his bed room door. I have been able to warn him once or this. twice. Now I come here and trust my letter to the waves of Spiritualism, trusting it will reach its destination. I am thankful there is a place where good and bad white spirits, and, as I used to say, "blue spirits" and gray, can all come, and on the same day, if they want to.

Web 26.

Phebe E. Ranney.

I have only been gone a few weeks. I went away somewhere about the latter part of February last. My name is Phebe E Ranney. I left this life at Toledo, Ohio. I might be said to be-I left long in Chicago. My name was formerly El-dridge. I have a brother John, in Hartford, to whom I wish to direct my message. I want to ask him if, through some of the different medi-ums that are in this city, he will allow me to speak a few words to him, as I believe I can assist in his work. I believe I can give him advice which he has not had before. I can tell him some things which will be a relief to him. Ask some things which will be a relief to him. Ask him if he will not write to my husband and give him encouragement, and assist him; also my family. Do not be afraid, dear brother, I will not tinjure you. I simply come with all the love I ever bore, asking if you will listen to me, and do as I ask. Please direct my message to John B. Eldridge, Hartford, Conn. I was quite along in years—sixty eight—and most of life's scenes were past and gone, most of life's joys were over. I feel now as though I had grown younger every moment. I saw the struggle of life, I realized its power, I knew it; I felt the foreboding, I understood the impression, but not fully. I was thankful when I landed on the shore of eternal life.

March 29.

Sarah, to A.

Again I intrude, Mr. Chairman, to send a message to a friend of mine, to let her know that I do not forget her, and that I come through every source tendered to me to give her heart cheer. The last few months have been months of waiting; the last few weeks have been months of waiting; the last few weeks have been weeks of care; yet let her ever remember that it is darkest before the dawn. Years may go by, but she will not come to us until joy and brightness have come to her heart. The flowers she loves so well are growing even now in the spiritual home. The mother whom she has cared for in spirit life. mother whom she has cared for in split-life still remembers her, although she may not ap-proach the old home so quietly. And there is yet another who may bring inharmony some-times, yet she shall not come without she brings the golden link of love. Changes may come, but she will never change. We will do all we can to make it brighter for her; we will send our love as sweet and pure as we can bring it from the crystal fountains of spiritual life. We will ask her to ever remember in her hours of sadness, or rather in the morning hour, when she feels weak and almost fainting, that we will bring the old Indian friend whom we have with us in spirit-life to strengthen and protect her. Picase say it is from Sarah, to A. April 12.

Simeon H. Presbrey.

Some time ago I presented myself at your cir-cle, and was told that my message must be marked out for I was n't dead, when I really was at that time.

My mother believes in this thing, and knows that I can come. My brother doesn't believe in it. Now there were certain things that passed between us a short time before I was taken sick, in the way of business and papers. I ask him to visit me at some medium's who had never known him during his earth-life. I have looked over the city, and I believe if he will visit a medium they call Wildes, I can certainly assist him. I can tell him some things now, I am positive, for father is helping me, and Uncle Nathaniel is helping me too—Uncle Nat, as I used to call him, though he was a brother-in-law of mine, by the way. I really and earnestly want him to visit some medium who has never known me, and never known dlum who has never known me, and never known him, and I will give him satisfactory proof that it is I. I wish you would say that it is from Simeon II. Presbrey, to Henry A. Presbrey. If not inconvenient I would like to have my re-

marks published as soon as possible. April 23.

James Landergan.

Say it is James Landergan. I lived in Auburn. came to warn one Miller in regard to one of his family. I am no relation to 'em whatever, still I'm a little interested. I'd like to have him look out for a daughter who lives here, near Jamaica Plain. If he do n't look out pretty soon, it won't Plain. If he do n't look out pretty soon, it won't be any use, for she'il be all used up and won't be worth a fig. It is too bad. He used to allow her to dance and sing. Now she's not allowed to dance or sing, or anything else, for fear it will give offence to God. I do n't like any such religion. I have taken the liberty to come here and express my opinion. The best thing they can do is to take their daughter home. She is n't happy, and it's the piety of the family that is making her unhappy. They are no relation to me. I never knew them, but I suppose I have a right to come here and give my opinion. You can sign it—I here and give my opinion. You can sign it—I am coming to call you to an account. April 30.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Edith Rate Specknell.

My name was Edith Rate. I was only twenty-five years old. My husband's name was Charles Specknell. I lived on North Schroeder street, Baltimore. Many and many have been the times that I have been told that absence conquers love. Not so. Though I passed through what is termed the valley and shadow of death, still no fear came to me. I have confidence in the Father's will and power. I lean upon him, for his staff has sustained me and does not sustained. his staff has sustained me, and does yet sustain

"Tis hard to part from those we love, though we have the full assurance of meeting them, knowing them, and loving them in the world because it would be the bear done. I would yond. Still if my will had been done, I would have stayed on earth and been a loving companion for my husband; but the decree went forth, and death entered the house, and made the heart of the one whom I loved, and who loved me, sad

and beauty where the angels dwell. I am not dead, but alive. A life that has no ending is mine; that life which is knowledge and understanding, that life which takes away the fear of death and the sting of the grave, and makes us victors over all our sorrows. So, give me praise, death and the world was so overflowed to the condens me. My heart was so overflowed the second with the second was not seen that the second was not seen the second was not do not condemn me. My heart was so overflowing with joy that I had to come and speak, to let you know, although you shrouded me for the grave, I am not there. My spirit dwells in heaven.

James Dunn.

Men and women, I am an inquirer. I lived on Pennsylvania Avenue, in Baltimore. I was fifty-six years old. You were singing for one to be happy and contented; that is impossible. I died without wanting to do so. My family needed my presence; but the Almighty God, of whom the churches speak so much, sent out his decree, and I had to lay down my body and take up the spirit many to he sure.

-unwillingly, to be sure. Now what are you doing here, sitting around a and what are you doing here, sitting around a table? I don't see anything to eat or drink. Of what use is it to you, and what advantage can it be to me to come here? I am gloomy, sad, and filled with despair over that which I cannot control.

I tried to believe what I was taught, but I never could believe that God would be so malignant as to cast me into eternal torture; nor has he done so. I did things that I should not have done, and I left undone many things that I should have done, and now I am held down to earth. Clouds gather around me, and as I break through them others come up against me. Now what can 1 do to get free from such conditions? My character was not altogether what it should have been, but the mourners hid all that from the outside world. world.

I want help-not pecuniary help, but spiritual help. Why do storms overtake a man after his body has been consigned to mother earth? Are not there lements of my nature likened unto those of other men? Has God sought me as an example for others? I am held as in a vise—contracted at every point. I labored with my hands; I labored with my brain. Now what advantage is it all to me?

David Eddy.

Being familiar with Spiritualism and its divine philosophy, I raised the table [the table had a few minutes before been raised partially from the floor] by which to introduce myself. It was I who first introduced Spiritualism into Cincin-I who first introduced Spiritualism into Cincinnati. A deep-toned volume, and from its pages I gleaned life instead of death. I return now through a stranger to myself, to make known to all those whom I have left behind that death has no place in God's vast universe.

I gradually lost the use of my limbs, but never lost the use of my senses. I knew when death

came. Calmly and peacefully did I welcome it. And now, friends, unto all you who knew me, and all those who knew me not, I bring the glad tidings of a resurrected spirit born into new life, with new glories and new activities.

Boundless are thy universes. Unto thee, Creator of all creatures, offer I my thanks for the

power which thou hast invested within me to-night to speak to mortals, and say, truthfully, There is no death. All is life, all is activity in that beautiful realm called heaven. I shall ask no questions. I do not expect any response. My knowledge is extensive as regards

the intercourse which the one world holds with the other, consequently I do not come as a novice. Thanking you all for your kind attention, I withdraw.

Senator Bogy.

'T was on the 20th of September I, a United States Senator, residing in Missouri, was dying in St. Louis. Strange, incomprehensible, I who warned others against such fanaticism, should stand here in the midst of many, and add my testimony to the verdict of truth as regards inter-course existing between mortal and immortal. My only condemnation should be my ignorance. After having learned and accepted the truth of an existing intercourse between the mundane and spiritual, and standing here as I do to night, I think you should award me some progression on the other side.

I have no particular interest in any one of you. deem there are none here to night who take any interest in me. Thus the matter stands between

Drawn as I am in close proximity to yourselves, with power to read your minds and un-derstand the workings of the body! That faculty was not mine when I was in the flesh, and it seems very beautiful.

seems very beautiful.

I am not conversant with the laws of spirit-life;
I am a mere pupil, and I stand hungry for spirit
knowledge; being hungry, the angels feed me.
As far as they have given me I have given unto
thee. The whisperings from the interior life are
soft and gentle. Like the breathings of the
Eolian harp they come, bidding me cease my
converse, for I have done the work awarded me
to do. I will not ask a blessing for any of you, for

each one is receiving just as fast as prepared for it. The spirit world is a matter of fact. I am in the school-room of nature, being taught, just as in my infancy I was taught the A B C.

[Did you not question the theological teachings of the Church?].

Not fully—not fully. I dare not let the doubter creep in for fear of doing a wrong. Reason now has full sway. Personality has its full power to take up or throw off, to digest and assimilate.

I give thanks to the source of life whence I sprang and unto whom I have returned. MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

JENNIE S, RUDD,

MESSAGES RECEIVED LAST WEEK:

George Pushee; Albert, to Sarah Barrows; Bridget Murphy: H. M., Jr., to his friends; Susan Darlgan; Graco, to Edward; Gov. Marcus Morton; Richmond Jacobs, Charles Johnson; Augustus, to Sarah B.; Sarah A. Basett; M—; Frances D. Mason; Salome Stoddard; William B. Wells,
David B. Soabury; William E. Brisbane; Charles Manley; Silas B—1—n; Charles Ham. TO BE PRINTED IN OUR NEXT:

Joseph M. Snelling; A Father to his Daughter; Thomas Murphy; Frank,
James M. Beebe; — Dorsey; Elias Hillard; Mary Lyon;
Joseph Smith; Mary Elizabeth Maynard,
Rufus Putnam; Fred Spalding; George P. Jones; William Grey; George Taber. (Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. BARAH A. DANSKIN.

Julia Smith: Patrick Shannon: Jane Barrett; Wm. Boswell: Louisa Watkins; Ray; Wm. M. Tweed; Dora Hamlin; Blauche Worthlogton; Cecelia Moffett.

Spiritualist Convention.

The Spiritualists of Van Buren County, Mich., will hold their next Quarterly Convention in the Opera House at Paw Paw, on Saturday and Sunday, May 11th and 12th, 1878, commencing at 20 clock P. M. Saturday. S. P. Merrifield, of Coloma, Dr. York, of California, and Mrs. R. Shepard, of Minnesota, are expected as speakers. As a Stoddard, the fariner poet of Cooper, Kalamazoo Co., will read some original poems during the Convention. The citizens of Paw Paw have attained a reputation for hospitality that will not be impaired by testing them, therefore a cordial invitation is extended to everybody to Join in a "feast of reason and a flow of soul."

Samuel Sheffer, President.

A. D. Enos, Secretary.

VIEWS OF OUR HEAVENLY HOME, by Andrew Jackson Davis. Colby & Rich, Boston, publishers. In this work the author undertakes to present a revelation of facts and principles existing the invest and principles existing the invest and principles existing the investment of parties of the investment of the in the inmost constitution of nature, on which is founded a new view of heaven and the universe in place of that which prevails in the larger part of the world. Mr. Davis attempts to harmonize his thoughts with the conditions. Winthrop Blanchard.

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Prepared Is an unfailing re Lungs. Tuber by it. Price \$2,00 per WASH. A. DAY DR.

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Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

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DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Blany cases pronounced hopeless have been permanently cared through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

DR. J. R. NEWTON,

The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00. or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y. April 6.

Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientilic knewledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sex es.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. April 6.

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Astrologer, MEMBER OF THE MERCURII,

Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass. TERMS.

For answering questions...... \$2,00

SOUL READING,

Or Psychometrical Delineation of Character. Ior Psychometrical Delineation of Character.

MRS. A. B. SE VERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hants to the inharmonically marriade. Full delineation, \$2,00, and four 3 cent stamps.

Address,

MRS. A. B. SEVERANCE,
Centro street, between Church and Prairie streets,
April 6.

DR. J. E. BRIGGS'S

Magnetic Wonder! ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price, \$1.00 per box, or 6 boxes for \$5.00.

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

THE

Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.
\$1,75 for six months.

Agents Wanted FOR Illustrated FARMERS'AND MECHANICS' MANUAL.

By GEO. E. WARING, JR., Practical Farmer and Author.
THIS IS THE KING OF LIGHTNING CALCULATORS AND READY-RECKONERS, It is not a Cook-Book, but 21,000 facts of universal application for WORKING-Men of every trade. 570 pages, 632 Illustrations, a \$5 book for \$2.75, a marvel of cheapness and rapidity of sales. 25th thousand. AGENTS WAN FED. E. TREAT. Pub., 805 Broadway, N. Y., or GEO. M. SMITH & CO., 509 Washington street, Boston.
Mar. 23.—8w

'ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve nages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. he undersigned. Specimen copies free.
D. C. DENSMORE, Pub. Voice of Angels.

California Sea Moss.

PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring all of this sort will please send me their handwriting, state ago and sex, and enclose \$1,00, with stamped and addressed any services. dressed envelope.

JUHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia,
Jan. 17.—7

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy—retail price 30 and 25 cents, respectively.

COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston. Mass.

Strawberry Plants.

To ACRES DEVOTED TO STRAWBERRIES; over an an analysis of the New England States. 18 new kinds added to my list his season. Catalogue and price-list free. CHARLES S. PRATT, No. Reading, Mass. May 4.-2w

May 4.-2w

CHARTER SPIRITUALIST HOME,

OHAPMAN STREET, BOSTON, Rooms by the day,
week or mon'h, with or without board. MARY A.
CHARTER, Proprietress. 2w*-May 11. SOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address A. COULTER & CO., 128. Clark st., Chicago.

ANY PARTY in possession of a first-class MUSEUM, and wishing to change location, by corresponding with "Care No. 210 North Centre street, Potts-ville, Pa.," may result advantageously.

May 4. 50 LARGE MIXED CARDS, with name, 13c. or 40 in case 13c. Outfit 10c. Dowd & Co., Bristol, Ct.

70 MIXED CARDS loc. and stamp; 30 Fup, 30 styles, loc. Agen''e outfit 3c. WRIGHT & Co., Bristol, Ct.

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

April 20.—13 **

MISS JENNIE RHIND.

TYPICAL PROPRIETIC MEDIUM, gives sittings daily and will define the life, character, and surroundings of any, writing the same out in symbolic verse, Send handwriting, age and sex, \$1,00, stamped and addressed envelope, 7 Montgomery Place, Boston.

May 11, -1w*

MRS. HILL.

BLIND CLAIRVOYANT and Magnetic Physician, regiving advice on bosin as and social matters. For sittings, \$1,00. Lotters containing five questions at swered for \$1,00 and two three-cent stamps by sending first initial of given and struame, age and complexion. Office, 80 Dover, near Washington street, Roston.

DR. H. B. STORER. OFFICE 20 Indiana Piace, Boston. Psychometric ex-amination of disease 41. Remedies adapted to cure all forms of disease, sent to all parts of the country. April 20. – 3m

I. P. CREENLEAF,

Medical Clairvoyant and Homeopathic Physician.

Office at 8½ Montgomery Place, Room 4, Boston, Mass.

May 4.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 130 West Brook ine street. St. Elmo, Suite 1, Boston. Hours 9 to 4 Feb. 16.-26w* Miss Lottie Fowler,

THE world-renowned Medical and Business Spiritual Medium, assisted by a lady magnetic healer, 150 Tremont street, Room 8, Boston Hours 11 to 8. May 4. MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. F. to 12, 2 to 5. N. B.—Open for engagements with Miners, Speculators, &c., to locate and assay minerals.

and assay minerals.

13w*-April 20.

MRS. E. A. CUTTING, Business Clairvoyant (and Vital Magnetic Healer), Rooms No. 52 Village street, Boston. Paralysis, Neuralgla, and Nervous Diseases a specialty. Office hours 0 to 5. Will visit patients at their homes if desired.

MRS. V. M. GEORGE WILL give Magnetic Treatment at her office, Room 4, No. 8½ Montgomery Place, Boston, May 4.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 8/2 Montgomer, Place, Boston. May 11.

MRS. JENNIE POTTER,
MEDIUM-Test, Medical and Business-136 Castle st.,
13w*-April 6.

ELECTRO MAGNETIC PHYSICIAN, 6 Hamilton
Place, opp. Park-st. Church. Electrical Vapor Bat as.
May 11.-8w*

A. S. HAYWARD'S MAGNETIZED PAPER per-Magnetic treatment from 9 to 4. 5 Dayls street, Boston, April 6.

MARY A. CHARTER, Business Clairvoyant, Developing, Healing and Test Medium, 31 Chapman street, Boston. Circles Mondays at 2/2 P. M. May 11. – 2w* MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole Hie-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston. May 11.

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sits., Boston, (entrance on Ash st.) Hours 10 to 5.

MRS. FRENCH, Electric Physician, and most reliable Medical and Business Medium, 13.9 Washington street Boston, St. George Hotel, Saite 2. Hours, 10 to 6. FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarendon Street, near Columbus avenue. MRS. S. J. COFFIN, Test, Business and Healing Medium, 25 Warwick st., off Hairmond, Boston, April 20.—4w*

AUGUSTIA DWINELLS, Clairvoyant, April 6. -6m

CLARA A. FIELD, Magnetic Physician, Indian, 7 Montgomery Place, Boston, Mass. March 23.

SAMUEL GROVER, HEALING MEDIUM, No.

MRS. WENTWORTH, Clair oyant and Test
Medium, 30 Ellot street, Hoston
Circles Tuesday
4w - May 11. Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

Jos. John's Works of Art.

The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydesville, Size of sheet, 24 by 20 inches; engraved surface, 14 by 11 nches.
Steel Plate Engraving, \$1,00.

The Orphans' Rescue. This beautiful picture, and one of nost thrilling sentiment, lifts the vell of materiality from beholding eyes, and reveals the guardians of the spirit-world.

Size of Sheet, 24 by 30 inches; Engraved Surface, 1514 by

19% inches. Steel Plate Engraving, \$2,00, Life's Morning and Evening. AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current a time-worn bark, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

Ilves, so
"That when their barks shall float at eventide,
Far out upon the sea that's deep and wide,"
they may, like 't.life's Evening." be fitted for the "crown
of immortal worth."
Size of Sheet, 26½ by 22 inches; Engraved Surface, 20½
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Steel Plate Engraving, \$2,00.
The above Engravings can be sent by mail securely
on rollers, postage free.

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VOICE OF TRUTH, A WEEKLY JOURNAL DEVOTED TO

Spiritualism, the Harmonial Philosophy, AND ALL REFORMS.

GOOD-SIZED QUARTO OF EIGHT PAGES.

MARY DANA SHINDLER, ANNIE C. TORREY HAWKS, Editors and Proprietors, 206 Union street, Memphis, Tenn. TERMS OF SUBSCRIPTION, IN ADVANCE:

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To the Editor of the Banner of Light:

If "we live in heart throbs, not in figures on the dial," as Festus assures us, then is it a long ; California to wander forth in this land of ungovprocesses of calculation, it is just two months and no more since we set sail in the "S. S. City of Sydney" for these Australian ports. The incldents of voyage present nothing sufficiently new to deserve record; a rolling ship and unceasing storm for nine days between San Francisco and Honolalu left their usual traces upon our suffering bodies and weary spirits. Proportionably, there for a three days' rest after my long voyage, favorite contributor, Mrs. Grundy, has "got regreat therefore, was our relief to land amongst. I was compelled by the noble band of friends the loxuriant flowers and bloom bearing cocoatrees noble pains, and streaming thig-like banames of Honolulu, Apvely land, and interessing in all its natural advantages in this charme, Succeeding Tuesday and Friday, I found steadily and well-beloved readers, ing Kanaka Ishand S.B et oh what a life of weatisome monotony, and vegetable endurance, is that a extict its inhabitants constend them. serves when they retire amodst these tropical spienders of Nature, with the takens of lite or animation from without to stimulate the subsidi ingraphs of theught, save the periodical drups, tion of passing visitors, or transient healthseeks steamer. " Honoluly is very gay on steamer. days. The Kanaha lades in their best attineout. riding, talways, by the way, after Nature's and the one city or the other. More of this anon, reason's fashion, astrole their horses,) vehicles short up for a dreary three weeks' rest brought. morrow, and for many another to morrow, until of effort he crival of the toxt steamer. What an inestimable resource against or can to say nothing of

And there let me say, my wanderings it, and with the incalculable value which indsslonary dation in the spiritual cause might produce, could In the first place, time and belsure are as necessidescribe sary as energy and capacity for the work. The stranilate curiosity, and then to organize practic on' motheds of growth and spiritual culture.

sense of sinecrity in our motives which would be of fortune take these things to heart, and by helping to institute a world-wide infesion for the up for themselves treasures in heaven, which they know will yield them magnificent usury for every shilling they invest?

perceived this need, long deplored that it could not be met everywhere, I realize it more and more as I advance into remote lands and visit scenes where Spiritualism has been heard of and from, but where the distance from its great censionary labor, necessary to produce the fruits of

ertheless the well-recognized need of all the scenes I am now traversing, and mine is the grief to find it is a need for which there is no proper supply.

nest excellent and eloquent trance speaker of cramped by the necessity of making them a means of living, had been somewhat marred by the rowdvism of ignorance and the lack of time to give continued effort amongst the community of New Zealand. Like the Sandwich Islands, New Zealand is full of legend, spiritual history and a natural spirituality of belief, which, when well directed and demonstrated by actual proof, would soon convert these Islands into

spiritual harvest-grounds. And twenty-nine days of changeful and weary voyaging brought us at last to that paradise of unmatched scenic beauty, Sydney Harbor. Here the ship had scarcely touched the shore ere two of the best of spiritual friends, Messrs. Henry Gale and Phillippi, were on board, giving us cor-

warm-hearted than themselves, headed by that noblest, most consistent and faithful of all trans-Pacific veterans in the spiritual ranks, the Hon. J. Bowle Wilson. My heart leaps again as I write the honored names of my dear Sydney friends and recall to mind the many more yet unrecorded, yet none the less true and gratefully remembered. I had heard much of Melbourne, at which city my only recognized engagement was the means were at hand-the progress of Spiritcycle of ages since I left the golden shores of to be fulfilled, but nothing of Sydney as a spiritual centre; I had been assured that all the spir-crease, and already the combined efforts of Messrs. ernable vastness; measuring time by ordinary | itual life and progress of which Australia could | Peebles and Walker have so fully prepared the boast would be found concentrated in Melbourne. whilst all the fogyism and conservatism which prised than gratified to note the immense inter-Spiritualism had most to dread would be found in equal force concentred in Sydney.

Sydney is concerned, may be gathered from the tant or significantly silent, is sufficiently comfact that whereas I simply intended to remain plimentary to me to assure me that even the who came to greet me on my arrival, to remain with them for three weeks, and in two lectures each Sanday, and two more delivered on every tion of the Banner of Light, I am, Mr. Editor, increasing audiences, growing at last into larger throngs than the theatre could accommodate togetter with demonstrations of intelligent appreciation and personal kindness which make my memories of Sydney, its large addiences and warm hearted friends, amongst the most agreeable of my entire public career. Having only just felt this scene of spiritual interest and triumph, by arriving from time to time by the infrequent, and decrured once in Melbourne, after a few days residence in the city, I am unprepared to say how far rumor has played me false in respect to The Victorian Association of Spiritualists,

with Mr. Terry, the well-known and enterprising out, dusted and perioded before the exesser sicks editor of the Harbinger of Light, at its head, ship visitors, the splendid flotel, suddenly waks, gave me a most kindly welcome at its place of ing up from the lethargy of the just month's meeting the second night after my arrival. A slie p into a wenderful spasm of activity, in fact, very large audience assembled to hear me in the Honolulu on steamer day is like R p Van Wins. Opera House, on Sunday night, and cheered me kle, after a twenty years! map, prefermaturally cleartlly at the close of the lecture and questions, while awake, I could not shelp thinking, as I and if I can but get sufficient opportunities to gazed topoli, and played my part in the busy make acquaintance with the Melbourne public, I see he, whilef my hasterial half in stores of native have little doubt I shall be compensated for my oranges, mangoes, bahanas, we remough to prositiong and ardusis voyage of seven thousand vision out whole step, and we both glanced prosemifes, though there seem to be but one or two spectively at what the fair town would be too places where a spiritual lecturer can find a field

Australia is a very large place, larger in fact than the whole of the United States of America, ay critical it ignation generally, would be the pression that the disabilities attending its first settlement, give of a real live spirit medium in that place, or land many intricacles and involvements poculiar the visit of some missionary who would under to a colonial status, so completely paralyze its take the simplicated practicable task of organizationness of rapid progress or unity with the great ing spiritual circles, with a yiew of home devels spiritualistic inovement of America and Europe, that I am assured I shall not find an opportunity of beturing without the risk of incurring loss about these, wild Pacific islands and unwrought anywhere save in Melbourne and Sydney. Were se mes of human life, where true sprituality is it not for the judy necessity of avoiding this cayet in embryogane perpetually impressing me lamity of financial loss, I would soon try the spiritual temper of many another place besides these two great centres, but why I cannot do such efforts be brought to fleat in the right way. This, my readers may as readily surmise as bean

In this city resides Mr. Alfred Deakin, the transient visitor of a few days or weeks can do highly-gifted medlum, through whom what purnothing to awaken interest, beyond provoking a ports to be the spirit of John Bunyan has comtemporary burst of antagonism. Steady, re-municated that most remarkable of our modern so ved and persistent effort is needed, first to spiritual works, "The New Pilgrim's Progress." I cannot say how this little volume may strike other readers, but to me its forusal recalls so forel-Next, it is important that such missionary blydlag mentality and influence which breathe effort should not be hampered by the hamiliating through the far famed allegory of "The Pilgrim's A diomortious infecssity of turning such labors. Progress," that every page seemed to bring me to "in ingri!" profit. The missionary who comes nearer and closer to the spirit of its author, until to plant the gospel of glad tidings for very love at last I felt as confident as I could be of any of his work, and the humanity he instructs, point in Spiritualism not proven by actual sensus some of the crowned heads of Europe consult many that with remaining the instructs, point in Spiritualism not proven by actual sensus some of the crowned heads of Europe consult many that with remaining the instructs, point in Spiritualism not proven by actual sensus meetings and clouds of unimpeachable witnesses would be received with respect and confidence, our facts, that the spirit of John Bunyan breathes a 4 soon succeed in opening up rich stores of through every line of the more modern version spiritual wealth among to the susceptible and note and although this partakes, as it should do, of all on generous natures which abound in these re- the advanced thought, scientific perception and in so lately, but the exhibitor who comes merely "enlarged views with which, the mentality of the to peddle out the unprecedented wares or truths. last half century is freighted, the conception and of Spiritualism for gain, and that in such haste execution of the "New Pilgrim's Progress" is that he Exceptional to study the idiosynemistes of a telelent of John Bunyan -John Bunyan the the people he would affect had better "move angel, the broad-brained, clear-eyed spirit; the on "the will find no harvest fields ripe for the graduate of those nobler, grander Lyceums Blokle, or a single car of golden grain ready to re- which constitute the school houses of heaven, ward his most carnest, attempts at proselytism, and make its Professors wise through all eternity. I have seen and noted all this with the deepest. The new Pilgrim's Progress is a noble work, negret. The cruel, the sorded need which com- and I rejoiced to find myself horiored by the prespels us to make our attempts at proselytism our lence of its talented and faithful mediumistic means of bread, shelter and clothing, paralyzes, author as, my chairman on the occasion of my our efforts, lays us open to all the apathy, or even first lecture in Melbourne. Now, as on many the insults of the local press, and destroys that other occasions, I take the opportunity of remonstrating with our spiritualistic allies on the for us, as it has been in every other gospel, such a pathy they manifest in extending material supat irresistible source of influence over those we port and mental devotion toward our spiritual would convince. When will those of our ranks, literature. We, the Spiritualists, have the best, who have been liberally endowed with the gifts the most philosophical and instructive literature in the world, and yet our journals die out by scores for want of support, our writers are comglorious and welcome truths of Spiritualism, lay pelled to print their works in the least attractive form, and at the highest possible rates, to compensate for their limited circulation, and yet we number in the ranks of actual believers at least Let it be understood that whilst I have long; five per cent, more than any other isolated sect of religionists in the present century. Why is this? Can the solution of the problem only be found in the fact that our belief, our phenomena and their results come to us all too cheaply, and therefore are proportionably undervalued? 1 tres of influence renders pioneer work and mis- inther fancy this is the solution of the difficulty. In this case, however, I would kindly suggest that however freely and liberally spiritual gifts

true knowledge. that however freely and liberally spiritual gifts
If I tour rupon this subject no more, it is never are bestowed, their record on paper costs the usual amount to produce, whilst their propagandists, whether speakers, writers, healers or test mediums, have just as much to pay for board, lodging, traveling expenses, &c., &c., &c., as From Honolulu to Auckland, where several other mortals; consequently, if the dissemination of "the friends" met me and gave me a kind of our ideas, facts and literature is—as I firmly we'come during the few hours our ship was in | believe, nay, absolutely KNOW-the best means of redeeming mankind from all its errors of crime Thomas Walker—called in San Francisco the and ignorance, the sooner those who have the must seek to rightly balance in himself the physophysical, the intellectual, and the spiritual, and the means to pay its way get rid of the idea that it is called the work of the beauty of the be costs nothing to receive, therefore ought to cost must not content himself with the common desome twenty summers or thereabouts, his labors, nothing to give, the faster the world will promands of a partial amelioration, but he must go gress in the soul-saving and body-improving faith to the fountain-head and strive for the preventaught and proved by the angels of the New Dis-

> In closing these rambling remarks let me offer peace, and his life a perpetual Sabbath of charia small tribute of justice to Mr. Thomas Walker, a very unassuming, very young and unsophisticated youth, whose admirable gifts as a trance speaker have awakened equal astonishment and interest in every place where opportunities have | been afforded him to lecture. Hels now in Melbourne holding a public discussion with the Rev. --- Green, a clergyman of well-known and acknowledged ability as a scholar and finished grounds-must lift up the standard, and so live speaker, yet a babe in the hands of the humble, unsophisticated English peasant boy, who could hardly hold a creditable conversation with him

pensation.

us in the evening, with a party of friends no less | end gentleman look so small, and his attempts at argument so puerile, that those who best know him, and most value his reputation, are most earnest in wishing the debate to close, and advising all other reverend gentlemen to let those unquenchable Spiritualists alone.

I must add, also, that even when considered from its most discouraging point of view-that is, in respect to how much more might be done if ualism in these colonies is obviously on the inway for my own lectures, that I am less surest which greets me everywhere, and especially to mention, as one sign of the times, that the The truth of these reports, as far at least as press, which has hitherto been insultingly blaligion," and become converted to Spiritualism.

Hoping to communicate before long with my well-esteemed friends sailing under the illumina-

Yours for the truth, EMMA HARDINGE BRITTEN.

sary Speech in Doughty Hall, Lou-

Only think of it! thirty years since these spiritechoes, a generation gone, a cycle closed-and what? Why, the Semitre inquiry "If a man die, shall be live again 2" has been triumphantly answered; the hopes of the ages are realized, faith has risen up into fruition, and a future existence is a demonstrated fact!

It has been the dominant work of this first thirty years cycle—the initiation of which we are to day celebrating in Doughty Hall—to demonstrate the positive reality of a present spirit communion, to roll back the rising tide of material-ism to startle the coldly indifferent, to measurably undermine the dry, creed-encrusted theologians of Christendom, and to give the world higher conceptions of God, and a brighter, better phi-

losophy of human duty and destiny.

To this end, the noise of the hammer has been heard, the waters have been troubled, creedal scaffoldings have recied, and brave, sturdy iconoclasts have found plenty of employment in battering, and sometimes roughly knocking down old moss covered images, grim and greyed with the memories of centuries. Gerald Massey put the genius of the image-breaker into these lines:

Out of the light, vepilests, nor flong Your dark, rood stadoos or as longer; Ashle! thou weigh while are of called king! The people's step is quicker and stronger.

Some of the early Spiritualist pioneers in America were pronounced insane; others were ridiculed and mocked in the streets; and others were compelled to pass through the fires of a most trying social martyrdom; the lecture rooms of speakers were stoned. This, in my own case, occurred more than once. Genuine medium were hunted and imprisoned, and able public exponents were misrepresented, vilified, and "hated," as was Jesus, without a cause. But God and angels take care of their own; no truth Neither the work nor the workers for humanity perish away into forgetfulness. Socrates lives in that interior of all lands; Demosthenes lives in that interior Oration upon the Crown; Apollonius lives in his travels and spiritual mar-yels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, the sweet tenderness he cherished, the crystal tears he wept, and the heavy cross he bore, by and through which he attained that crowning altitude of divine love that enabled him to say, "Father, forgive them, for they know not what they do! And so the true faithful, and self-sacrificing workers in Spiritualism will not only five on earth immortal, but an appreciative future, already golden with promises and prophecies, will

the present time critically and with increasing interest investigating the claims of Spiritualism;

Popery has lost its temporal power, and Protstant creeds are withering away like poisonous plants under the burning radiance of a summer's un. Surely, as the angel of prophery cried, 'Babylon is fallen, is fallen, that great city!'' theological ruins that some weep over are only the ruins of sacerdotal prisons, cruel creedwails, and sectarian bulwarks. The prisoners are alive, the captives are escaping, the keepers are trembling.

"Upspringing from the buried old, I see the new,"

The Divine drama deepens. Another trumpet sounds—a new cycle opens. What is to be its work? What is to be the mission of Spiritualism for the next thirty years? I answer: It is not to found or establish another sect; not to build up a new external church with creed and formal ceremonies; not to adjust still harder grappling-irons with which to worry retiring, sensitive mediums; not to feed a cold, demanding positivism; not to encourage a wanton curiosity in the mat-ter of the manifestations; not to prostitute spiritual inspirations to gratify a growing selfishness; not to foster clannish combination, nor to ape the older ecclesiasticisms to gain a passing, hollow hearted respectability; nor to wed the occult mysteries of the medieval times to the clearer spiritual knowledge of the present. No, no! But affirmatively, the work of the great widening eyele into which we are this day stepping is of a most important and searching character. It is eminently personal. It is the homework of spiritualizing much of our Spiritualism. The Spiritual Philosophy must be lifted above the plane of gaping wonder, and up out of the slough of everything that bears the slightest re-semblance to any money-clutching selfishness. It must be made the synonym of mental culture, moral growth and holy endeavor, finding its sweetest delight in the love-fellowship of the Christ spirit. It must become a catholic, benevolent and practical power in daily life—a warming, cleausing baptism of fire; a regenerating force in the heart's affections, in the quiet home circle, in the family relation, in the State, the

The coming Spiritualist must live in the light and the liberty of manly thought, conscious integrity and exalted life-deeds. On his breast-plate must be written knowledge of immortality, consecration to the good, enthusiasm for the right, and love for universal humanity. He must combine in himself the medium, the prophet, the teacher, the healer and the master-builder. He do the work of the hour and the day gladly. He tion of evil, and for the removal of all misdirection and all moral wrong. His hands must be magnets of health, his words benedictions of

table thought and benevolent action. In the grand future of this God-ordained and angel-guarded movement the religious and the spiritual must take precedence over the phenomspiritual must take precedence over the phenomenal. Not that spiritual phenomena will cease—not never! while human beings people the earth. But the soul in its progress must not stop at the wonder—the outward visible sign. On the contrary, during the rising tide of the incoming and outwidening cycle Spiritualists must take high grounds—must lift up the standard and so light as to compel the respect and reverence of the scoffer and the sectarist. Genuine mediums must not only be protected, they must be rightly conditioned, set apart, and consecrated for the

PETITION

TO THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES, STATE OF NEW HAMPSHIRE:

Whereas, The "Law, entitled an act to regulate the practice of Medicine and Surgery," approved July 3d, 1875, and now in force, acts to deprive a considerable portion of the people of their right and privilege to employ such modes of practice as they feel to be best for their health and happiness, by its virtually ignoring nearly all of the various modes now in use, favoring only the Allopath and Homeopath, thereby preventing and restraining the proper exercise, development and progress of the healing art, and giving undue promotion and protection to the private interests and emoluments of a class of men, contrary to the spirit and letter of our Constitution.

Therefore, We, the undersigned, citizens of New Hampshire, in the town of humbly pray that your Honorable Bodies will cause the necessary legislation to repeal said

Lytracts from Dr. Peebles's Annivergiving place to faith, and faith to knowledge. I look down the vista of time, and I see doubt in regard to it, and that they were not very skepgiving place to faith, and faith to knowledge. I tical ideas. Respectfully. Mrs. I. D. Fish.

See tyranny dying upon the plains of freedom. Taunton, Mass., April 29th, 1878. see tyranny dying upon the plains of freedom. I see superstition receding before a rational reli-

gion. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to cooperation; individualism to communism; lust to love; discord to harmony; and a very Eden of peace and good-will crowning the world and bap-tizing its every heart with the pentecostal fires of purification. The hearts of advanced Spiritualists thrill to day in harmonious union to the beautiful truths of the Divine paternity and maternity—to the brothe hood and sisterhood of all races—to the eternal unfoldment of all souls, to the overthrow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of the Christ-spirit over all the powers of darkness. Can you not say with me:

"I have fed upon manna from Heaven above; Have facted the trult of a wonderful love; I have looked on a land where the sun ever beams, And talked with the angels in mysical dreams; And, though some visions die away in their birth, They still leave the trail of their glory on earth."

John's vision revealed a "white cloud, and one sitting thereon like the Son of man, having on the head a golden crown," and the command was, "Thrust in thy sickle and reap, for the time is come." The white cloud and the one that sat thereon symbolize peace and the reign of the wo-man-principle of love; or the Christ-principle of love, peace and purity. There are royal souls in all lands who have been so touched with these Divine principles that they are ripe for the sickle -ready for the harvest. The angels know and

Courage, mediums—courage, oh, my faithful co workers! The fig tree has put forth, your redemption draweth nigh. True, there is work, try-ing work, yet to be done. And the soul that loves the truth can no more be motionless than the aspen in the gale or the crystal spray in the temst. Love is ever afire with activity; it is full pest. Love is ever aftre with activity; it is full of energy; it can no more cease to labor than the heart can cease to heat; it is the well spring of true heroism and great, generous deeds in behalf of human good; and sturdy self-forgetfulness and daily self-denials are the living outflowings of its exhaustless fountains.

Are not those the happiest who are engaged in the field of reform? Are not those that are always giving receiving the most? Are not those that practice benevolence and charity loved by everybody? When in the silent life-hours of aspiration are we not so baptized into the love-sphere of the angels that living is an unspeakable cestasy? Is not God love, and pure, unselfish love the life of the soul? A sweet souled poet sings :

"We leved, and yet we knew it not,
For Living seemed like breathing then;
We found a heaven in every spot;
Saw angels, too, in all good men,
And dreamed of God in grove and grot,"

Let us, then, as the apostle enjoined, run with patience the race set before us in the new cycle; let us work on with becoming energy; let us sing on, pray on, labor on, remembering that each act is photographed upon the soul's conscious senso-rium, that the judgment-seat is within, and that memory is the recording angel. Let us cultivate the practical and the spiritual; let us in every calling of life acquit ourselves like men-living Immortal Existence of the Soul; its present Reto-day for to-morrow, for eternity. Let us be above tattling and lying, envy and jealousy, or to the external forms and internal principles of Nature the commission of any unworthy act. Let us and to the realm of Universal Intelligence, seek no praise, no fulsome flattery; nor take any The curious mental phenomena that h selfish advantage of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the un-fortunate, the sick, the dying—living to benefit a kindred humanity. And especially let all progressive Spiritualists, overshadowed as they are by the white cloud and inspired by the Christprinciple, travel unselfishly, brayely on toward very higher truth-toward cooperative interests, communal homes, and that city divine whose builder and maker is God!"

Let us so practice our angel-teachings and so ive out our heavenly principles that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright ef-fulgence of a fadeless immortality.

Spirit - Communion - Verification of Vital Chemistry, Spirit-Messages. TYSON-DOSH.

To the Editor of the Banner of Light:

published so long, and will no doubt occasionally take a peep at it when I go to my more permanent abode in spirit life.

I recognized the message from Henry Tyson

brough the mediumship of Mrs. Rudd. Mr. yson was a well-known citizen of this commu-ity, and was for some years President of the Baltimore and Towsentown Railroad Company. he message is characteristic of the man, who always did his own thinking, and was never disposed to borrow another man's brains on any oc-There was another message, through Mrs.

DANSKIN, which I have ascertained to be genune. It was from SAMUEL HOMER DOSH, knew that there was a Rev. Mr. Dosh living in this county near the Pennsylvania line. I did not know that he had lost a son; but meeting with a gentleman from the neighborhood I inquired if ch was the fact, and was told that it was. I asked the name of the young man, and the reply was "Homer." He had just returned from college, with a constitution broken down by too close application to his studies.

Yours fraternally, GEO. YELLOTT. Feb. 10th, 1878.

GEORGE M. ALLEN. To the Editor of the Banner of Light:

In your number of April 6th was a communi-In your number of April 6th was a communication from George M. Allen, which is correct in every particular as far as I know. He was Professor of Natural Science in Oberlin College, for many years. He was a man very much established the company of the subscription. for many years. He was a man very much es-teemed both as citizen and teacher. The last few years of his earth-life he resided in Cincinnati. where his family are now located. His body was brought to Oberlin for burial last fall-I think in November, but do not certainly know the date.

Very respectfully yours,
MRS. E. D. SCHULL. Oberlin, O., April 24th, 1878.

DR. GEORGE BARROWS. To the Editor of the Banner of Light?

as we have had for the last thirty years a contin-ual descent of the spiritual into the natural, or with him, he having been our family physician for the last twenty-five years. I have shown the It is the Divine method that the manger predefer the mansion, the cross the crown. The struggling, changing childhood of Spiritualism is steadily, surely merging into a thoughtful, ers in Spiritualism. I had a conversation in results in the large that the cross steadily is steadily. substantial maturity. Its excrescences are fall-gard to Spiritualism with him only a few months ing off, and it is putting on the whole armor of a sterling manhood. From the truth militant it is that he believed Spiritualism, but I inferred from sterling manhood. From the truth militant it is that he believed Spiritualism, but I inferred from already a long way toward the truth triumphant. his conversation that he had, as he says, his ideas

Paine Hall Liberal League.

To the Editor of the Banner of Light: The regular monthly meeting of the League was held Sunday evening in Paine Hall. Francis E. Abbot, editor of the Index and President of the National Liberal League, addressed the meeting upon the spirit principles and purposes of the organization. He said that the animating spirit must be unselfish devotion to human welfare—to the highest good of humanity, and without this we should not deserve success and could not expect to achieve it. The central or core-idea is faith in human reason—that it is competent to deal with all human interests without ecclesiastical interference. The main object for which we labor is total separation of Church and State, complete liberty of thought and speech, and equal, impartial justice to all without regard to their be-

lief. Horace Seaver, editor of the Investigator, followed with a very interesting address in the same general spirit. The next public meeting of the League will be held the first Sunday evening in June, notice of which will be given in the daily papers.

N. M. Wiight, See'y. daily papers.

It always pays to be polite. As the steamer Magenta was descinding the Hudson River last week, being crowded with passengers, an old gentleman was unable to find a A young man noticing this, gave the old gentleman his chair and went forward. Two minutes afterward the boiler blew up and the old gentleman was killed, while the man who had given up his seat escaped unhurt.

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BY PROF. S. B. BRITTAN.

Man and th

It is, however, especially divoted to MAN-to the consti tution and

Intions to the Rody;

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dial welcome, prompt to assist us in landing, believes, but who, on the rostrum, and under believes the influence of his "guides," makes the rever
dial welcome, prompt to assist us in landing, in private, but who, on the rostrum, and under boly work of angel communion. Then shall we have a descent of the celestial into the spiritual, bave a descent of the celestial into the spiritual, of truth I feel impelled to say I think it characters.

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