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The Rostrum.

THE OCCUPATION, CAPABILITIES AND POSSIBILI-TIES OF DISEMBODIED SPIRITS.

BY THE SPIRIT OF BENJAMIN FRANKLIN.

A Lecture Delivered through the Trance Mediumship o Mrs. Cora L. V. Richmond, at Chicago, Ill.

(Special Report for the Banner of Light.)

MR. CHAIRMAN AND FRIENDS-The words of my chosen theme this evening have not been idly selected: "The Occupation. Capabilities and Possibilities of Disembodied Spirits."

Into the region of that world which lies beyond death, and into that portion of it which it has been my good fortune to dwell for many years, I invite your cordial presence; a presence which is possible if you will only free your minds from all fear's concerning death, and assume that it is simply a voyage through another country, narrated to you by a traveler who has sofourned there.

It is usual to you to disencumber your minds so much of time and space that, either with panoramic view, or with the aid of word-pictures which the traveler can portray, you easily traverse distant countries, become accustomed to the habits and manners of the inhabitants there, familiar with their laws, and, indeed, know as much of them as though you were really there in person. This is possible concerning the spiritual life. If you unbar the doors of death, take away from the gateway of the angels the terror and fear that have so long sat there, and disencumber your minds of the thought that there is aught in connection with the future life of which man has need to be afraid, you will then easily perform the

Death is no barrier at the gate of life; death is no fiend, shaped in hideous image to frighten you from the precincts of immortality, only a natural change—one which all must inherit, and sooner or later pass through; the method of it is familiar to those who have watched the departure of friends or dearly loved ones; the consciousness of it is present ever, alike to the studious and to the thoughtless. Surely in this theme there is nothing that should inspire with fear nor profane the silent shadow with terror or despair. Birth into your world were a more fitting opportunity for sadness and mourning, since you do not know into what scene of terror or misfortune the newly-born infant may be plunged in afterlife; but in the spirit-world, when the body has fulfilled its outward function, and is again gathered to dust, there is nothing to fear aside from what a man may take with him into that world, namely, his own spiritual condition. No fiends of terror await to plunge him into abysmal torment; no one have them overcome. I prayed, that is, I strove earnestly watchful with vindictive glance to judge of his slightest look, word, or deed in life; he has no more severe monitor than his own conscience; than consciousness, when disrobed from outward life, of being in spirit, perhaps impoverished by a lack of excellence in his external life and knowledge.

Into the spiritual state, therefore, the usual human being enters as freely and as gladly as you would pass from the winter clime of the frigid zone to the regions of tropical warmth and beauty. Into the spiritual life usually the spirit enters gladly, as though freed from a prison, unfettered from chains, and released from the thralldom of the encasing physical clay, that even to the best of human beings is to some extent a bond upon the spirit. I can therefore say that with the fullness of years and the consciousness of having tried to do | tion. my duty, death came to me as a welcome messenger.

I knew little of the state into which I would enter, but I things, and that we enter that state for which we are best fitted, and that to me there could come nothing worse than what I had encountered, and in some way triumphed over during my earthly pilgrimage.

assure you, friends, the consciousness of this fact abode life. I assure you that I had gleamings of this sublime philosophy that fills the void between the outer and the loftier life, and that I therefore was somewhat prepared for the reception which seemed to await me in the spiritual spheres; a reception that more than surpassed all earthly recognition, all visitation to home and friends, all possible conceptions of outward life, since it was not marred by any thought of the absent, or by any approaching severance of the chord by another change of death.

The needs of the human spirit speedily force themselves upon the consciousness of the newly departed.

found that affection, kindness, charity, the graces and thoughts that I had admired in my earthly friends, were the real inheritance into which I came when I entered spiritual life. I found that external surroundings, shapes of beauty, or | those of earth life, and I found structures that had no resemusefulness, were in accordance simply with the needs of the existence of life-I mean to the thought of life, to its good -these were apparent and manifest in the surroundings that awaited me.

Hence, in the abode of family affections to which I was first admitted. I found the kindred of my fireside, and of my spirit, awaiting me as joyously as though I had been in long | soon understood that we had no speech; that it was not necesbanishment, or exile, and was returning to them. I found form of young life restored and more than fulfilled in the fru- ness of the other. ition of the spirit. I found that the physiological change of | I then said: "Have we no physical senses here? Speech death had wrought a greater miracle than Arabian wonders; does not seem to be necessary, and I do not require to hear it had wrought the miracle of absolute departure of age, of infirmity, of pain, and the consciousness of it—of all things | "Physical senses," was the answer, "are but the measure

corned. I found to my sorrow that much of my life was not | avenues of expression and avenues of understanding. If | perfect, and that the portion which was not perfect was re- senses were here they would blockade and prevent the exflected in my brain, to which my friends, however, kindly seemed to turn a blind eye and deaf ear, and only allowed me to discover the imperfections. These imperfections were the results which, of course, every human being possesses, and must ultimately become aware of-any lack in the mental or moral perfection of the nature on earth. Such lack is dismoral perversion the spirit becomes distinctly aware of it the

moment disenthraliment from the earthly body takes place. Nevertheless I was admitted into the abode prepared for me by the aspirations of love and the loved ones who were present. I did not find the distance far, although I presume upon actual measurement it would be many thousand leagues from the earth; but so rapid was the transition, and so sudden was the rising from earth, that it seemed an instant and I was there, though I could look back upon the earth, and it

appeared as a speck or atom of dust in the atmosphere. I found that the spheres of spiritual life are not of necessity connected with the earth's atmosphere, except by mental or spiritual ties, and that those having friends upon earth still hold an interlinking chain; but the orbit that connects them

with the earth and with the spiritual state may be far away. I found the sphere into which I entered was a vast belt of interstellar light, which seemed at first, as I approached it, to be like the Milky-Way, of those nebulous masses that the astronomer discovers when contemplating the heavens. This belt was not limited to any especial planet or world, but seemed to stretch far away in different directions through the orbed spaces, and each planet seemed to have an interlinking avenue connecting with this interstellar belt.

I asked one who appeared to me as a luminous star of light what sphere, by name or number, I had entered.

He said: "The spheres are not numbered to us, but for the purpose of external information they are frequently numbered. This is the second or interstellar sphere—the heavens indirectly removed from the earth or other planets-that state which the spirit enters in its second stage of spiritual growth."

I said: "Then is there another sphere nearer the earth?" "You have passed through one," he says, "which connects those spirits with the earth who are more nearly allied to it, and whose affections and ties are of an external nature. Such spirits are earth-bound, and have yet their passions, their prejudices, their human proclivities, to overcome. Look

I looked back, and I discovered what I had not seen while passing through it. Dense masses, seemingly of vapor, floating over the speck that I called the earth. These dense masses the spirit, who seemed luminous and orbed with light, told me were the first spheres of spiritual life beyond the earth into which those spirits entered that from moral obliquity, earthly ties, selfish habits, or any external cause whatever, were still bound near the earth.

I noticed, however, that even the dark masses swept away toward other planets, and he said there was a connecting link between the atmosphere of earth and the atmosphere of every other planet in a similar stage of spiritual growth, so that these lower spirits, or spirits less spiritually developed, were connected with whatever planet represented their average state, and frequently received an augmentation of their own shadow by the shadow reflected from the planet equally

Into the sphere, however, which I had entered, there seemed no absolute moral obliquity. There were imperfections enough, the results no doubt of failures in earthly life to fully comprehend the nature of the spirit and its latent powers. I could readily see that these failures were not the result of intention, and that they were soon overcome, as indeed my own delinquencies seemed to be overcome by my earnest desire to with myself to overcome whatever of personal pride, ambition or earthliness might remain with me, and I beheld, as I entered nearer and nearer the abode of my loved ones, a shining stream that seemed to flow all around the borders of this sphere into which I had entered, through which I must pass to enter their abode.

Without hesitation I plunged into the stream, but instead of water, according to the standard of that substance upon earth, I found each globule seemed lifelike, and was laden with some essential pungent power, that probed the weakness of my moral nature and expurgated it from me. Every globule seemed distinct, and like a lash would scourge, at the same time leaving no sting but the consciousness of renova-

This was the sphere or state of self-examination; and during my passage through this stream I distinctly remember had an abiding faith that the Infinite Power over-rules these | that all of the faults and failings and mental imperfections of my earthly life seemed to pass before my mind. I distinctly remember that I judged them all, one by one, and wished that they might pass from me.

As I emerged upon the other side I beheld my dearest friends extending to meet me; the members of my own family with me for many years before my departure from the earthly | fireside group who had long since passed from gaze were there awaiting me. These had prepared, as it were, an encircling bower, that shut out all view of the surroundings and scenery, but at the same time might open out any time directing my volition to it.

Here was my wealth, here was my greeting; here was the reception which for a long time I had awaited; how long I know not, for an age would seem as nothing and a moment an age in the consciousness of the joy of being disenthralled from earthly sense, and in greeting again the friends whom I

As we passed out again into what seemed an open space, was led by the spirit that appeared from a luminous body of spirits, to contemplate the change that had come upon me. I found substances, new in name, but apparently as tangible as blance to earthly things, but at the same time were typical of spirit, and secondary to it, while all that pertained to the vital | the thought, wish or desire of those who inhabited them. I found that the atoms of these spiritual existences were trans qualities, to those things that make up the real man or woman parent; that I could see all the performances of life within my own frame as well as in the frames of those with whom I came in contact. Thought itself seemed luminous, and I could distinctly tell by the radiations of light around my companions and friends that their thoughts were toward me. I sary to make vocal signs, as the thought itself became palpamy youth, all impulses and hopes of early manhood, every | ble to the comprehension of the spiritual vision or conscious-

when you think."

connected with matter, so far as physical suffering was con- of the human body and its weakness. The spirit only wants

pression which you so much covet."

"They do upon the earth," I said. "The sight is limited, the hearing can only be relied upon at random, and the physical senses impede frequently the expression of the spirit."

" How much more, then, in the spiritual state will they do so," said my attendent, "when the spirit itself requires none tinctly portrayed in the spirit, and unless there is very great of these outward avenues, but has avenues of expression according to its own state!"

I then speedily discovered that every mental vibration produced as distinct an impression upon the atmosphere as though a photographic plate had been there to receive its rays, and that this aura surrounding a spirit was at once a sign and token of the condition of the spirit, and of the different thoughts emanating from the brain.

"Is thought then a substance?" said I.

"Not a substance per se, but it affiliates with the substance of spiritual life, producing vibrations upon it, as sound does upon the external or earthly air. Hence if a person thinks in spiritual life it is equivalent to speaking in earthly life, the effect being just as palpable on the finer substances of spiritual existence as is the vibration of sound upon outward sub-

stance."
"Then in what manner is thought received?" I said.

"By vibrations. The corresponding wave of thought reaches your own spirit and produces impression there, just as the wave of sound reaches the hearing and produces impression there."

"Then," I said, "of what use is this form?" for I perceived that I had a form distinct and conforming in shape, and I judged in appearance, with my earthly form, except that there were no lines of age, or care, or pain upon it.

He said: "The organs of physical sensation are but the expression outwardly of spiritual sensation, hence they are a symbolic representation externally of what the spirit really possesses in a greater degree. Hence, sight and physical touch, then, in spiritual life become submerged into one sense, but each of the avenues are preserved to complete the oneness, just as a complete sound or chord is made by several notes in unison; so the senses of the spirit are as seperate notes of music out of which a chord of melody is made; or better still, are as separate rays of light, of which a single perfect beam of light is made. You do not use the senses separately in spirit-life, as on earth, but all sensation is alive at once through all the avenues, quickening, or receiving, in proportion as the spirit thinks, or is acted upon by surrounding spiritual intelligences."

Of course I then discovered that the methods of this life must be widely different from those of earth, that the slowness and inadaptability of earthly life are vastly unfitted and unqualified to sustain anything like the rapidity with which thought itself acts upon the mind and brain of another. Speech itself is slow to human consciousness; thought is rapid in its vibrations. The movements of the physical form are necessarily cumbersome, and vary in grace according to the ability or construction of form. In spirit-life gracefulness of thought depends upon its perfection, not upon the external expression, and he represents the most perfect beauty and symmetry of form and shape of life whose thoughts are the most perfectly formed, and therefore who expresses them the most perfectly.

I saw an entire : of construction of things. In the external life, you will observe that all things proceed from organic properties and functions, and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit-life that all emanations proceed from the spirit itself; all attractions, or accretions of matter, are the result of a greater or less degree of perfection in the mind or in the spirit, and that therefore there is no necessity for organic construction; that whatever construction takes place in spiritual life, is what you term subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my stage of existence purely subjective and shadowy.

I see the radiations of matter, as I shall presently show you. not from the external but from the spiritual standpoint, and will endeavor to portray the changes in my senses and consciousness, while comparing the two stages of life, and my observation of substances in each.

As I soon became interested in these forms of external observation concerning myself, of course my immediate interest in home ties and home friends disappeared, and I became anxious to enter a wider range of observation, where I could discover the various processes of the life into which I had entered. I perceived forms all about me, of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiations of some given mind. Hence if I approached the habitation of a spirit there were flowers and forms of beauty, foliage, external objects it is true, but these all seemed dependent upon and radiating around the spirit that was their life and centre. If that spirit moved, the whole of this structure seemed scintillant with the thought of the spirit; if there was a pulsation of joy it seemed as though the leaves and foliage were conscious of it; and even the habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence that the attractions of other spirits, the home ties and all, were a congregation of spirits of similar grade, who formed their habitations by the attraction of as much substance as their own minds could control; and that the power of the spiritual will, its volition or consciousness, became the secret spring wherewith these substances were attracted.

I then said ; "How was it that my own habitation was prepared without my presence here?"

"You have been living upon earth," the attendant spirit said; "you have had thoughts and occupations there, and whatever thought belonged to this stage of life, instead of to the earthly, produced its impression upon this stage and upon the corresponding substances here; so that your spiritual structure was fashioned by you while you were an inhabitaut of the earth-life."

"Then we build our spiritual habitations," I said, "while

"Yes, and perfectly or imperfectly; the structure is fash ioned according to the perfection or imperfection of your thoughts; if they are continually broken and shattered by external things, or if the ties of matter encroach too strongly upon the the spirit, it makes habitation appear fragmentary and frequently very imperfect, but that is speedily remedied by the spirit when it comes to this state of existence."

"Then," I said, "is there a continual connecting link between the earthly state and this state of spiritual life?"

"Most certainly; there are connecting links," says the attendant spirit, "between all atoms of matter in the universe, and certainly there are connecting links between all atoms of spiritual substances that make up the vast spheres of spiritu-

I then discovered that the occupations of the spirit begin not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home; first, of course, from their affections, but the external property from the substances around

In spirit-life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them, in heaven. His lack of them will consist of a vacant space, which certainly he may eccupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations it will seem to be an impoverished country into which he has entered. Tam told that in the lower stratum of spiritual existences there are vast barren plains inhabited by persons who have not had aspirations sufficiently spiritual to make populous their home with any living thing.

I am told that there are barren deserts stretching far away into space, the outgrowth of the earth and other planets, which souls must for a time inhabit, because they themselves have failed to create beauty in their thoughts. But in this sphere which I entered there were no such desolate places; there were certainly many imperfect, and many that seemed devoid of what I would consider grace and beauty. My habitation, when I entered that part of it that I myself had created, was sufficiently imperfect, and I found it like another famous place in history "paved with good intentions," and I speedily set to work to rear upon this somewhat substantial basis the edifice of my new life. In doing this I did not look around for wood or marble, or any outward substance; I was told that I had to build from within. I said, "How shall I do this? I know the trees grow and all things unfold from within upon earth by attraction of atoms from the sunlight and the various substances of the soil; but I am not aware of . any such property in man, except indirectly."

'You shall see," answered my attendant. "Give yourself no uneasiness about your habitation, but try to reform the methods of your thought."

"Reform the methods of my thought? Have I then been inebriate? Have I been imprudent? Have I been immoral? Have I misjudged my kind?" "You are to decide."

I looked within my mental structure, and I discovered that the walls had largely crumbled away since I passed from earth-life; that things very real and very substantial to me in the external life were nothing; that precepts and maxims which I had considered essential and important, became as nothing; that they were mere shreds and sophisms. For instance, I discovered that the external policy of honesty, unless accompanied by the genuine impulse, is void. Of course that an external morality typical of life is void, unless there be a corresponding probity of spirit. I understood this, but I was not sufficiently alert to its importance of being first a spiritual state. I was of the opinion upon the earth that the external inculcation will eventually produce the right kind of state, and that the semblance of it ought to be cultivated that the real may come. I discovered that no semblance can imitate the reality; that the real foundation of all moral excellence must be by inculcation of it from within.

I believed in modern science, that outward observation and the pursuit of various mechanical and mathematical discoveries would eventually lead to the perfection of truth. I now perceived that wall, also, crumbling away, and an insight entering my mind that outward science is but the form or clothing of the spiritual principle, and if that principle be not correct the science itself is void.

In religion also I found that while I had no creed which made a barrier between me and my Deity, or between myself and my kind, there was still a mistake in the fact that I failed to recognize the absolute nature of the Divine Personality in the guidance of all worlds and men. Of course I believed that too much can be done by man himself; I recognized too little the unseen agencies that are alive in the universe to shape and govern all things.

I must be pardoned if I seem prolix, but in order to arrive at an accurate comprehension of the change which every spirit must pass through, I must give these individual ex-

I then discovered that as I unrayeled one by one the meshes of external sophism or external philosophy, I seemed to be ensphered in an atmosphere far more luminous. There were certain indications of fabric growing around me; I perceived that as my thoughts regulated themselves harmoniously there were spherical arches, and various forms of beauty like rainbow lights, around me. I said, "What is this?"

The attendant, seemingly watching me from without, said, You will soon discover." And I at last found that my entire method of thought became inverted, or introverted; that I looked upon substance as a shadow, and upon what men call shadow as substance; that I discovered in the external life no organic property separate from spirit. Remember this: "In atoms no organic property separate from spirit"that I probed to the very foundation of my philosophy and discovered that nature has of herself no activity independent of the spirit inhabiting nature. I found this out in my own structure, and in the spiritual body which my soul animated and the life into which I was admitted.

I then said: "From this standpoint can I investigate outward science? Can I now become familiar with the processes of the contact of elements in external nature?'

The attendant said: "From this standpoint only can you understand the processes; the externally scientific man has no groundwork; he perceives at random; he discovers, seemingly, by accident; he follows a line of investigation, and if he arrive at the truth it is simply because the truth is in his

way, not because he has a correct aim." Then I said: "I may safely study the elements of the earth's atmosphere and planetary substances, and the laws governing their control?"

"Most certainly," he said. "But you are not fitted to enter upon this study until you shall have at first perfected your own habitation. By this I mean," he says, "until you shall

are surrounded ' for guidance. Let me know the methods."

OThe methods are still self-examination, still self-scrutiny, Here was a problem. still the undoing or perhaps the overthrowing of the thoughts that were with you on earth."

thought that I had not sufficient power of spiritual growth to connected with the elemental contact of the earth. reach the point of my desire in the pursuit of the investigaand my mind was breathed upon by a consciousness of humility.

I said: "I will study as a little child, and listen to these spirits or witness what they shall do until I learn."

ranged in family groupings and in social order and occupa-

I said: "How busily and constantly employed they seem toothers."

either into space, or sometimes they seemed to me to descend. What would seem to be supernatural power.

I said: "What do they do?" I then thought intently. had a distinct line of thought and occapation in spiritual life, ling. and that this line of thought and, occupation was connected. they might be attracted for use or for work.

building their own habitations." Instantly all the atoms in thought.

not as attractive as my own, and see what good I can accome 'ualism. (See Rochester Knockings.) I then said, "Is this plish." I was not long in seeking. I seemed to pass into a stra- a new thing? Is it for the first time discovered?" tum of atmosphere beneath and darker than my own, among "By no means," said the eldest and centre of the band; persons who seemed to be without the power to rise, and some "this has been known for ages, was practiced in all the varithem from my mind-this breathing being a real exhalation, finally unravel all these ancient mysteries." of my spirit-"Would you like to enter a region of greater | "Of course," he says, "it is the first time that it has sysin yeelf had sought

always think; it is too inactive."

But I said: "Do you not know one in outward life whom; superabundance of electricity or magnetism. you wish to benefit? Is there no such one living upon earth 🐃 🔝 found that the nerve-aura consists of minute particles or

it would even be a blessing to do that !!!

the sphere that 1 inhabited with him as he went upon his upon table, chair, musical instrument, or atmosphere itself.

found the process now of increasing your activity and powers; now you are fitted to study the elements." I said: "Why now?" "Because the spiritual is the centre here, and methods of spiritual life."

the planets and with the external elements save those that are spiritually self-centred?"

"Certainly; but they are not consciously so, and have no take it that you wish to act intelligently."

"Certainly I do." "Then," he says, "come with me."

ployed spirits upon barren plains; found them in habitations. that seemed to be void of beauty and intelligence.

He said: "Do you wish to perform anything upon earth?" whereby spiritual beings, or spiritual forces, control and act : tions that at some time form the bane of human I for

upon earthly beings."

I sald : "Yes."

He said: "Select from these persons whom you see those whom you consider most fitted to act upon."

"How am I to select?" I said. "Think toward them," said he.

As I fixed my mind upon one and another, I saw them in various degrees of promptitude or slowness turn toward me and gradually come near. Those who came the most readily, and those who seemed the most anxious to respond to my thought, were chosen.

He said: "Now, anything that you will these persons to do they can perform, but it must be through your will and your knowledge, and not theirs."

manner gathered around these groups of spirits that occupy the plane nearest the earth; that they were intent upon solving the problem of communication between the outward not only in the manner of impression and guardianship, which inspect? And may you not with the power of mechanism, presence and to it, "It is rather hard work for me, is n't it?" I discovered to be a distinct spiritual power, but in the man- with the grand inventions of human thought, with the conner of affecting the currents of the atmosphere and occult tinued explorations and impressions from spiritual sources. forces lying around the earth. I joined this school. I speed- | finally hope to vanquish that which has been nearly vanily found that my attendant was one of the number, and that quished-time and space and substance-altogether? in the second sphere, which was my home, in a higher grade beyond me, was their habitation and group, or council, and made the distance between the two opposite portions of the that I really was to be admitted to this council as one of the world almost nothing, may not the more rapid method of message bearers to the earth! One of the message bearers! thought itself finally supplant the slow method of electricity, had been present, and had been familiar with the details of The thought itself electrified me. Could it be possible then until at last you shall converse together by vibrations of huto open a direct line of communication? I bethought me of | man thought? the subtle force that a portion of my life had occupied intent-

of life, and understand theroughly the scenes by which you Was there some method whereby this substance, which was tion, by some still more occult force, become within the possispiritual and yet tangible to me, could be brought in direct bility and grasp of the next half or full century of time? And of daily life needs lucubration to prevent heating one's jour-I then sald. "I will fenow your instructions; I seek only contact with matter, and made to reveal the consciousness of is it too much to suppose that that mind which acts upon als, a sitting with a good medium, or in an harmonious circle, man's spiritual life by the stepping-stone of physical science? these substances from the external with so great success,

ing the earth. I discarded the idea of electricity very soon, Then I leaned still more toward inward contemplation, and as I found it too material in its vibrations and too directly

Magnetism I found also governed by the laws and currents tion of the sciences connected with the elements of the earth-affecting the earth and its atmospheres. Then I said there | world? and the heavenly bodies. Soon, however, I became tranquil, must be a still more subtle force, which is amenable to the direct control of the individual will, and is not so sensitive to the casual currents or changes of the external atmosphere as electricity seems to be.

To my surprise I found electricity to be a simple vibration, I then perceived groups further, and further away nearing, and the result of counteracting currents of magnetic life upon us, and that each seemed to be occupied with their own pur the earth, and which in their various orders and rotations may of great disembodied minds that have risen from the limited suits not intruding nor interfering with the others, but be easily measured and guarded against, and placed in accord comprehension of the narrow place upon earth to a loftler ed according to human wants and needs.

This certainly was not the force to be employed in connecbe and yet I have no cine as to what their occupation may tion with the contact of spiritual beings with earth, or with that Hercules might overturn the world. I find these powers mean, or the effect that it may have upon themselves or earthly matter. I blocked still further. I discovered a subtle; I sat down in contemplation with the habitation unfinished, etable substances, and finally surrounding all human beings, the body for the first-time from the dust, is capable of shapmuch as one would sit on an unbuilt educe for which he. I found that the aura surrounding mineral substances was ling the winged angel to the fulfillment of the task of moving had no capital to proceed further. My capital was gone; I not amenable to the action of spritual volition or will-power, a world or a solar system. had nothing further to invest. I did not know how to pro- I found that the aura surrounding vegetable substances was | These are some of the gradations of thought that have come ceed. By observation I discovered lines of sympathetic light, not amenable to the action of will-power in the individual; to me since I understand the glimmerings of that science by extending from one spirit to another, that formed these capacity. I found the substances surrounding animals, especifiwhich man as an external and man as a spiritual being can groups. These lines of sympathetic light radiated, or spintils leadly the dog and horse, or bird, to some degree amenable; so a rise from the dust and triumph over human clay, lated, as they approached one another, and of one accord that under some circumstances of human contact or surroundthey seemed to understand, as I described previously. They lings, these unimals could be made to express an unusual dethen seemed to pass off in groups further and further away, gree of supposed intelligence, and to give tokens or signs of

By experimenting upon these, I found that gradually the substances surrounding human beings, by an action upon the with a desire to know their occupation. I discovered that organs of the brain and sensation, would become susceptable these were self-centred family groups, or social circles, who to the expression of volition, independently of the human be-

This was the desired element. Upon this element, then, all with some social state beneath them; or some planet to which, the force in the school of message-bearers, to which I belonged, was intently fixed, and into a particular vein or cur-Then I said : "I shave the cone; it must be what they do rent of thought, which we, by converging our mirds at a for others that gives them capacity to increase their power of , given time, and place, were able to send into that centre of

the fabric of my own habitation thrilled with this new light. | We made our first expression of individual contact with I said: "I will seek some person, or spirit, or state, that is matter, in connection with the modern phase of Spirit-

without the aspiration; and I thought, as I breathed upon our forms of magic in ancient times, and Is the key that will

brightness " And a spirit looked upward and said "Oh, tematically been presented to the thought of modern science, I cannot; there seems to be no way; I am hopeless. Thave In the light of a science; but it will soon grow to that degree no unbappiness, no fixed condition of misery, but I am Inert." of observation externally that it can be tested, at least, by I said : "Do something," giving the same advice that I the usual methods of scientific observation, and finally tested by actual scientific apparatus."

What shall I do there is no outward work for me to per- I found that no measure of electricity or external mineral form. Clothing is unnecessary, we weave it seemingly of magnetism could affect, or after in any degree, the manifesour thoughts; we do not feed upon substances like those upon a tations from our world. I found that the outward atmosphere earth. I have no necessity for these things; and one cannot only affected them, by depressing or changing the nervous currents of the medial organization, and not because of any

I ventured this without even knowing that I myself could do globules, that form in themselves a radiating atmosphere "Is there no one that you would wish to benefit upon a around every human being, and which, when properly directed, constitute the means of motion of the physical organism, "Oh, if I might," said the, "communicate with some one as well as constitute the means whereby a disembodied spirit whom I love, that I might tell of the inertia that fills my mind, Independently of that organism moves bodies and produces concussions in the atmosphere. The concussions in the at-I said: "Think intently of the one whom you would like! mosphere are not the result of what may be called vacuum, to communicate with." An ! I saw that he was thinking, and lare not the result of electric vibrations, but are the result of that with that thought he disappeared toward earth, and there this nerve aura which is centered at a given place, and which followed a portion of the light which seemed to come from produces by the rapidity of action, or volition, the action

The capabilities of spirits in connection with these mani-I returned to my spiritual habitation, and behold? a recon- festations must be limited at the present time by their own struction had taken place; the formless portions were shaped knowledge, by the nature of the instruments that they have and in order, and all around the base was seemingly the four- to employ upon earth or other planets, and by the intermedi-It is well, I thought; I will try ate stages of thought and observation that qualify human again; and so little by little I went beyond the precincts' fings to understand, step by step, the stages of these manifescof my own habitation, so king to influence minds that were "tations." The capabilities at the present time are limited, as evidently less employed than myself. To my after delight, I say, by these things, and by another-that accompanying I discovered on each return from such a visitation that every external step in any science, and proceeding it there my habitation grew more and more complete; and when must be a prophecy of the philosophy itself. Spiritualism has I had finished it so far as it is possible for any spiritual had that prophecy and that philosophy, and these must go state to be finished. I then was conscious of the presence of chand in hand, or the attestation of the physical proof of it the attendant who had advised me. He said: "You have will have no corresponding soul to vitalize it and keep pace with it.

Hence the manifestations are continually checked by falsehood, by deception, by discoveries of fraud, by the various that must be in order and well balanced before any material; temptations to which humanity is liable, for the reason that thing can be touched. You cannot even become conscious of the soul and its growth must keep parallel to the manifestathe methods of outward life until you are conscious of the tion and its demonstration; but remember that this is only in connection with an intelligent contact of the two worlds, Then I said: "Are there no spirits. In communication with | physically. Behind all this is a substratum of spiritual laws and forces of interlinking sympathies and amenities, that continually unites the two worlds, whether there is any outward demonstration or not, and makes up a complete chain of knowledge of their office or employment; they perform it mes i inspiration, even if there had never been a physical manifeschanically, and act under the impulsion of higher minds. I tation in the world. Remember that the external expression is only the smallest portion of the sublime contact of the earthly and spiritual states, and of your subjection to spiritual beings and impressions by them. In whatever sphere of I passed to the stratum of atmosphere that we had seen as life, or in whatever state, morally or spiritually, you may be, I was passing from earthly life. I found there various unem- you are acted upon continually by spiritual powers, for good or ill, for your elevation or depression. These spiritual powers, by continually acting upon your affections and sympathies, move your capabilities to surpassing expellencies, or I said: "I would like to find out, if possible, the methods | gravitate with you toward those darksome places and condi-

The possibilities, of spiritual existence I can only portray "You then," he said, "wish to enter the sphere of study of to you in a faint shid dim outline, an outline it self so glorious the elements in connection with spiritual beings and intelli- that it can scarcely be believed by those still immured in the external plane, but of which I as much have assurance as I have of my existence as a disembodied spirit.

If a spirit can move one atom of external substance to do its bidding in response to its intelligent wish and will, then it solves all the problems of the heavenly bodies, places us in communication with the great forces that lie behind nature, and makes the revelation to our consciousness that planets and systems, as well as men and immortal souls, are under the guidance of angelic powers as the agents of the Divine Mind.

No orb is left to perform its functions and rotations without an ever-present and ever-active intelligence; and you lovely flower, [referring to a bouquet on the table] that is painted in the summer sunlight or destroyed by the cold wintry blast, is in its every atom and function guided by the in-I then became aware that other spirits had in the same telligent power that lies behind the ray of light and behind the wintry blast, to the end of doing the work of the spirit.

These possibilities are within the human grasp. Do you not govern substances? Is not the earth itself amenable to to save me time and money and a partial change of base, so

If the swift-winged messenger of electricity has already

If the power of steam has caused the ancient coach to dis-

is also able, when freed from the external form and fetters, to I commenced first studying gradually the forces surround- act upon it with still greater success, if not by moving worlds in their orbed places and guiding the elements to their appointed tasks, doing lesser things, not for the individual benefit of sections or classes of people or conditions upon earth,

Tigee behind all these forces and mechanisms of nature the guidance of an intelligent power and will. I see, as you see behind the helm of the ship; as you see behind the engine that bears you across the country; as you see behind the messenger that carries with lightning speed your thought to the dearly loved one; so behind all these forces I see the powers with the various electric mechanisms of the earth, and adjust- and diviner comprehension of the elements of life. They lie in the comprehension and the possibility of the soul of man.

I find it is no fable that Jupiter commanded lightnings or embodied in the thought of man; and the divine intelligence force or aura, surrounding minerals, and surrounding all vego that shapes the Infant's feet to do the simple act of uplifting

BENEDICTION. From yonder orbs of space that shine Resilendent with the starry spheres, From yonder heavens whose preclous mine Reveals thy perfect atmospheres, Ob. Soul of Infinite Delight, Stretch thou thy light and love to-night,

I'ntil upon this little earth. With smallest speek of Joy or worth Thy radiance shall its face illume. Thy glory fill with sweet perfume, Until like lilles they shall bloom, Shed ling thy brightness and thy power Upon the earth this charme I hour,

Oh, angels from the spheres above, Rend o'er us with directing love! Ob, friends and kindred gone before Light up our pathway to that shore! Oh, Soul of Love and Light Divine, Into our darkness ever shine!

PHANTOMATIC WHISPERS, VII,

BY JOHN WETHERBEE.

There are more audible "Whispers" heard in the interesting and mysterious circles of Mrs. Maud E. Lord than I have by myself alone, and which I am attempting to give a hearing to in this series of articles: that is, more audible to the outward senses, but not more audible to my soul; sometimes my soul is hard of hearing-it is so generally with most people all the time-and a spirit whisper, therefore, that is audible to the external senses has a mysterious fascination to all, because of its palpability. One is running in my mind now that seems to invite me to make a connection with it in this paper, because it was, so to speak, the telephonic manifestation, or repetition in the mundane world, of a private expression, born of an unvoiced whisper, and the spirit of a human being, the

I must then refer more or less minutely to one of Mrs. Lord's late circles. I am aware the Banner readers need no detailed account of any of her séances; they have eyes, and have seen or read of them many times; perhaps then I will just use one that I have lately attended as a thread to string my thoughts upon; if any one should think my porch was proving larger than the main building, the foregoing is my apology.

Is there not something very fascinating in hearing the soft whispering of a spirit announcing its name, or addressing you, which is so marked a feature in her circles? How can any one doubt that they are what they claim to be, voices from "over the river," sometimes, yes, often heard when Mrs. Lord is talking fluently to others in the circle, settling the matter of ventriloquism, if the substance of them had not often already done so? I have reason to know that some of them are spiritual, hence all may be, and probably are. My eye falls on these lines, which express my thought on the whispers referred to, so I quote them:

"And tenderest whitpers thence we hear From those who lately salied across, They love us still; since heaven is near, Death is not loss,"

I must not let the "string," as an illustration, eclipse my

thought, though it will be very apt to; so let me grop back to Friday, April 26th, an hour or so before I went to the circle. A feeling of sadness had been on me for a few days. I do not know why a healthy man like the writer, and a firm Spiritualist, too, should ever feel sad or blue, knowing that hereafter, if not here and now, there will be "rest for the weary"; knowing, not by any tradition, that the soul of a man will live after his body is dead; not by any book that has doubtful authority for assurance of immortal life; not by the fact that a great waste is made in the production of man if he is not to be perpetuated, but by actual intercourse with the departedthose who have "shuffled," in the language of Shakspeare, and survived the dissolution.

Being as sure of this continued existence as I am that I exist | in the order of other isms. It has no high priest and no innow, why should I be cast down? Is that putting it too more out into the external, I think I have more palpable running down and stopping like a clock at death, but will continue to tick "till suns shall rise and set no more."

On this Friday to which I have referred, and in this somewhat dejected state of mind, I sat with my head resting on my hand as the day was closing and the shades of evening gathering in. I felt a gentle touch or the sense of a presence, which is no uncommon thing with me, and knowing, as I am apt to, whose spirit it was from the train of thought, I said audibly, "It is rather hard work for me, aint it?" It is necessary for me to be thus particular for the sake of being intelligent further along. A party had refused to do a world why he should not do it, except he was a church-memthe jewel of my household, who happened to be within hearfor me to go to Maud Lord's." This was rather an evasion, but never mind, no harm was meant.

as I had just said to my spouse, "it was time." If this editor | want to. my thought for a day or two, which had culminated in the response quoted, with his rare experience and insight medi-

have become self-centred, properly poised in your own sphere force as electricity in one or other or both of its vibrations? and heavy, may not the more rapid transit of serial navigation and force as electricity in one or other or both of its vibrations? and heavy, may not the more rapid transit of serial navigation and force as electricity in one or other or both of its vibrations? to come to me with healing in its wings. "Come, ye disconsolate, where'er ye languish," is a good tune and good words for harmonizing a circle. I wonder it is not availed of like The Sweet By-and-Bye," or "Nearer, my God, to Thee," &c., &c. The spirit world is everywhere, and as near to us but for the great expression of the perfection of the planet or in one place as in another, but when I go to a good scance I always feel as though the curtain between the two worlds is a little thinner than ordinarily, and say what you will, more so in the dark than in the light, and expressively so at one of Maud Lord's séances. On this occasion, the party, numbering about twenty, we're nearly equally divided as to sex, and seated in the room in a close circle, and connected by each one taking the neighbor wrist, the medium sitting in the centre, the light extinguished, and the darkness total; immediately the manifestations commenced. I had rather paint a picture than describe details, and in my poor way will do so for reasons already mentioned.

> nection with the phenomena in her presence; we hear her hands patting all the time, and markedly so when we are touched by the unseen, but we hear also her free and often animated conversation with parties in the circle, while spirit whisperings are heard disconnected from her voice, as well as the subject of it, which is generally describing the spirits she sees, and often telling who they are; rings are taken off of fingers and put on to others, sometimes on parties designated; a little musical box is carried around the circle, and played going from one person to another, the same of a guitar, going up to the wall, which was very high, and striking it; striking. if asked, the chandelier, or the glasses on the chandelier. Our friend Colby said, "Hit John the Baptist on the head." I did not know he meant me until I was quite thoroughly pounded on my spiritual organs; the rapid movement of instruments and fan made at times quite a breeze very agreeable, as the room was very warm. It must be borne in mind that there was evidence all the time that Mrs. Lord did not, and could not, have been the actor in these manifestations, nor any one in the circle; no one would deny that, even if not ready as I am to admit it to be the work of spirits. Mrs. Rudd, the medium of the circle of the Banner of Light, was present, and Beaver, a big Indian, who gave his name distinctly to Bro. Colby, was seen by Mrs. Lord before he spoke, and it seems said he would come to him, and his coming filled a promise made at another place that afternoon. He was asked if he could take the medium (Mrs. Rudd) off of her seat, and as soon as the words were uttered, before she heard them, he did so, to her great surprise.

As I have said before, to me the most interesting feature of these interesting and fascinating manifestations is the whispering of the spirits, so unmistakably honest, and often with an intrinsic identification, they interest me very much; so distinct and touching to my neighbor in one case that I felt her tear-drops on my hand. Delicate fingers manipulated my face and whiskers and whispered "Hattie," and I felt it to be my daughter, who left us so long ago; and a touch and a distinct whisper also which said "William." I said "--?" and the medium said, "He shakes his head, no;" and I said, "-?" and he touched me vigorously to show that he appreciated being recognized. These things were going on all the time, and in different parts of the circle at the same time, and while the medium was otherwise talking to persons in the circle and describing the spirits around them.

I was not disposed myself to be very obtrusive, though I think a little demonstration calls spirit attention to the persuader. I do not know why; perhaps such persons need it more than others, and perhaps the spirits know best. I was not obtrusive, first, for reasons already mentioned, I was in a pensive frame of mind, and second, I was all ears; I wanted to catch the whispers when softly expressed; and once the voice of my friend, whose presence I had sensed before I left home, who was connected with the train of thought referred to, said in a most audible whisper, "You think, John, we have not kept our promise; we have tried our best and we will do it; fear not." It is a pity I have to leave so much to the reader's imagination, but private affairs are not of general interest; but let me distinctly say that there is a clear connection between the words of that whisper and my thoughts at home, and the response to the touch I there felt on my head, and the spirits who manifested both at home and at Mrs. Lord's being identical, that I know and have also proved.

I am making this "Whisper" about whispers very long. If the readers knew all the details as I do, they would see that I have strong grounds for exuberance of expression; and while there is some disposition among some of the Spiritualists to take the accent off of dark circles, hoping for light manifestations or none, I am glad to have opportunities of attending those of Mrs. Lord's; and the fact that she is crowded all the time, parties having to engage seats in advance to be sure of a chance, shows that she is appreciated. No one has ever expressed a doubt as to the genuineness of her manifestations, and persons have become firm believers in a future who had grave doubts before, though members of the church, and Mrs. Lord is doing good missionary work among the heathen, of which this Christian city and country are full. The spiritual world seems to move things about right, and

there seems to be a push from "over the river" just now to

accent phenomenal Spiritualism, which is the distinguishing

feature of Modern Spiritualism. The movement lacks mark-

ed leadership; shows no disposition to concentrate or follow

vested wealth, and yet the world in opposition, saints and strongly? I think not. Theodore Parker, who never had the | sinners both, cannot bulldoze it or put out its light or stop its experience that I claim to have had, said to me once that he progress; it is spreading world-wide, in high places and in had no doubt of a future existence; the only doubt he had low places; emperors and queens listen to its voice when reliwas of this life, none of the other. Theo lore may have gious shams get no hearing but an apparent one. Whoever been remarkably well born. I have met with such people in it that would be greatest or great has to step down, if not now and then; but with most men seeing is believing; he out. The spirit world is running this thing, and the Church was one of the exceptions; his perceptive power, or maybe is ankle-deep with it. Without head or boss or concentrated his instinct, was deeper than his eyesight; but coming a little | centre it is the rising star of human thought of this age. All other stars or isms are setting or paling, or shining by a light data than he had for saying, as I do, that I am sure of not | borrowed from this. Its consolations to mourning friends are in harmony with the floral decorations of the receding corpse. The telling and the lasting words in current literature root in and are nourished by it. The preachers who command a hearing are those who draw from it, speaking wiser than they know, and stelving old ideas in every striking utterance. Leaving teachings and stepping into phenomena, we have materializations from the circumambient air, the primates of which are beyond molecules and atoms, and chemistry is challenged for a solution. Intelligent messages are written on a new, clean slate by an invisible will which is not mortal: knots are tied in a string that has no ends, and science says reasonable thing that I had requested—that was easy to do, it is so, and is feeling for a "fourth dimension in space" to involving no trouble or risk-from inate ugliness; not essen- explain the phenomenon. The ism is beginning to command tial to my happiness or success, but would save me some hard | disciplined attention; that is the important point in this conwork, anxiety and time, and there was not a reason in the | nection. The spirit world, which permeates this, is "fourth dimension" enough for me; and a realizing sense of that, to ber and a Pecksniff, and I was n't. If there is a character in a common mind like mine, is an hour spent with Mrs. Lord at the world that I dislike it is the dog in-the-manger-sort; they one of her séances, and which has been so satisfactory to me come to grief awfully after a while, and never seem to know that I have made it the topic of this Whisper. This medium, I the reason. But this consequential reflection was not going | should say, is very fair to any who are skeptical, willing to give sphere, which is the earth-life, and the spiritual spheres; you? Is there any place upon it that man does not intend to let it go. When I had said, in response to this sense of a or contrivance; and one going a few times must be very stolid or stupid or prejudiced if he is not satisfied that what he feels, hears and inwardly perceives are phenomena independent of ing said, "What did you say, John?" I replied, "It is time the medium or persons present, except, as I have said, catalytic, or what the chemist calls a presence action. It is hard for some people to intelligently realize that they are in the presence of Bro. Colby had proposed a few days before that we go to the dead. (?) They must grow into that unless they can find one of her séances, and we were booked for that evening, and another solution. I cannot find any other solution, and do n't

The Grand Duchess of Baden, only daughter of the Emperor of Germany, has sent a daughter to a girls' school at umistically how things are brought about, he would have said | Carlsruhe, where she is to be treated precisely as the other ly my thought and mind. Could it be through some such appear and the methods of usual locomotion to seem tedious the idea of going to that circle was a spirit suggestion; well, pupils, and especially is to be thoroughly taught how to sew

And all a As I follo Till the lo And I ris But the v Call me b Of the be No more Some day And foll Table Rock Spirit - Co It is very evident that Mrs. Lord has only a catalytic con-To the Editor of spirit in the man for moi time my fam acteristic of

> To the Editor In the M Banner I re BECCA SEAI with her fa time of her from being with the Ba expressed th all true, and a Spiritualis ner folks f begged the Hoping a sustain Mrs

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In your from REBE It is three little one though no parents to since mad Poplar stre part of wh felt it my her parent I asked Rudd, not said, No! communic: said no; s believers i quiry and with Beck affected, at the Banne

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Wristen for the Banner of Light. ACROSS THE STREAM.

BY MILTON H. MARBLE. Across the stream, in the Beautiful Land, I see the gleam of a beckoning hand; And all around it a flood of light; As I follow its course it grows more bright,

Till the love of life grows faint within, And I rise above earth's noise and din! But the voices of dear ones here below Call me back, and the beautiful glow Of the beckoning hand is gone from sight,

Some day I know I shall see it once more, And follow its light to the crystal shore! Table Rock, Neb.

Spirit - Communion - Verification of Spirit-Messages. RALPH FARNSWORTH, M. D.

No more do I see the vision bright.

To the Editor of the Banner of Light : The communication from the above-named spirit in the Banner a few weeks since I read with great pleasure. I have known the gentleman for more than forty years, and he was for a time my family physician. The message is characteristic of the man, as can be attested by thousands who have long known him in Norwich, Ct., where he resided for more than half a century. EDWIN LEACH. 328 Delancey street, New York, March 23d, 1878.

REBECCA SEARLES.

To the Editor of the Banner of Light: In the Message Department in last week's Banner I read a communication given by Re-BECCA SEARLES. I am personally acquainted with her father, Charles F. Searles, who at the time of her departure informed me the cause was from being scalded. I called upon Mr. Searles with the Banner. After reading the message he expressed the greatest surprise, but said that it was all true, and he had no doubts at all. Not being a Spiritualist he could not conceive how the Ban-ner folks found out about his little girl. He begged the paper of me to show his wife, saying he would investigate the subject.

Hoping and praying that the spirits will long sustain Mrs. Rudd in the good work,

I remain yours in the faith,

GEO. L. MITCHELL.

113 Thorndike street, E. Cambridge, Mass.,
Jan. 22d, 1878. To the Editor of the Banner of Light:

In your issue for Jan. 19th I see a message from REBECCA SEARLES. I knew Little Becky. It is three years since she passed away. She came under my notice by being a playmate of a little one in the house in which I boarded; though not well enough acquainted with her parents to know where they resided, I have since made inquiries, and found they lived on Poplar street. I found her statements correct, a post of which I already three to be SC Put I part of which I already knew to be so. But I felt it my duty to deliver little Becky's letter to her parents, though they proved to be unbelievers in the Spiritual Philosophy.

I asked Mrs. Searles if she knew of a Mrs.

Rudd, not intimating she was a medium. She sald, No! I then asked her if she ever had any communication from or with any medium. She said no; she was opposed to Spiritualism, and the believers in it. After this little preliminary in-quiry and conversation I showed her the Banner with Becky's message in it. She was very much affected, and felt very grateful for receiving it.in such a manner, saying she should not have got the Banner except it came in some such way.

Yours for the truth,
MRS. GEO. BURNHAM,
Waverly, Mass., Jan. 22d, 1878.

REV. JOSEPH RITCHIE.

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To the Editor of the Banner of Light: Rev. Mr. Boorom came into my store, picked up the Banner of March 2d, and saw the name of REV. JOSEPH RITCHIE heading a communica-tion. He remarked that he was an old schoolmate of his, was in the same class, and no doubt it was from him. Mr. Boorom is a chaplain in the navy. S. A. TALLMADGE. Horseheads, N. Y., March 15th, 1878.

MARIA J. METCALF. To the Editor of the Banner of Light: In compliance with a request in the Banner of

Light that those who recognize any party communicating should forward such verifications to your office, I would say that in the paper of June 2d, under the head of Maria J. Metcalf, I recognize my daughter who passed from earth March 22d, 1877. Her name is correctly given, as also that of her father, with his residence. It was by accident that the communication came to my notice, as we do not receive the paper often. It awakened a thrill of astonishment and an ardent desire to know more, and which she encourages us to expect under proper conditions. You are at liberty to make what use you please of what I have written.

Very respectfully yours,
L. A. METCALF.
77 South Main street, Worcester, Mass.

HENRY J. LOWE.

To the Editor of the Banner of Light: It is so delightful to receive a message through the Banner from one of our own friends or acquaintances, that I gladly add my testimony to the correctness of the one printed in the issue of June 9th, from Mr. HENRY J. Lowe, a much esteemed citizen of Fitchburg. The communica-tion is pronounced correct by his family. For many years before leaving F. to take charge of the watch factory in New Jersey, he kept a jew-elry store on the corner of Main and Central streets. We have seen many excellent citizens of Fitchburg, men and women, pass from our midst within a few years; we hope more of them will emulate Mr. Lowe's excellent example, and make our hearts rejoice in their messages of love and wisdom. Respectfully, EMILY W. JOHNSON.

Fitchburg, June 23d, 1877.

To the Editor of the Banner of Light: I noticed in the Message Department of June 9th a message purporting to come from HENRY J. Lowe, of Fitchburg, Mass. I was well ac-quainted with the man; there can be no doubt of the genuineness of the message. His connection with the Marion Watch Co. of Marion, N. J., is a fact. He was an excellent mechanic and a worthy man. Yours truly, C. P. MARSHALL.

Worcester, Mass., July 2d, 1877. To the Editor of the Banner of Light:

In your issue of June 9th, 1877, is a communication from HENRY J. LOWE, of this city. Mr. Lowe was a resident of this city, and formerly lived within a few rods of my residence. He usually passed my house several times a day in go-ing to his shop, in which he was superintending the manufacture of machinery for making fine watches. As my memory was not quite clear in re-gard to the day of his death Lecalled at the city clerk's office, and found that the record of his death corresponds exactly with the statement in the message. He was also engaged at one time with a watch company at Marion, N. J., from which place his wife passed on to meet him but a few days since. His disease was consumption. He was a very-fine mechanic, with a great deal of inventive ability, and was highly respected. I think the last part of his message was also fully werified, where he intimates that his friends would not care to hear from him through this source. I am acquainted with several of his relatives, and they are stanch members of the Congregational Church. Surely the dead live and have the nower to communicate

and have the power to communicate. Yours ever for the truth, A. S. LAWTON. Fitchburg, Mass., Jan. 20th, 1878. To the Editor of the Banner of Light:

Among the communications in the Message

Department of the Banner of June 9th appears of the people to our philosophy, and the more one from Henry J. Lowe, of this city, which is correct; also Oct. 6th one was printed from Capone from Henry 3. Lowe, of this city, which is correct; also Oct. 6th one was printed from Captarn Joseph Upton, of this place, who states that he went out by injuries received from his horse-rake. His message is characteristic of the horse-rake. His message is characteristic of the lath horse-rake. The Doctor always leaves a good man. JOSEPH SMITH.
Fitchburg, Mass., April 2d, 1878.

JAMES LYNCH. To the Editor of the Banner of Light: The communication from JAMES LYNCH in the

Banner of May 19th is by his friends here said to be mainly correct, only that he died in New Haven, where he labored, instead of Hartford, as reported in the Banner.

Yours truly. C. C. Thompson.

Norwich City, Conn., June 23d, 1877.

JAMES STUART.

To the Editor of the Banner of Light: The communication in the Banner from JAMES The communication in the Banner from JAMES STUART, of Oxford, was correct. I was well acquainted with him. The message of — DAWSON, of St. Michael's, on inquiry I found to be correct. I cannot give the dates, as I lent the papers to friends of the parties manifesting, and they, through interest in the matter, went from one to another until I lost them altogether.

CHARLES BUKER. Easton, Md., Aug. 27th, 1877.

COM. JAMES M. FRAILEY. A correspondent writes us from Philadelphia,

pril 4th, 1878, as follows: "In the Banner of the 16th of March there is message from Com. James M. Frailey, hailing from Philadelphia.

I instituted inquiries, and found that Com. Jas.

Madison Frailey had been a resident of our city,
and that his widow and family of children still

reside in the homestead, No. 2011 Pine street. I learned, also, that his death is recorded as having iccurred Sept. 26th, 1877, aged 68 years.

It is stated of him that he was of very decided characteristics, and of amiable and kind disposition in his official and social relations."

Banner, Correspondence.

New York.

To the Editor of the Banner of Light: At a recent meeting of the Helping Hand Soclety a vote of thanks was passed to the donor of five dollars, which was forwarded through you to our Treasurer. This field of labor is very large, and we assure you that it is most refreshing to inhale the sweet aroma of the beautiful Heliotrope from whatever clime the winds or-

Departs of love and sympathy may waft it.

Our hearts are drawn to those who, while watching us from a far, send such welcome tokens of their kindly thought, and we have taken the liberty to add to our list of honorary membership the "Heliotrope, at Tualumne, Cal." We are working quietly and in harmony, and

have gladdened the hearts of many, and daily realize the fact that "the quality of mercy is not trained. It blesses him who gives and him who takes." Very Respectfully,

L. C. REEVE, Sec'y.

268 West 37th street, New York.

ROCHESTER .- Dumont C. Dake, M. D., says concerning medical affairs in the Empire State: Honest competition still survives; and it is to be hoped that class legislating will continue to come to grief everywhere. How contemptible for men claiming to be truly scientific and regu-lar, to admit virtually their incompetency to compete with what they are pleased to call 'quacks,' etc., etc. Thank God, the masses are being educated and enlightened, schooled in Nature's laws, and are learning to abhor error, in whatever (so-called respectable) form or guise pre-

Progress is the order of the day. It gives me great pleasure to peruse the glorious old Banner, which contains so much living evidence of truth and immortality. You have indeed occasion to be justly proud for the noble stand you have taken, and the great truths you have promulgated these many years. You have nobly stood by mediums—down-trodden children of earth—and least the prot the earth—and least the protect the earth—and least the earth—a last, but not least, the spirit-world; and as you have been brave and fearless, the truth will stand by you. As time rolls on, humanity, liberated from the galling chains of superstition and bigotry, will call you blessed."

Missouri.

of May 6th: "An individual by the name of Notwithstanding the long intervening periods be-Pattee, from Monmouth, Ill., accompanied by Gust. Wells, Delloyd Harding and one whom they called Doc., attended seances at Mr. Mott's on the evenings of the 2d, 3d and 4th insts. On the latter evening Pattee ejected a large quantity of crimson fluid from a rubber syringe directly toward the medium, striking him on the lower por-tion of his face, neck and coat, a considerable quantity lodging on the wall near his head. Now, when it is understood that Mr. Mott sits in a reclining chair, with his head in one corner of the cabinet, while the apparitions appear in front of the aperture, it will be seen that had this would-be 'exposer'(?) aimed at them, whatever portions of the liquid may have missed them would have truck appear to be middle of the connecte wall. struck near the middle of the opposite wall, whereas it bespattered the wall close to the medium's head in the corner. Numbers of the town's people examined the

cabinet yesterday (Sunday), and all, without ex-ception, so far as I could hear or learn, whether Spiritualists or not, coincided in the opinion that the medium must have been sitting in his chair

when receiving the charge.

Thus it would seem that the object of this manœuvre was not to determine whether the faces seen at the aperture were not the medium's, by staining them, but that it was to hit the medium at all hazards, and then assert that he was looking out at the aperture. But this hypothesis is completely refuted by the 'hand-writ-ing on the wall,' and Mr. Mott stands higher with our citizens to-day than ever before."

New Hampshire.

NASHUA .- A correspondent writes: "While Prof. Milleson was speaking in Horticultural Hall, this city, Sunday afternoon, April 28th, to an intensely interested audience, on the subject of Immortality,' a dove came flying into the hall, alighted on the floor in front of the speaker, walked around for some seconds, flew in a circle over a part of the audience, and departed. Much interest was shown in the pretty creature's visit. The speaker referred to a similar occurrence that the New Testament records, and said the same law of love, to which even birds were amenable, was in operation to-day, whenever the loving angels were sufficiently reciprocated by mortals to enable them to come near unto us in our assemblies. Many members of churches were present, and a decidedly favorable impression was made upon them."

MANCHESTER .- R. H. Ober writes: "J. Frank Baxter's recent lectures here were delivered to good audiences; the people listening with strict attention to the great truths he so ably proclaimed. I wish more of the clergy and their followers dared to hear of the new gospel, but many of them have closed their eyes and stopped their ears lest they should see, hear and be healed. But, thanks to God and the angel world, the onward march of truth cannot be stayed by priestcraft or bigotry."

impression.

California.

SACRAMENTO. - T. E. Whitmore writes April 24th: "Benjamin Todd is lecturing here to good audiences; otherwise Spiritualism externally is unheard of in Sacramento, as our Lyceum and other spiritual organizations have ceased to exist. But the good spirits have not ceased to administer to suffering humanity, organization or no organization. They are doing a good work here silently and quietly, in the homes and hearts of the people. Their influence and demonstrations are spreading quietly and widely among the people, though outwardly there is no sign. I know of a number who have become firm believers in Spiritualism through their own organism without recourse to outside sources. Knowing this, I think it was a great mistake when I heard a prominent Spiritualist lecturer say not long since 'that Spiritualism was not doing much now; there were only one or two men writers who were accomplishing much.'"

Washington Territory.

STEILACOOM .- Miss M. Saltar writes under a recent date, renewing her subscription with the new volume, as a mark of friendly appreciation and practical encouragement: "As we hope and intend never again to be deprived we nope and intend never again to be deprived of its bright weekly visits, and the soul-bracing 'gleams of a morning lit land 'which each new number brings, I herewith enclose our 'earnest' in the form of a year's renewal of subscription, which entitles us to the Banner of Light (peculiarly aptly named, by the way,) until June 28th, 1879. May heaven guide and prosper your enterprise in the coming time, even as it has done in the time that is past is my fervent wish." the time that is past, is my fervent wish."

Victoria, British Columbia.

UPLANDS .- James Deans, in renewing his subscription to the Banner, gives expression of the pleasure and profit he receives from its weekly perusal, and adds: "We have a few true Spir-itualists here who are unwearied in their efforts to enlighten others in regard to the truths of Spiritualism, and the spirits are helping us, for the wife of one of our townsmen has become developed as a healing medium. She has been very successful in curing several patients whom the allopath doctors were unable to relieve. She is also developing in other phases of mediumship. Altogether, the subject of Spiritualism is attracting considerable attention here."

Ontario.

GEORGETOWN. - A correspondent writes: 'We have been investigating the subject of Spiritualism for some time past, and holding private circles for development, and have been well re-warded. A trance-speaking medium has been developed; also a healing medium (A. D. Thomson), who is meeting with fair success. One case he has cured is that of a boy about twelve years of age, (son of Mr. George Smith,) who had been lame for five years. He is now able to run around without crutches, and is nearly as well as over heaver. well as ever he was. The case is attracting public attention and much comment."

SPRINGFIELD. - Mary A. Henry writes: Myself and family love the blessed Banner more and more, and hope that the angels will shower blessings and strength on you to enable you to go on in your work."

Spiritual Phenomena.

SECOND REPORT OF MR. FISHER'S SEANCES.

to the Editor of the Banner of Light:

In your paper issued August 12th, 1876, may be found a communication from North Turner, Me., describing house, rooms, persons-material and spiritual-in connection with a course of manifestations obtained through Mr. Wilbur B. Fisher. As often as once or twice in six months from that date since we have met together and tried our hands in the mysteries of Spiritualism. tween our sittings, we have made good progress, in relating which I shall omit descriptions of rooms, persons, etc., as much as possible and yet do our present work justice. Briefly as may be shall be given the results of two or three sittings in presence of David Peirce, Esq., and wife, residing in Belfast, Me.

First, it may be important to state that every thing save a bedstead, an empty washsink and floor-carpet, was taken out of the cabinet or bed-room; the one solitary window nailed down; other doors, leading into the main room fastened, to the satisfaction of our company from abroad. Mr. Fisher took his seat in the cabinet, the plane wheeled up in front of the bed room or cabinet door, about two feet from it; our circle of seven or eight persons seated back of the instrument in the main front room; the light extinguished, and all was ready. As usual, the first manifestation was a tremendous shaking of the old house; soon after which, rapid and skillful playing commenced on the piano, (Mr. Fisher is not a piano-player,) then voices, male and female, were heard in song, no faint, far-off sounds, but loud, full and clear, as most men and women would make, sometimes separately, sometimes together, tenor, soprano, and bass. Interspersed with the foregoing exercises, conversation upon various subjects, to suit the persons present, is indulged-grave or gay. They are now able to talk, laugh, &c., in the ordinary tones of mortals.

At length a light is ordered—not a glaring light—and materialization is in order. They begin by showing hands, arms and faces. On the twentieth evening, Mrs. Sally White, an aunt of our guest, David Peirce, showed her face two or three times. Next, his brother Franklin, a cripple during life here, swept aside the curtain. and stood before us in full form. Mr. Peirce, knowing his deformity, asked him to turn around; he did so, and sure enough, the same hump-back with which Mr. P. was so very familiar was presented to his view. The brother stepped forth from the cabinet three different times. On the 22d inst., a friend of Mr. Peirce, Willard P. Harriman, presented his face and shoulders twice, so near that there could be no mistaking his identi-

ty. Lastly, but not least, Miss Marie, our best female player, came out in full form and dress. seated herself at the piano, played and sang in her sweetest tones, right before our mortal eyes. stayed by priestcraft or bigotry."

Connecticut.

BRISTOL.—John Winslow writes May 8th:
"We take great pleasure here in the unmistakable growth and progress of Spiritualism throughout the country, as represented by the Banner of Light from week to week. There is considerable interest manifest in our village at the present time. We have lately met with much outspoken opposition from the clergy, which has resulted (as it invariably does) in attracting the attention

The instrument, she placed both hands on the head of Mr. Peirce in a most impressive manner. By request of Mr. P., being provided with scissors, she came out again, picked them up, and cutting off a curl from her forehead, passed it to him—a veritable lock of hair—to which we all can testify, not only as to the hair, but also the cutting off, for that act, and the materializing previously, took place in a moderate light. There is much I am obliged to leave out, for obvious reasons, yet should fail of doing my floor), Boston, Mass.

MRS. FRANCES KINGMAN.

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Beam of Light." It will certainly prove a star-gash to many a mind wandering in the maze of old dogmas, and observing superstillous rites.

The lock of hair the way to the true Christian life so clearly, and opens up the vistas of the better land so invitingly, that points the way to the true Christian life so clearly, and ought to have been named "A Beam of Light." It will certainly prove a star-gash to many a mind wandering in the maze of old dogmas, and observing superstillous rites.

The lock of hair the christian provided with scissors, she came out again, picked them up, and cutting off a curl from her forehead, passed it to him—a veritable lock of hair —to which the age is drifting. She caters to a high end and high-toned and evidently understands the currents in which the age is drifting. She caters to a high end with same time. The book is having a large side with will consider the provided with scissors, she c then, reaching over the instrument, she placed

whole duty were such names as Dennis-leader of the spiritual circle-Rosalie, Richard P. House, our basso, Mr. Mason, Miss Nightingale, still another very young but charming singer, finally, Osegamway, the mighty red man, all render their parts skillfully and grandly. As for Mr. Fisher, the medium, I feel to state that, all things considered, he has not a superior in the country.

BENJAMIN KEEN.

MATERIALIZATIONS AT MOTT'S SE-ANCES.

The following testimony in favor of the truthfulness of pirit materializations witnessed some time since at Mr. Mott's scances at Memphis, Mo., is from a well-known business man in New Orleans, and will be read with interest,-Ed. B. of L.1

I was hospitably entertained at the house of Mr. and Mrs. Mott during my stay. I found them to be among the most truthful people I ever met. They allowed me to examine the cabinet by day and by night, and I affirm there is no fraud at Mott's scances. I say to all investigators, go and witness the results of his wonderful mediumship. No candid investigator leaves his séances unconvinced of the truth that spirits return and show themselves in natural forms and talk in natural, audible voices; and all this is done when the light is sufficient to see each spirit's features perfectly, and also each person in the room.

I saw at the different séances I attended the spirits of my three grown, sons, my married daughter and her babe, my brother, my two sisters, my mother in-law, two very dear lady friends, a gentleman who passed away thirty years ago, and a strange man with a rope hanging to his neck, who said he formerly knew me; that he was hung, and wished to send a message to his wife, living in Alabama; he was not strong enough to continue the conversation, but disappeared and did not return. Mrs. Wang, who died last June, appeared, and I recognized her at once; she was dressed in her native Norwegian costume. After greeting me and sending lovemessages to her two sons, she thanked me for having written her obituary, as published in the Banner of Light 9th of last June. How did she

know of that circumstance?

Mr. Mott is entranced, and so held during each scance, by a German spirit named Christopher (Alberta, 1988). At the circumstance of the ci Johannis Von Heisen. After each scance closes the cabinet door is opened and Von Heisen talks with many of the audience, calling by name the ones he wishes to speak with. He is very amusing and instructive. He told me that he and the spirit band had dined at my house by invitation of my sons. He then described the house, grounds, rooms, furniture, and each member of the family; he also described two cows in the stable. naming the one giving the most milk. All his descriptions were true to the letter. I asked him if spirits did really eat, and he said, Certainly, from the aroma of the cooked food and fruit, and they slept and lived in our houses, if harmonious, while doing their earth work.

The scances are presided over by spirit General Bledsoe, a most gallant officer in the Confederate service, who died on the battle-field. He is a most courtly and courteous gentleman, the finest looking man one can see in a multitude. He conversed with me at each séance.

While at Mott's the spirit-band of a lady came out of the cabinet, in full view of all, and wrote a private letter, with pencil and paper, for a gentleman present. N. C. FOLUER. New Orleans, La.

DECORATION DAY.

God welcomes them all:
Though, in battle's array,
One bore the bright Blue
And the other the Gray, Though one fought for Union, The other for State, One angel of mercy Guides all to God's gate. Shall we, the frail worldlings Shall we set in judgment, Or cry out in hate, While a Father above us—

A Father all wise— Calls back His loved children From earth to the skies? Forgive us, forgive us, Dear Father above! Bring back to our conscience The heart beat of love; Our loved ones to day, Let us tenderly cherish The Blue and the Gray. -New Orleans Pigayune

Annual Meeting of the Free Religious Associa-tion.

The eleventh annual meeting of the Free Religious Asso-

The eleventh annual meeting of the Free Religious Association is to be held in lioston as follows:
Thursday evening, May 30th, at 7:45 P. M., session for business in Horticultural Itali; election of officers; reading of reports; and general consideration of the practial work of the Association.
Friday, May 31st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for essays and addresses. Morning subject: "The Religion of Humanity, and how it may be Organized"; essayist, Thos. B. Wakeman, Esq., of the Society of Humanity, New York. Afternoon subject: "The Religion of Supernaturalism, and how it is, being Disorganized"; essayist, Mr. Wim. 16. Spencer, of Haverhill, Mass. Further announcement as to speakers will be made hereafter.

hereafter. On Friday evening there will be a social gathering in Horticultural Hall. Wм. J. Роттки, Secretary.

A New Book by Andrew Jackson Davis, entitled "Views of our Heavenly Home."—Through the courtesy of Coby & Rich, we have just received the above work, which we have pursued with a good deal of interest and profit, and cheerfully recommend its porusal to all who may desire a bird's-eye view of the place to which we are all tending. Although the main part of the work has been published in the Banner of Light, yet there is a great amount of other—and new—interesting and instructive matter. It is princed on this paper, in large clear type, and well bound. Its price comes within the reach of all: cloth binding 75 cents, postago 5 cents; paper, 50 cents, postago 3 cents. For sale by the publishers, Coby & Rich, 9 Montgomery Place, Boston.—Voice of Angels.

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Bethany; Only Waiting; Evergreen Shore; Gone Before;
Chant—Hymn of the Creator; Freedom's Progress; Chant
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Friends; Gentle Words; My Home beyond the River; Just
as I Am; Sow in the Morn thy Seed; A Child's thoughts of
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MPECIAL NOTICES.

stition of the Banner.

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e). We to not read anony mous offers and communites

Banner of Light.

BOSTON, SATURDAY, MAY 18, 1878.

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> COLBY & RICH, PUBLISHERS AND PROPRIETORS

BESTNESS MANAGER FIGURE Associate Epitolic ISAAC, R. RICH..... LUTHER COLRY..... JOHN W. DAY..... Letters and communications for the Faltoria Department of this paper, in other horses we attend encounts be addressed to Li They 15 (1) 2.

Business hotters show the attressed to is a C. B. Rich, Banuer of Light Publishing House, Boston, Mass.

The Thir was ros on Monkey Spinite at the to ENTER INTO EVENTS FORMALINESS (SETTING). To bring forth a new and in rig divide coll totallines, to information appropriate spirituation on a processing to extend or total content and processing the right of the right of the process of the right of the and of action, to redecen the world; to make men and women better, to teach them he way, a conding to the do tates of the inner man, that their lives increases be jure and true, loading them up lagter spirit (vil).

"The Psycho-Physiological Sciences and their Assailants".

Is the title of a fine work of two hundred and sixteen pages, just issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston, embodying the responses of Prof. Affred R. Wallace, of England, Prof. Joseph Rodes Buchanan, of New York, Darlus Lyman, Esq., of Washington, and Epes Sargent, Esq., of Boston, to the singularly fallacious and bigoted strictures regarding the New Gospel of the Nineteenth Centu- London. We trust that American Spiritualists ry to which Prof. W. B. Carpenter and others of [will not be slow to [recognize] its merits, and to the Scientists -- who, as far as Spiritualism is con- help extend its circulation. It is under the edicerned, may be safely characterized as pseudos torial charge of William White, author of the best

added to the work by Prof. Buchanan since the on "Modern Materialism," by the Rev. John brought out with a high order of typographic ex-cellence by the publishers. Read it, and see if the general reader in the felicity and eloquence the general reader in the felicity and eloquence initial publication, and the volume has been Page Hopps, which is alone worth the price of the experiences met with in so doing do not har- of its style. Among the other interesting papers monize with the expectations regarding this work. which the announcements made concerning it are "The Sentiment of Immortality," "A Séance calculated to arouse.

Removing the Indians.

There has been a debate in Congress about the removal of the Nez Perces Indians; of Joseph's band, now held as prisoners at Fort Leavenworth. to the Idaho Territory Instead of the Indian Territory, as the House provided. The member having the bill in charge read a letter from the Indian. Commissioner, in which it was stated that there were over ten million acres of land in the Indian Territory, upon which Indian tribes might be located by the Government. The debate was, as already stated, over the removal. The removal to Indian Territory was opposed on the ground of their uncivilized habits, and that they would make trouble for the Indians there. It was likewise held that the Government had no right to locate them in the Indian country without violating the treaty with the Cherokees. On the other hand, it was urged that the Nez

Perces Indians are not hostile, and if they were sent back to I faho they would be murdered on account of the feeling against them growing out of the war of last year. They are said to be peaceable and industrious, and are willing and ready to go to the Indian Territory. A motion, was made, by a S-nator that the consent of the Indians be obtained before their removal to the Indian Territory was effected, and it was rejected. The Appropriation Committee reported in favor of diverting certain appropriations to other uses for the benefit of the various Indian tribes. and for sundry other purposes. In one form and another the Indian question has got into Congress and the standing debates, and into the new-papers and current literature. It is bound to be kept alive until the nation voluntarily resimple truth and justice. It is indeed quite time that the white scoundrels who have handled for vears the moneys appropriated by the General Northwest whose lands have been wrested from them, were set aside and honest agents appointed in their place. Until this is done we may expect trouble indefinitely.

To a captious Spiritualist the editor of a motive. Besides, they are all LIBERALS, and is fairly vindicated. this of itself is enough to make us respect them.'

A new Liberal League has been organized at Olathe, Kansas, auxiliary to the National League. President, S. B. Willson; Secretary, Mrs. H. Griffin. This League starts with a membership of seventy.

Mrs. Cora L. V. Richmond.

Attention is called to the grand lecture on our first page, delivered in Chicago through the trance | page a graphic description of what occurred durmediumship of this valued worker for the cause, which was specially reported for the Banner of

The following extracts from editorial and correspondential atterances in the columns of the Tribune and the Times, published in that city, will serve to show that the high estimate in which she is held by those who, living at a distance, can only read her discourses, is shared also by the people who listen to them from year to year; which fact, as human nature goes, is certainly a daily contemporary in Boston, it would seem that to a committee, but not voted upon; and now marked instance of a prophet having apprecia-

(From the Chicago Tottome, May 5th, 1979.). A NEW MOVE BY THE PIRST SPIRITUALIST

Lothe Editor of the Tribune: Chicago, May 4th .- For the benefit of a large class of your readers who are interested, and who do not see the other morning papers, allow me to state briefly the new movement of the Spiritual-ists. The First Society have leased the Unitarian Church, corner of Laffin and Monroe streets, and will hereafter hold regular Sunday morning and evening services in that house, commencing May 5th Mrs. Richmond, the eminent inspira-tional trance speaker, will continue to be their minister, her valuable services having been secured for another year. This change of base on the part of the Society marks a new era for Spiritualism in Cheago Notwithstanding many of the leading minds of the city have been in constant attendance at the former place of worship, still there were many people of culture and fine sensibilities who did not feel like worshiping in a public half used for miscellaneous purposes. The Society now confidently expects a full at-tendance of the friends of the Harmonial Philosophy, and also to reap during the current year the fruit of Mrs. Richmond's ministrations given under less favorable conditions. All lovers of pro gress in religious ideas are most cordually invited to join them in their worship. It is the desire of the management to abolish the admission-fee at the door, and if sufficient encouragement is afforded through the rental of sittings it will be done. The seats will be free until turther notice.

From the Chicago Times, May 5th, The First Society of Spiritualists, which has heretofore met in Grow's Hall, on West Madison street, has had an attack of moving fever like the rest of mankind, and will open services to day in the Third Unitarian Church, corner of Ladin and Monroe streets. Both organizations will use the editice in common-the Spiritualists morning and evening, and the Unitarians for an

afternoon service.

The First Society of Spiritualists is a rapidly growing body, and under the wonderful ministrations of Mrs. Cora L. V. Richmond is daily extending its influence. The audiences that now gather to listen to the discourses of this remarkable lady are among the most intellectual in the city, as well they may be, for her efforts are not surpassed by any mind in a Chicago pulpit, as those readers can testify who have read her discourses as they have from time to time been pubdished in the Times.

The Psychological Review.

Here is an excellent quarterly review "established as an organ of communication between Spiritualists and the public"; and published in scientists-of Great Britain, have given vent, yet appeared. He is every way qualified to take We do not know when it has been our good for- the charge of such a work, and though in this tune to meet with a book so completely filled, I first number of the Reylew, bearing date, April, from beginning to end, with unanswerable argu- 1878, he has modesfly made place for his conments in defence of the cause which to us is so tributors, and given us little of his own except the "Prefatory" announcement, we may hope that he will make up for this delivency in future $\ell_{s'}$ Much additional matter of interest has been numbers. This April number contains a paper "Astrology in India," "Mystical Poetry," with Mrs. Marshall," &c. The Psychological Review is published by Edward W. Allen, Ave Maria Lane, London, at ten shillings (a little: more than two dollars and a half) per annum. We shall be glad to forward subscriptions to the English publisher, or remittances may be made mind his views in brief concerning the religion to him direct by postal order. As this is the only work devoted to elaborate and thoughtful papers illustrative of the philosophy of Spiritualism, we be liberally sustained. Full confidence may be placed in Mr. White's ability to make it a firstutors to this first number we notice the names of Epes Sargent and Andrew Jackson Davis.

"Bolus" vs. "Potency."

guishing the liberals in medicine in that State, the Connecticut disciples of Hippocrites and a piece of charity hospital work. There is dan- years of age at the time of her decease, and was physicians armed with new and improved modes ger that the patients will all recorer ere these militant doctors arrive at any adequate; settle- M. feels immovably assured of Mrs. B.'s honesty. ment of their difficulty! "We're a band of broth-

We stated not long since that Prof. Smith, of the College and Presbytery of Aberdeen, Scotland, who had contributed to the Encyclopæ lia | giving scances, may restore Dr. Slade's nervous Britannica a number of articles on Scriptural subjects, including the "Bible," "Abraham," into churchial hot water thereby. These subjectheads were entrusted to him for treatment, betraces its wrong steps and returns to the ways of [cause his Biblical | knowledge was extensive and profound, and it was believed that he would discuss them historically, philosophically, and without prejudice. It is generally admitted that he watch and chain, with a locket set with dia-Government for the support of the Indians of the did this. At least his articles have become highly prized by many clergymen of all denomina- pair of sleeve buttons also richly set with diations as furnishing valuable reference and no mean authority. But these writings failed to please the Presbytery with which Prof. Smith was associated, and his views were considered offensive, if not heretical. That body decided the Boston Investigator thus very properly re-that his statements had a dangerous and unsetplies: "A greater mistake you never made in tling tendency and his case was taken up to the your life than when you supposed we are the ene- | Synod for review | The Synod by a majority of my of Spiritualists. We have no possible motive one has now reversed the Presbytery's decision, to be thus, and no man can do anything without, and until something new is developed Prof. Smith

> Mr. H. L. Green states that Rev. J. T. Sunderland, editor of the Pamphlet Mission of Chicago, writes him: "We are all in sympathy with the Liberal League movement, and shall be glad to help it all we can." That is good news from the Western metropolis.

Mrs. Maud E. Lord.

John Wetherbee, Esq., gives on our second ing a scance with this wonderful medium, which was held not long before her sudden and mysterious disappearance. In view of the obscurity which at present hangs over the case, the sketch will be read with additional-interest.

The theories as to the whereabouts of Mrs. Lord which reach us are absolutely multitudinous, but the majority concur in the belief that she is yet alive and well, and that information will ere long signed by several thousand citizens and presentbe obtained concerning her. As mentioned by a "she has traveled too much to be abducted by any stranger," and we are bound to place the most confident and hopeful construction upon the matter till proof arises of an opposite character.

Just before going to press we had an interview with Mr. Savage, Chief of Police for Boston, and sent out petitions to the physicians in the State, learned from him that nothing new had been with a request that they obtain the signatures of elicited (although the whole force at his com- their patients, which petitions are to be presentmand had the case under advisement) except the ed at the next session as an offset to the petition fact that a gentleman who was well acquainted | for the repeal of the law, which was published with Mrs. Lord had stated that he saw her in your last issue, and is now being circulated in enter a back near the Park-street church on the that State by the friends of freedom in medical afternoon of her disappearance, and that efforts | practice. A leading homeopathic M. D., who is were now being made to ascertain the name of a Representative to the General Court, is forethe driver of the vehicle. With a view to aid the most in the advocacy of the necessity of the law anthorities in discovering her whereabouts we as it now is. Broad-spirited physicians belonging here reproduce the city's advertisement as contained in the Boston Herald of May 11th:

YOTICE TO HACKNEN, while the driver of the actual which carried a lady from Tremont street, opposite Park street that chain whetherslay, May 1st, between the hours of a high rather afternoon, please give information at the chae of the Chief-of-Police?

Dr. A. P. Pierce

Has, during the present spring, delivered a number of trance lectures in his parlors, 41 East Newton street, Boston, which have proved of marked interest to those who have been privileged to attend them. The audiences have been called together by special invitations extended to each individual, and the services have received additional interest from the presentation of views Illustrative of the themes treated, by the agency of the oxy-hydrogen light. Among the subjects on which he has already spoken may be mentioned: "The Power and Effect of Music," 6 Pedigree and Hereditary Taints, as seen in the Voyage of Life," "Taming and Domestication of Animals," etc., etc. On Sunday evening, May 12th, a lecture on "Life and its Duties" was delivered through his organism by a spirit purporting to be that of Prof. Le Fauche, M. D. The address was replete with sound advice as to the proper care of the physical temple of life. We hope to be able to refer to it again hereafter. The exercises of the evening were diversified by the exhibition of views under the superintendence of Mr. Black, and a song, "Gone Where the Roses," by Charles W. Sullivan, the Doctor's son Eugene discharging the part of a skillful accompanist.

Weighing a Medium.

Mr. Harrison, of The (London) Spiritualist, in his issue of May 31 gives an interesting account, illustrated by appropriate diagrams, of the weighing of a medium-Mr. Williams-during the production of spiritual manifestations. similar to the experiments which have been re peatedly tried in this country from time to time, but much more scientifically done, showing, by actual figures, that the medium's weight during the ordinary strong dark-circle manifestations, at different times varied remarkably, changing from thirty to sixty pounds, which demonstrated the fact that some vibrating force was acting upon him during the scance. The account is quite lengthy. The Spiritualist containing it can

Dr. Eugene Crowell on the Religion of Spiritualism.

On our 5th page will be found the announcement of the publication by Colby & Rich, Boston, of a neat brochure which Dr. Crowell makes use of as a vehicle wherewith to convey to the public of Spiritualism. We commend its careful peru sal on all hands.

do what they can for its support. It deserves to by the daily press, from the pen of John S. Adams, Esq. Dr. Charles Main, who was present at the scance in question, wishes us to state class quarterly. Among the American contrib- that he endorses the account of Mr. Adams to the uttermost. Mr. R. P. Mallory, of Cambridge. method of cure best fitted to its desires. It seems port, father of the young man whose material. hardly compatible with the old time legends of "Parker," has also visited our office and declared While the New Hampshire Allopaths and Ho- the press story to be false, as he was in attend- rights slip into the hands of a narrow-minded, meopaths are striking hands with singularly ance that evening and saw the whole proceeding. warm friendship in the common hope of extin- He has with his wife been present at some twelve scances with Mrs. Boothby, and they have joint- of good from this law on the part of the New ly recognized among the forms seen by them at Hahnemann are engaged in lively fisticuffs as to these meetings their son, two daughters and the which of them shall be allowed to do exclusively wife's mother (an old lady who was eighty-seven widely unlike the medium in appearance). Mr.

In another column will be found a card from Dr. Slade and Mr. Simmons regarding their several plans for the future. It is thought that the long sea voyage to Australia, with the rest from system, which has never fully recovered from the shock caused by the trial in London. Every-Canticles," "David," etc., had been brought thing passed off pleasantly in St. Petersburg, and much good has evidently been done by his visit there. Two days before he left, Dr. Slade received from the hand of some unknown friend in the flesh, as a mark of appreciation, a very handsome present, consisting of an elegant gold monds, also three diamond cluster rings, and a monds. ·

> We received on Tuesday morning, May 14th, a pleasant visit from that venerable and fearless individual Rev. Samuel Watson, formerly proprietor of the American Spiritual Magazine. and now editor of a department in the Voice of Truth, which is brought out in Memphis, Tenn., by Mrs. Mary Dana Shindler and Mrs. A. C. T. Hawks. Mr.-Watson is a genial gentleman, and we wish him years of usefulness on the earthplane ere he goes to receive in the upper kingdom that sure reward which he has earned by his uncompromising sacrifices for the Right in this

Mr. Watson is at present fulfilling an engagement to lecture in Philadelphia during the Sundays of May.

People.

To the Editor of the Banner of Light: It seems that much interest is manifested this year concerning the restrictive medical law which | ls upon the statute-books of New Hampshire; which law is similar in nature to those attempted

to be sprung upon the citizens of Massachusetts during the past two years.

The law in New Hampshire came into force July 3d, 1877, and a petition for its repeal was ed to the Legislature last year; it was referred comes the struggle, as the matter is to be acted | Eagle street, Buffalo. upon finally during the coming session of the Legislature.

The Allopathic and Homeopathic Societies are for once united in defence of this law; they have to the medical societies, who desire the law repealed, are placed in a peculiar position, as they do not wish to displease the Society in which they are in good fellowship, and therefore, the petition being sent to them, they feel called upon to circulate it amongst their patients; and the patrons of the different physicians care not to refuse their names when asked by their family physician, therefore they sign it. Under these cunningly arranged circumstances, both the M. D. and the patient in many instances are placed between two fires-one of duty and right, the other the cial standing. It is to be hoped by all lovers of freedom and justice that not withstanding all this presthe matter as becomes true men and women, and not yield to the mandate of organized repression.

The law as it now exists does not admit of any person employing a physician residing out of the State. In cases of emergency, even, a nonresident physician, if professionally called to see a patient, is liable to arrest and the imposition of a heavy fine, the informant receiving a large share of the spoils.

Readers in New Hampshire: think of the assurance manifested by the Regular physicians, in asking you to sign a petition that will cause chains to be made which will bind you to employ them when sick, and force you to go out of the

State for treatment should you desire the aid of a magnetic or a clairvoyant physician! Boston summer boarders in the State of New Hampshire, in case of sickness, cannot employ their family physicians unless the doctor in each case goes before a board of censors and gets a

license to practice in the State. If this is not complied with a five hundred dollar fine is the penalty for the second visit. It is to be hoped that the members of the Legislature now about to assemble will see the position in which both the physicians and patients are

placed-a condition which must include nearly all the population of the State-and the impracticability of this unjust and unconstitutional law, and that they will weigh well a petition gotten up by the M. D.s amongst their friends and patients, who, in nine cases out of ten, do not stop to consider the cramping nature of the enactment, but are willing to assist their physician, and proper. The citizens who are, circulating a petition for

the repeal of the obnoxious law should be active, and not leave a single stone unturned in the efand selfishness of this medical-monopoly-creating measure. There are laws enough now on the statute-books of New Hampshire and elsewhere, the new law sought for? Plainly because the regular physicians are demonstratedly behind the irregulars in the making of cures; and therefore these same regulars fail to maintain their grasp on the public confidence. In consequence, behold these M. D.s demanding legal protection On our 8th page the reader will find an at the bar of the Legislature, that the hands of hope that American Spiritualists will promptly ample dissection of the attack on Mrs. Boothby their too successful competitors be restrained and they be given the exclusive privilege to practice -right or wrong-in the remedial field.

The public being the sufferer from pain and disease, should be the one to decide for itself the ized form was alleged to have been seized by the Granite State that at this late day her citizens should be found ready to let one of their dearest non-progressive and jealous-spirited legal guardianship. It has been admitted that the chief hope Hampshire M. D.s is that if they can keep it upon the statute-books it will act to prevent the incursion into their borders of any irregular of cure. This information must be pleasant reading to residents (and all possible invalids) in that State. But as a citizen of the United States I claim the right, under the Constitution, to go wherever I please and heal the sick and suffering who may feel to call for my aid; and it seems to me that a law seeking to prevent myself or any other person from so doing merely that some allopathic or homeopathic doctor may reap a stated pecuniary fee, is clearly opposed to the spirit of our national institutions.

Let the friends of freedom in New Hampshire bestir themselves in the circulation for signatures of the petition printed in the last week's issue of the Banner; let them diligently canvass their neighborhoods in the interests of liberality in medicine; and forward the results of their efforts to the care of Mr. Nathaniel White, of Concord, N. H., who will see that they are laid in proper form before the Legislature. There is need that a firm front for justice be shown before that body in the coming June.

A. S. HAYWARD, Magnetic Physician. 5 Davis street, Boston, Mass., May 14th, 1878

We are in receipt of a communication for publication from New York, with the signatures of several gentlemen attached, endorsing an alleged materializing medium in that city. We have no faith whatever in the mediumship of the person named, hence we decline to comply with the request of the writer of the statement.

Do not omit a perusal of the excellent let-

The New Hampshire M. D.s and the Movements of Lecturers and Mediums. (B)eakers 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

Bishop A. Beals will speak in Hamlet, N. Y.,

May 26th, and in Utica during June. Mrs. E. L. Watson is speaking for the society of Spiritualists in Halle's Hall, Cleveland, Ohio. J. Frank Baxter is now lecturing in Haverhill. Mass., and we hear good reports concerning his ministrations there.

For engagements, parties can address Mr. Frank T. Ripley for the present at 123 West

Mrs. Nellie J. Kenyon, of Woodstock, Vt., will speak in the Spiritualists' Hall in Bartonsville, Vt., May 26th, and give tests after each service. The Rockingham Spiritualist Association will hold its annual business meeting the same day.

Dr. G. Amos Peirce post-office box 87, Auburn, Maine, will answer calls-to lecture on subjects pertaining to the Gospel and Philosophy of Spiritualism.

Miss Jennie Rhind, inspirational and symbolic peaker for unfolding the types in the Old and New Testament, is now ready to receive calls to lecture and hold circles in Boston and surrounding States. Address 7 Montgomery Place.

A correspondent writes us May 9th: "Capt. H. H. Brown and Mr. Vandercook had large audlences for five lectures at Houston, Texas, and have met with good success at ten lectures in Galveston. Mrs. Brown has been holding séances at both these places, and goes with them, upon the 15th, to New Orleans, where the Captain has an engagement for four weeks with the society there. Address them care of Mrs. E. L. Saxon, 254 1st street, New Orleans, till June 10th."

Mrs. Abbie N. Burnham lectured to very good threatened loss of professional prestige or of so- acceptance at Amesbury, Mass., on the evenings, of May 1st and 8th.

Dr. H. P. Fairfield will speak in Bristol, Ct., sure, both the physicians and patients will act in | Friday and Saturday evenings and Sunday, May 17th, 18th, and 19th. He has created quite a lively interest in Bristol, drawing large audiences together for the last two months every other Sabbath. He would now like to make other engagements wherever his services may be required. Address Green wich Village, Mass.

> Mrs. Sarah Parker, a distinguished and talented Irish lady, barrister, orator, and vocalist, is now stopping at the St. Cloud Hotel, New York City, and may be addressed there in reference to lectures, musical exercises, etc. She proposes to spend some time in America. We wish her much success.

This lady's lecture, "Why I am a Spiritualist," drew forth most flattering notices from the Irish press; while her discourses published in form for circulation found extensive sale. Her efforts there have sown the seed for an abundant harvest, and we trust her projected lecturing tour in America will be productive of like good results.

A Soiree Musicale was given in Paine Memorial Hall, on Wednesday evening, May 1st, by Miss Hattie E. Mendum, (daughter of the veteran publisher of the Boston Investigator) assisted by her instructor, Mr. W. J. D. Leavitt, and the following talent: Misses Wildes, Goss, Rogers, Nichols, Smith, and Messrs. Allen, Ricketson, jr., and Stockbridge.

The music, both instrumental and vocal, was of a high order and excellently rendered, reflecting a great deal of credit upon both teacher and thinking what their M. D. asks must be right pupil. After the concert an hour was passed in social chat and friendly intercourse.

In our issue for May 11th we noted the fact that a correspondent in East New York had fort for showing up in their true light the fallacy written to us as follows: "I see by Bro. A. J. Davis's remarks (verbatim report) at our Brook lyn anniversary (as contained in your last issue) that he discredited the physical manifestations." punishing malpractice, etc., etc. Why, then, is Since when we have received the subjoined card from Bro. Davis:

LUTHER COLBY—Dear Sir: I did not 'discredit' the physical manifestations, but I did protest, and always will object, to an intemperate indulgence in them to the exclusion of work in other mportant directions. A. J. D. Orange, N. J., May 10, 1878.

Dr. J. M. Peebles sailed for Halifax May 3d. Just before embarking he wrote us as follows: "The parting public soirée that the Londoners gave me was a grand success; hall packed, fine singing, excellent speeches, and a purse of £60, with other presents. Englishmen have ever dealt liberally and kindly by me." And we cordially thank our English friends, in behalf of the Spiritualists of America, for the kindness and liberality they have manifested toward Bro. Peebles, the Spiritual Pilgrim of the nineteenth century.

A new feature of Chicago journalism is he attempted administration of the Evening Post of that city by two ladies. The experiment s unprecedented, at least on such a scale, and the result will be watched with interest. Chicago is a city where the fighting editor is an important institution. The ladies conducting the Evening Post must prove whether or not the liberties of the press can be defended as well by love and moral suasion as they can by a club. If so, they will have achieved a grand success in the leading requirements of a journalistic career.

The Great Falls (N. H.) Journal of May 10th devotes considerable space to the report of a séance attended by its editor at the home of Mrs. John R. Pickering in Rochester. During the sitting a materialized form appeared, and being addressed in Spanish by one of the company, at once harmonized its actions with several requests made to it in that language, thus demonstrating that it understood the dialect spoken. We shall give the account in our next issue.

Mrs. Jennie Dixon, formerly of Vineland, N. J., and at the time of her decease held to be one of the finest among the private mediums of Brooklyn, N. Y., recently passed to higher life after a few days' sickness (from diphtheria) and was buried May 10th. Mrs. F. O. Hyzer delivered an appropriate memorial discourse concerning the life-experiences of this noble and faithful worker for the cause on Sunday P. M., May 12th.

Col. Robert G. Ingersoll will lecture in Brockton, Mass., Saturday evening, May 18th. His subject will be: "My Christian Critics Criticised." We advise all our friends in that vicinity to improve this opportunity of listening to this ter of our English agent and correspondent, Mr. | eloquent champion of free thought. Col. Inger-J. J. Morse, which we print in this issue of the soli will also speak in Music Hall, Boston, Sun-I day evening, May 19th, on the same subject.

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BRIEF PARAGRAPHS.

SHORT SERMON .- As the man who selleth his house to purchase ornaments for the embellishment of it: even so is he that giveth up peace in the search of riches, in hope he may be happy in enjoying them.

The hard-working genius who presides over the "jokedepartment " of the Boston Advertiser gives the following pertinent reason for the disturbed state of the weather: "In mitigation of the disconforts of the weather for the past few days, it is a consolation to recall the old adags to the effect that the relation of cause and effect exists between the pluvesity of April and the florescence of May."

It is said Beauregard is one of the judges at the New Orleans baby show. But how can a beau regard fully the claims of a baby if the mother happens to be young and good-looking?

LORD BEACONSFIELD'S DIAPASON. [Described with all Reserve.]

The tunuit of sacked town and burning village,
The rush and roar that prayer for mercy drowns,
The soldiers' revel rout, 'mid blood and pillage,
The wall of starving folk in leaguered towns— The bursting shell, the houses rent asunder,
The galling rife fire, the clashing blade—
And, ever and anon, in tones of thunder,
The Diapason of the canuonade!
—(Punc).

Sour old maids and impecunious grass widows are generally very disagreeable creatures. The conundrum is, " What makes them thus?"

Now Joseph Cook is going to give us a rest. It is to be hoped Boston will not relapse into athelsm when deprived of its Monday lectures.—Boston Herald.

Lancaster Hodges, of Brownfield, Me., who has long been the subject of items in the papers as the oldest man in the State, died on Thursday, May 2d, at the great age of 107 years 3 months. He was born in Danvers, Mass., in 1771, and had been blind for over forty years. Letters written in 1876 by Jonathan Tucker, 8) years old, give abundant proof that he was actually as old as claimed. He claimed to have remembered the march of the minute-men, under Captain-afterward General-Foster from Danvers Square to Lexington in 1775, and their subsequent return

Rumor is the avant-courser of the average two-penny newspaper. It is their bread and butter.

BE HAPPY AS YOU CAN.

BE HAPPY AS YOU CAN.

Part Tuo.

This life has heavy crosses
As well as joys to share,
And griofs and disappointments
Which you and I must bear.
Yet, If misfortune's lava

Yet, if misfortune's lava Entombs hope's dearest plan, Let us, with what is left us, Be happy as we can

People of mediocre abilities travel by an elevated railroad, says a New York correspondent.

Mr. Carter, of Calibraia shot in the Diablo Hills a snak thirty-one feet long. Less see—"Diablo Hills"—old ser pent—yes, it must be he!—Boston Post. The royal baby of Brazil was christened Luiz Maria Phil-

lipe de Alcantara Gastao Miguel Raphael Gabriel Gonzaga -and did n'tery. An irreverent punster recently amounced that "Hjal-

mar Bjorth Boyesen" was about "to marry a Niew Ylork Anger always hurts us more than the one we get mad at. _Billings.

The New York Commercial gets off the following, which was probably Catlin's last: "In Alabama they chew the tassels of the fir tree as a substitute for tobacco. Which reminds us of the old adage, ' Be fir-chewers and you 'll be

The war has n't begun yet, but the Mt. Deserters are seeing the Finnish.—Transcript. Oh, that's too Finn.—Ex.

Never hurt a man's feelings. In the company of a low-downrobber you may say, "Opportunity makes the thief," but in the seclety of a prominent rehypothecator you should be careful to say, "The thief makes the opportunity."

The Dutch Government has for a long time been getting ready for one of the most gigantic engineering feats ever propose. —the drainage of the Ziyder Zee. By the drainage of tharlem take a quarter of a century ago, 60,000 acres of land were won back from the sea. But the Ziyder Zee is a larger un'ertaking. It is 45 miles long and 35 wide, and was formerly a lake, but an inundation nearly six centuries agountted it to the German Ocean. To pump this out and fence it from the water seems almost an impossible task; but the Dutch have an immense amount of enterprise and skill in their quiet way, and what they undertake they generally accomplish.

The war with Turkey cost Russia \$671,500,000.

Between an author who borrows from the ancients, and one who horrows from his contemporaries, the difference is that which exists between a pirate and a pickpocket.

An attempt to assassinate the Emperor of Germany wa made in a public highway in Berlin on Saturday, the 11th. Several shots were fired from a revolver at the carriage containing the Kaiser, and the unsuccessful shooter wa speedily arrested by the police.

England is rubbing her hands with glee and chuckling over the idea that the crew of the Climbria may have come over here to get some of the vessels of our may. Russia's worst enemy could wish her officers no worse fate than to go to sea in the Wabash, for instance.—St. Louis Evening Pact

The fun-weaver of the Detroit Free Press thus solile quizes concerning the recent tornado out West: wind in this locality has for the past three or four days been vested with power to send for papers and persons."

Bayard Taylor will have "An Impossible Story" in the next Scribner"s. Perhaps it will be the story of a defaulter who was not a pillar of the church and the possessor of an exalted moral character.—Worcester Press.

Itstrikes the Lowell Courier that the octogenarians who

Recently some scoundrels set two large Newfoundland dogs on one another in Portland, Me. After the battle was doctor sewed it up.

A ticket-agent in Rochester has been searching the Scriptures with an eye to business. On his advertising card appears the following legend: "In those days there were no passes given; " and underneath are the following texts: "Thou shalt not pass."—Numbers xx: 18. "Suffer not a man to pass, "-Judges III; 28, "The wicked shall no thore pass."—Nahum 1: 15. "None shall ever pass."—Isaiah xxxiv: 10. "This generation shall not pass," - Mark xiii: "So he paid the fare and went."-Jonah 1: 3.

Nothing decisive from the East. The Russians still declare that they will not withdraw their troops from Constantinople until the British fleet retires. The Servians have occupied Sophia by order of Gen. Todleben. The Turks have not evacuated the fortresses, and an anarchy of rumors is all which the press despatches have to offer.

Man is a generous being. Not long ago one died in Massaman 18 a generous being. Not long ago one died in Massachusetts who had been married only a year, and received a fortune of \$50,000 from his wife. And what did he do when he found death staring him in the face? Not enrich his relatives as he might have done; he willed It all back to her again, on the simple condition that she should not marry again. The noble man i-Woman's Words. REMEDY FOR POISON. - A poison of any conceivable de-

ally swallowed, may be rendered harmless by simply swallowing two gills of sweet oil. A person with a very strong constitution should take nearly twice the quantity. The oil, it is alleged, will most positively neutralize every form of vegetable, animal or mineral poison with which chemists are acquainted. Speaking of the uncertainty of the war rumors received

"This is Russla's day to be conciliatory. To-morrow the bear will be right upon his hind legs; next day Eugland will be awfully enraged; and by Saurday all will be lovely again; while Monday will show that 'war is inevitable. There is a rhythm in this seeming discord; a method in this madness; it you don't believe it, go into the stock market and buy something."

A newspaper is an educator in the broadest sense of the word; not printed simply to amuse shallow thinkers, or no thinkers at all, but to instruct, inform, educate, enlighten. THE VESPER HOUR.

The sun went to its western bed; the golden day was o'er; And the new moon softly entered through the twilight's open door.

Much-injured China has had a tornado and water-spout at Canton. April 11th these unwelcome visitors smote the city, destroying thousands of houses, and killing over five hundred inhabitants. Incendiary fires, and consequent robberles, filled up the background of the picture.

The mesquit gum of Western Texas is almost identical with gum arabic. During the past year it has become an article of export, some 12,000 pounds having been gathered in Bexar County, and as much more between that and the coast. This gum exudes from the stem and branches of the mesquit, a mimosa, several species of which grow in Texas, New Mexico and Arizona.

Spiritualist Meetings in Boston.

T

AMORY HALL, - Children's Progressive Lyceum No. 1 holds its sessions every Stunday morning at this hall, corner West and Washington streets, commoncing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers always present. ROCHESTER HALL, 730 Washington Street.

Public Circles for tests and speaking are held in this hall -Public Circles for tests and speaking are held in this hall every Sunday at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums atways in attendance. Good quartetts

singing provided.

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

dent. Miss M. L. Barrett, secretary.

CHARLESTOWN - EVENING STAR HALL.

CHARLESTOWN - EVENING STAR HALL. piritualist Meetings are held at this place on Sunday afte oon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall. — Recitations: "A Little Girl's Wish," by Lizzle Bond, and "The Owl and the Pussy Cat," by Alice Bond; a selection, "Beautiful Song of the Sea," by Nellie Thomas; recitations, "Youthful Courtship," by Mary Waters, "Passing Moments," by Danie Welch, "An Inquiry," by Jennie Miller; a piano solo by Annie Folson; a recitation by Gracie Fairbanks. "The folson; a recitation by Gracle Fairbanks, "The Three Bells," by Louise Jacobs, "Independence Bells," by Ellen Carr," "Somebody's Mother," by Jennie Bicknell; song, "Flee as a Bird," "Bessle, the Drunkard's Lone Child," by Florence Danforth, accompanied by Helen M. Dill; a rection by Living Inc. 1. The presence of the distribution of the living in the Living Inc. 1. reading by Lizzie J. Thompson, entitled, "Guilty or Not Guilty," and "Spelling Down," by Mrs. Eldridge, comprised the literary exercises at the session of the Children's Progressive Lyceum at this hall last Sunday morning. Mr. George Sell, of the Cleveland, O., Lycoum, was present on the occasion.

Eagle Hall .- The meetings at this place were unusually interesting throughout the day last Sunday. The announcement that the Indian guides would have the right of way in the morning for healing and developing brought out a good audience. A large number of mediums good audience. A large number of mediums participated in the exercises by healing, speak-

The afternoon conference was opened by invo-The afternoon conference was opened by invocation by Miss Jennie Rhind, and a short address by Daniel Came; after which a beautiful chromo, representing a cross completely covered with flowers, also two bouquets, were presented to Mrs. Hettie Clark by Miss Rhind, as a bitth-day present from her friends. The presentation ch was unique and very appropriate, symbolizing each flower represented in the cross and bouquets. The surprise was so complete that the recipient could make but few remarks in reply; but after singing by the choir the controls took possession, and finished what the medium failed to do. Remarks by Father Lock, Mr. Plummer, Mrs. Cates and others closed the after-

In the evening Mrs. A. W. Wildes read a fine essay on mediumship; Mr. Plummer, Dr. Law-rence and others made remarks appropriate to

Next Sunday afternoon the subject for conference will be "Mediumship." Mr. Came will open by an essay written in mystic and interpreted by Dr. Taylor, blind medium. F W. J.

Resolution of Sympathy.—At a regular monthly meeting of the officers of the Children's Progressive, Lyceum of New York City, held on Monday evening, May 6th, the following was passed unanimously, and the Secretary, Mrs. Mary A. Newton, was authorized to forward the same to Mr. Hatch. same to Mr. Hatch:

"Having heard with deep regret of the continued severe illness of our good friend and fellow-worker, Mr. J. B. Hatch. Conductor of the Boston Lyceum, we, the officers and leaders of the New York Lyceum, desire to express to him our sympathy, and pray that the good angels may guard and guide him, and that our Heavenly Father may see fit to speculity restore him to his former good health.

To Mr. J. B. Hatch.

New York, May 6th, 1678

Mr. Hatch made his first call at our office since his sickness on Monday morning, May 13th. We are pleased to be able to note his marked improvement in health. Next Sunday forenoon a complimentary bene

fit will be given to Mr. W. S. Bell, previous to his departure for the West on a lecturing tour, at Paine Memorial Hall, Boston. He will be present and give a new lecture on an interesting subject. He should have a good house.

CHARLESTOWN DISTRICT.—Evening Star Hutl—Sunday afternoon, May 12th, Mrs. M. C. Bag-ley occupied the platform at the usual hour as speaker and test medium. Quite a large audience was present, and the people were very much pleased with the remarks and tests that were given by the medium. The speaker and medium for next Sunday afternoon, May 19th, will be announced in the papers of Saturday, 18th.

Mrs. Lowe's Mediumship.

To the Editor of the Banner of Light:

We have attended two public scances of Mrs. L. M. Lowe (formerly Kearns) at Sheldon Hall. A judge was chosen by the audience-one evening Mr. Pettibone, of this city, another evening Hon. J. M. Thompson, M. C., of Pennsylvania, both well-known gentlemen and skeptics. She was seated by a table on a low platform, and the judge opposite her; folded ballots, written on over, one of them, owned by Dr. Small, went home with a paper she furnished, or brought by the audience, great gash over his eye. He walked into the office where were handed in, and audible raps came as she the doctor was sitting, laid his head on the doctor's lap for blim to see the wound, and stood without wincing while the given. They were then taken by the judge and given. They were then taken by the judge, and held until she wrote the name, and some message facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense."—Prof. Gregory, Edinburgh. those to whom these names were known said they were strangers to her. Spirits were described as standing by strangers in the seats, and in every case but two or three clearly recognized, and messages in which names of distant friends were brought in were also added evidence. Each evening the judge said he could see no evidence of collusion, and that all was fair and honest on her part, so far as he could judge. What we have seen gives us the impression of

finely-attuned impressibility to spirit-influences, and the quiet, simple and lady-like manner of Mrs. Lowe is certainly in her favor.

D. LYMAN. G. B. STEBBINS. Washington, D. C., May 10th, 1878.

We are informed by a correspondent under date of May 10th,) that Frank T. Ripley has been very successful of late in Buffalo, N. Y., where he has been giving tests by pellets and raps. A man calling himself Prof. Raymond gave what was called an expose of Spiritualism in this place recently, but it was a slim affair and poory attended. He was challenged by Bro. A. H. Frank, of this city, to produce a single manifestation under the same conditions of a medium, but the professor has not been heard from in reply."

Mrs. M. J. Folsom has, as will be seen by her card on our 5th page, taken an office at 329 Tremont street, Boston, where she will be happy to receive the calls of any needing the services of a medical medium.

The Convention of the New England Labor Reform League will be held in Codman Hall, 176 Tremont street, Boston, on Sunday and Monday, forenoon, afternoon and evening, May 19th

Miss Lottie Fowler is still located at her rooms, No. 150 Tremont street, Room 8, Boston, and deserves a goodly share of the public patron-

age. It is not difficult to do good, for the means are constantly clustering about every man's lips and hands.

Spiritual Items from Cleveland and Clyde, O.

To the Editor of the Banner of Light: For the first time in twelve months I was absent from my post in the Lyceum last Sunday, (May 5th) but my place was filled admirably, I understand, by Bro. D. S. Critchly, who has been identified for the past seven years with the Lyceum, principally as musical director.

I passed the Sunday in the pleasant town of the control of the past seven years.

Clyde (O.) on invitation of Mrs. Lucia H. Cowles (a trance medium and speaker not now in the harness) to meet Parker Pillsbury, who lectured morning and evening in his usual pungent and fortible morned from A. B. Franch. forcible manner. I learned from A.B French, the well-known inspirational speaker (a resident), that an effort was being made to start a course of lectures, and I also am glad to inform you that the Children's Lyceum has many friends there who talk some of resuscitating it. Since the fire, in which they lost all their paraphernalia, books, etc., there has been no Lyceum, so the children are scattered round through the churches.

In Cleveland the cause is steadily progressing. Mrs. E. I. Watson, of Titusville, Pa., one of our very best speakers, commences next Sunday. Mrs. W. always draws large audiences, many of whom are church goers. After Mrs. Watson comes Prof. R. G. Eccles, of New York, who is to give the Clevelanders a treat while with us this time, by sandwiching in between the Sun-days May 26th and June 2d a scientific course of lectures, illustrated by experiments with the large stock of apparatus he carries with him for t purpose. There is some prospect of Moses Hull and Mattie Sawyer closing our very successful lecture course in the latter part of June.

Cleveland, May 9th.

Dr. Slade about to go to Australia. o the Editor of the Banner of Light:

We left St. Petersburg on the 19th inst. and arrived here on the 21st. On the first of May Dr. Slade is to go to Leipzig, for the purpose of allowing the Professors further opportunities of investigation. On the 27th of June he, with his niece, will leave Europe for Australia, and eventually return to America via San Francisco.

where we are to meet on his arrival there. For the information of our friends and the public generally, we take this method of informing them of the above plans with regard to the Doctor, while Mr. Simmons will return direct from here with his daughter to New York.

Dr. Slade can be addressed in care W. H. Terry, 84 Russell street, Melbourne, Australia. J. SIMMONS.

HENRY SLADE.

Hotel Kronprinz, Berlin, April 24th, 1878.

We think Mr. E. H. Heywood has a right to complain of the indirect method the city au-thorities have practiced of stopping his meetings. t would seem that some one has reported that the sentiments expressed are not fit or healthy or judicious or sound—or whatever else—and so, in order to suppress them, a police-officer is instructed to walk in and inform the chairman that, as a collection is taken up, or a fee charged at the door to defray the expenses, it is necessary to take out a license for the gathering on the ground that it is a source of profit to the managers. This is too small altogether, and only worthy of a provincial and pettifogging mind. If the Heywood orators outrage morality, or even decency, let them be arrested. There is law enough for such offence. But don't let us make fish of one class of entertairments and flesh of prother. another. Everybody knows that collections are taken up in all sorts of meetings constantly, and no license is ever thought of. Even Parson Murray and the Church of the Immaculate Conception charge an admission fee Sunday after Sunday, and no one protests.—The Commonwealth.

Dr. Monck's health appears to be in a very precarious state. His last letter from Switzerland is a very short note, written in bed, and almost illegible. He suffers from fever, and says: "If I can I will write again in a few days."—Medium and Daybreak, May 3d.

Nemi-Annual Convention.

The Minnesota State Association of Spiritualists will hold a Semi-Annual Convention at flarrison Hall, Minneapolis, June 14th, 15th, and 16th, commencing at 10th o'clock on the 14th. The speakers engaged are Miss Susie M. Johnson, Mrs. Juliette Severance, and E. V. Wilson. Mr. Wilson will give test séances. Mrs. Porter, a musical and test medium, also speaking in unknown tongues, is expected. The President writes, "Don't fall to mention Frank J. Mead as one of the speakers." Free-thinkers, Liberalists, and the public generally are invited.

Mus. Esther T. Douglass, Sec.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:
Allow me to invite, through your columns, all the Spiritualists and other Liberal lecturers to give notice, wherever they speak, of the great Liberal gathering to be held in Waikins, N. Y., Aug. 22d, 23d, 24d in and 25d, and urge all to attend. We desire to make it a meeting that shall attract the attention of the whole country; but to do so every earnest Liberal of America most give is assistance.

Cor Sec. F. A. of C. and W. N. Y.
Salamanca, N. Y., May 9th, 1878.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, III, Price 8 cents per copy. \$3,15 per year.
Voice Of Angales. A Semi-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1,25. Single copies, 15 cents. 15 cents.

SPIRITUAL SCIENTIST. Published in Boston, Monthly.

\$1.50 per year. Single copies 15 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Prices cents per copy. \$3,00 cal Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.
The Medium And Daybreak: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.
HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence, Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.
The HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
The Evolution. Published monthly in New York.
Price is cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every sunday morning and evening at Republican Hall, No. 55 Wost 33d street, near Broadway. Lyceum meets at 2½ P. M.

RATES OF ADVERTISING.

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

NPECIAL NOTICES.—Forty cents per line,
Minion, each insertion.

BUSINESS CARDS,—Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT!—For Diagnosissend 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.

Dr. F. L. 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 Baltimore, and was successful in every case heard from. Descriptive Girculars will be sent upon application. Messrs. GEO. C. GOODWIN & CO., 38 Hanover street, are wholesale Agents for Boston. It is manufactured by Samuel T. Walcott, Baltimore, Md.
My.4.4w*

ing and Developing, office 200 Joralemon stret, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

Ap.27.4 w* MRS. 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 the results. ment and its favorable results. 3wt My.11.

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

SEALED LETTERS ANSWERED by R. W. FLING 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. My.18.

Clairvoyant Examinations from Lock of Hair.

DR BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.
Cures every Case of Piles. My.18

BUSINESS CARDS.

Lydin E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle, 16 doz, for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Sond Mar. 16.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at lifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 82 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boaton, Mass.

ROCHESTER, N. Y., ROOK DEPOT. WELD & JACKSON, Bookseiters, Arcade Hall, Rochester, N. Y., keep for sale the Npiritual and Reform Works published by Colby & Eleh.

PHILABELPHIA BOOK DEPOT.

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

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

BALTIMORE, MD., ROOK DEPOT.

WASH, A. DANSKIN, 70% Saratoga street, Baltmore, Md., keeps for sale the Brainer of Light, and the Mpiritual 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, 14t Eighth street, New York City, keeps for sale the **Spiritual and Reform Works** published by Colby & Rich.

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

ST. LOUIN, MO., BOOK DEPOT.

MRS, M. J. REGAN, 620 North 5th street, St. Louis.

Mo., keeps constantly for sale the BANNER of LIGHT, and a full su-ply of the Spiritual and Reform Works published b. Colby & Rich,

CHICAGO, ILL., PERIODICAL DEPOT, W. PHILLIPS, 122 Dearborn street, Chicago, Ili., keeps or sale the Banner of Light, and other Spiritual and Joseph Pages WANHINGTON HOOK DEPOT.

RICHARD ROBERTS, Bookselter, No. 1010 Seventr.

street, a ove New York avenue, Washington, D.C., keeps constantly for salethe BANNER OF LIGHT, and a full supply of the Neighbal and Reform Works published by Colby & Rich.

SAN FIRANCISCO, CAL., HOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritanist and Reform Books, at Eastern prices. And Adams & Co. 's Golden Pens. Planchettes, Spence's Positive and Negative Powdors, Orton's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed tree. Compound, etc. Catalogues and Circulars malled free. Rem Remittances in U.S. curroncy and portage stamps received at par. Address, HERMAN SNOW, P.O. hox 17. San Francisco, Cal.

BARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 55 Trumbull street, Hartford, Conn., keepconstandy forsale the Bunner of Light and a full supply
of the Spiritual and Reform Works published by
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LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
Alltho Spiritual and Liberal Rooks and Papers kept for
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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

W. H. HARRISON, No. is Great Russell street, London, Eng. W. H. HARRISON, No. is Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives sub-criptions for the Banner.

AUSTRALIAN ROOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
No. 34 Russell street, Melbourne, Australia, has for sale sil
the works on Mpiritualiam. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there

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COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE.

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

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Torders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

**Catalogues of Books Published and For Sale by Colby & Bich sent free. THE PET COOK BOOK. A Help to Young Housekeepers.

BY A PRACTICAL COOK. This little work contains over one hundred original receipts, with directions for using the same, the author having used them in practical cookery for many years. Paper, 32 pages. Price 25 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her. Office 329 Tremont street, Boston, Mass. May 18.—4w*

May 18.—4w*

INFORMATION WANTED—Of Mrs. MAUD
E. LORD, the well-known medium. Left her home,
39 Milford street, about 4 o'clock Wednesday afternoon,
May I, and was to return Friday morning, since which
time no hing has been heard from her. Any information,
by telegraph or otherwise, directed to Miss MINNIE TISIJALE. 39 Milford street, Boston, will render a great relief to her friends. + Any 18.

MRS. C. H. WILDES, 50 Oak street. Mondays, 191. Tuesdays, Wednesdays and Thursdays, from 9:30 to 4. May 18.—1w* MISS S. P. COLBURN, Magnetic Healer, 13 Cortes street, Boston. Hours 10 to 12. 2w*-May 18.

MRS. NELLIEM. FLINT, Electrician, and Heat- The Psycho-Physiological Sciences,

AND THEIR ASSAILANTS. BRING A RESPONSE BY

ALFRED R. WALLACE, OF ENGLAND; PROF. J. R. BUCHANAN, OF NEW YORK; DARIUS LYMAN, OF WASHINGTON; EPES SARGENT, OF BOSTON (

TO THE ATTACKS OF

PROF, W. B. CARPENTER, OF ENGLAND, AND OTHERS.

Those who have followed the course of the crushing review of Dr. Carpenter which DR. J. R. BUCHANAN has from we-k to week contributed to the columns of the Ban-

Those who have perused the well-weighed arraignment of this would-be explainer of Spiritualism which Prof. A. R. WALLACE has given to the world:

Those Who have enjoyed the reading of the clear-cut sentences in which Danius Lyman, Esq., has given utterance to his thought in this connection; and Those who cherish pleasant memories of the telling blows dealt by Epis Sargent. Esq., in his admirable brochure

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spirits in these columns, that does not compert with his or her reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings. Are held at No. 82 Monty mery Plane excited story), corrected Previous Steet. It KSBAY, IBBUSIAY AND FRIDAY AFFERSOON. The Hall will be open at 20 clock, and services or more at include previous service the above mer allowing entrance nor excress milit the conclusion of the stance, except freases of absolute to constitute the messages given at the Mainer Circles, and published in this yake, being from entire stranger-splitts to our incluminant outselves, we respectfully respect that any end who at any time may recognize they are sufficiently representatives and published and outselves, we respect that any end who at any time may recognize they are, only in the continuous the fact to inform us of the fact, but you will be a very latter than the verity of splitt commission. The Ranner of Light Free-Circle Meetings

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Discrete viscered at these Scances are often proposited by in the disk amount the visitence. These real to the controlling interference to the chairman, are sent in by correspondents.

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REPORTS OF SPIRIT MESSAGES GIVEN THEOR OR THE MEDICHSPIR OF

MRN, JENNIE N. RIDD.

Invocation.

Father, baptize us with thy love to day; let us feel we are on consecrated ground may we readze that thou art doing for us a great and mighty work. May welter more than everbefore that thou art in the pasts; of the children' of life, sending forth, thy kindly words, bringing the flowers of truth, making as purer, stronger. Oh Father, may we feel as we come back to earth that we bring will us a godly presence; that we bring the power and grandeur of love and light to baptize humanity, that all may feel they are Immortal.

Questions and Answers.

CONTROLLING SPIRIT -- Mr. Chairman, your questions are now in order.

QUES. [By L. K.] Will the controlling Intelligence please give us some idea of the condition of priests now in the spirit world who preached a doctrine they did not believe themselves for the sake of money or popularity; and also the status in spirit-life of doctors we ocharged poor patients extortionate prices; and of lawyers who have unnecessarily continued cases from term to termsfor the sake of obtaining large fees.

Ans .- Our questioner needs to book with clairvoyant eves upon the spiritual side of life, into spiritual realm, to read aright the consequences of a life of falsehood and injustice, Upon the foreboad fraud is written, the character is apparent to all, and shame and humiliation cover the evil door. We find them in spirit life coming back to earth endeavoring to retrace their steps, seeking to removate their lives, to wise out the dark spots. Many times mistakes have been in the bart, lite, but it any sin against knowledge, do that which their conscience warns them they should not do, they must meet a reckoning bereafter, whether they be priests, lawyers, doctors, or whatever name or profession. Q - (By Daniel Waste, Stowe, Vt.). Why is it that more of our thorough. Spiritualists, now in apirit life, do not report through the Bunner of Light, if conscious, and believing in their

identity"
A.-I do not know why there is not room for all! Whoever comes and complies with our rules-which simply require good behavior-is welcome. We think that many good, true Spiritnalists have come. Tell our brother, if it is possible to find anybody from his way willing to come we will give him or her the right hand of

fellow-hip any time.

Q -Piease explain the "Lord's Supper"?
A -In those days very much was spoken in symbols. I may take a flower, for instance, like this one on the table [a cluster of fine white blossoms 1 I may tell you it represents childhood, its whiteness and purity symbolizing innocence, the unfolding buds suggesting the spring-time of life, the green leaves representing its freshness and vigor. Christ gave his disciples the "Lord's 'as a symbolical ordinance, which should support as a symbolical optimance, when symbolic recall his pressince and his sufferings, and so im-press his teachurgs, upon their minds. He said, "This bread is like unto my body;" he had come, back materialized; "this wine is like unto my blood!" He sought to give force, to the instruc-tions he was about to utter, and from that day to this, whenever a true Christian partakes of the Lord's Suppor be remembers the sufferings of Christ, and the cross of martyrdom which he bore for the cause of truth.

Q -In criminal cases where the extreme penalty of the law is executed in the form of hanging, or in the army, where one is sent out suddenly by the bullet, what is the effect upon the spirit as it enters spirit life? Is the individual wel-Is the individual welcomed as having fulfilled his time and mission !

As-It is not necessary that an individual should be unwelcome who is sert out from your world without mercy, though the suicide who walks into our life unwanted, suffers. He who suffers the extreme penalty of the law, who is hung, or killed by the bullet, is received by edu-cational spirits, and by them aided and directed. They may chide him, but they never condemn. In spirit-life we never refuse to aid those who need help and who desire to go onward and up-

Q -[By E. M S] Do spirits have it in their power to go from one planet to another? A .- After we have learned our own planet, Earth, very thoroughly, after we have learned all that there is in this life, of the material and spiritual pertaining to the planet Earth, then do we progress far enough to visit the different we progress far enough to visit the different planets. When that time comes you seldom hear from us; we are far in advance of you, and prefer to go on with our studies in the intellectual spiritual and wisdom circles.

Q -{By A. O. Hoyt.] What effect has cremation upon the spirit? Will not the spirit experience pain if not completely separated from the

A.—If the spirit is not completely separated from the body, of course it will experience pain; whether given to it by fire or by freezing, it mat-You should be very sure that the spirit has fled from the body before cremation or freezing takes place. If the person wished to be cremated it would experience satisfaction in seeing the body burnt; if it was opposed to it, it would most likely experience sadness. Spirits differ very much in their feelings with regard to the disposition of the body. Same care not established. disposition of the body. Some care not at all what becomes of it; others feel much solicitude as to its treatment. You have seen the fealous care that some people exhibit toward any relic of the past, how sacredly it is cherished, and you have seen how persistently they cling to old associations and surroundings; such spirits old associations and surroundings; such spirits would naturally care a good deal about the disposition of their bodies. Then again there are others who take hold of the present and the future and concern themselves little with the past; these would be likely to look upon the old shell as of slight consequence, since it had served its purpose and become worthless to them.

Abner Holbrook.

Mr. Chairman, I don't know that the message I shall send will reach the friends for whom I mean it, yet I believe' there are some stray indi-

about two years ast September. I can't tell the exact date. I think it was somewhere about the and the soft september. I have met very dear friends of the purpose of september. I have met very dear friends of the purpose of september. I have met very dear friends of the purpose of september. I have met very dear friends of the purpose of september. I have met very dear friends of the purpose work for them to do. Talk is very cheap; you can alk all you please. I want to see real work whenever I took hold of anything I made it work.

The state of the purpose work for them to do. Talk is very cheap; you can give my of saying to her, "Go on; I will assist you, I will alk all you please. I want to see real work whenever I took hold of anything I made it work.

I made the old lady, the colored woman, give hold your hands? You can give my name as William Grey. I work it a very strange communication. She better to work now than never, I come forward gladly, and I say to all who ever knew me, Spirit wessages where about the work for them to do. Talk is very cheap; you can of saying to her, "Go on; I will assist you, I will work.

I made the old lady, the colored woman, give me a communication through this medium. I thought it a very strange communication. She was supplied to the letter, and very many said she "had not but one treasure, and she "George Taber."

George Taber. itualism is true, true to the letter, and very many of the experiences that I have had in my family, which some of my neighbors have had in theirs, can be easily accounted for. I only ask that I may strengthen them, and bring them spiritual life. I ask that I may be heard from through some other channel than this; but If I am left out in the cold, rest assured that I shall communicate here whenever I please. You can say my name is Abner Holbrook, of East Weymouth, Mass.

Joseph M. Snelling.

Say It is Joseph M. Snelling. I was forty-two years old. I went out of this life with consump tion, in 1861. I believe it was in the latter part of June, from Cincinnati. I have a sister who sometimes is interested in this business, but she has gone to California now. The last I knew she was in San Francisco. There is somebody round there who has these papers, and she gets 'em pretty often. I'd like to ask her: "Sarah, will you please look out for those friends? You can send 'em a few dollars, if nothing more. Aunt is needy; and I wish you would look out for Nellie, too, as I am anxious that everything should go right." That 's all. Feb. 26.

A Father to his Daughter.

A year or more ago I came here to this circle. I did not give my name. My daughter was present. I wanted ner to know that it was I.—I was then suffering, from the fact that I had had the wherewithal to do with, and yet had not done that which I ought to have done. Houses and lands had been given me, and yet, as I then said, many came to me saying I had taken their bread away. There seemed to be dark ness and trouble. I seemed to be in distress of mind; I felt as if I was living on some great desert where no loving friends reached me; but from that time a bright light came to me and there was opened to my view a heaven of rest. Thave been trying to do good to earth since then. Many a home have I entered where they were needy, and gone from thence to those that could assist them, and brought an influence to bear which gave them relief, and each time I have felt a benefit and been happier. I remem-ber well that when I came there was an individual who had not had the advantages that I had had, who made the remark that he never had ten cents but that if asboon companion wanted half of it he always gave it to bim; he never had a loaf of bread but he was willing to share it with his neighbor. It taught me a lesson. I have en working hard. Thave accomplished much. I thank you for the great power that came to me, for the light that dawned upon me, and now, after two years have gone by, I am here feeling happy. I have progressed far beyond what I expected to I am happy, feeling that I can say to my daughter and my friends: The light has dawned! I give no name. I will simply say, "A father to his daughter." She has been looking for it a long Feb. 26.

Thomas Murphy.

Shure, I 've got as good a right to come as anybody, aint 12. [Yes] Well, I didn't have no houses. I didn't have no lands. I had but little to me name anyway, sir; but I believed in God an' I believed in the Virgin Mary. I believed in Christ; I believed in the Pope. I was a good Catholic when I was here. Me name is Thomas Murphy. I went out from your city many years and Shure I've seen the Pope, an' I 've seen ago. Shure, I've seen the Pope, an' I've seen me praist; I've seen 'em all. I thought I'd be scared, but niver a bit of it. He's no more than a common man, here, sir, an' aithough there are many Catholies here they don't riverence him as they used to... He don't want 'em to, naythur. I thought 'I'd like to come an' say to you (I wanted to come for my own purposes) I the light perhaps I was wicked because I defin't river-ence the praist an' the Pope as I used to, an' may be if I came here an talked awhile, when I go back I'd know more. Do ye think I will be able o love him an' to riverence him as I used to, sir: [You should love all, alike,]. I want to feel as I used to, an' I can't; but it's light all round me; I feel bright; but I was so troubled about it. thought if there was any such thing as coming

back here an' finding out something I'd do it.

There's James, that I used to know when I me, an' I come right along. I had a hard time of it. I never was like the gentleman that came forninst me. He had plenty to do with, an he I had nothing to do with, sir. Many a time I had hard work to find bread for meself an' me wife. 'T was hard work anyway. I was glad when the time come to get out. Feb. 26.

Frank.

Mr. Chairman, I have often intruded upon you. I am sorry to do so, but I have no means of teaching my friends directly through a channel that is acceptable to me, consequently I often call upon you. Please say to my friends at home, to my sister, to one and all of them, that just as soon as possible I will be there, and will talk with them. Say to them I have done the best I could, but I could not compass impossibilities. Feb. 26. say it is from Frank, please.

James M. Beebe. I come not here, Mr. Chairman, to give any communication to friends of mine, neither do l expect to illustrate clearly the doctrine of Spiritualism, but I come by the request of an individ-ual who lives upon your earth - a lady who reads the Banner of Light, and therefore is interested in spiritual life-to answer a question which she on bended knee, in prayer, prepounded me. It is this: "Can my boy, without aid, only with the strong will-power that he has, and with the strength which the spirit world may give him-can be succeed? Were you once discouraged?" I answer that individual in person. I many times was discouraged, many times felt that I could not goon. I made my own way in the business world, and I believe I was successful through the kindly hand of spirits laid upon my head, and I say to the lady who asked me the question, You and yours can go on. Only trust in the angel-world, only teach your boy to ever be just to himself and just to others; but I would bid him always keep an open eye, and not listen too much to those with pleasant, olly tongues. Remember that youth and strength make a power. Remember that if he is ever true to himself we can be true to him.

I had many experiences while on earth, successful sometimes and sometimes unsuccessful. I did not reach three-score years and ten, but I was over sixty years old, and many years a merchant in your city. I came at the request of the lady. When she reads this message she will know why it is I came. Please say it is James M. Beebe, of Boston. Feb. 28.

Dorsey.

My name is Dorsey. I have experimented in he spirit-world a good deal, and feel as if I would like to give a little bit of my experience here. I never expected to meet "jail-birds," States-prison men, when I got into the spirit-world, but I find they are here, nevertheless. And I also learn that the work which we begin here we are most likely to carry on there. I have been demost likely to carry on there. I have been detailed to look after very many of these people, and have tried to do my best to understand their condition and the causes which make them criminals. I have traced it all back to one source: to birth-pre-natal influence. I believe you Spirit-ualists have got the best end of the string. If you are only born right, I believe you will live right and die right. I am perfectly satisfied with my surroundings just as they are. I am perfectly satisfied with my work. I am going to do the

"had got but one treasure, and she brought that treasure to me, and that was love."
But I've found out that love covers a multitude

all to be a law unto themselves, that people of my profession may have no work whatever to do. I feel the spiritual influence as I return. I do not expect to be recognized, I do not expect to be gratefully received; but I will once again, as I have once before, raise my voice here, and I will say to my friends. You had better be a law unto yourselves; not looking for something beyond, but rather looking to the life eternal, where you are the life ternal. where you are building your homes, and where you are making your own force known; where you are gathering your friends by the fireside; where life is sweet and real. I thank God that I can again, as of old, repeat, "There is no death. The grave has lost all its victory." "Dust thou art, to dust returnest, was not spoken of the soul." The body goes back to the elements of which it is composed, but the spiritual has taken its flight and lives forevermore. Feb. 28.

Mary Lyon. My name is Mary Lyon. I came from Brook yn, N. Y. I have been gone some eight years-t was eight years last New Years. I went out, I don't know what with, unless you call it general debility. It was a caving in of all the powers of the body—the loss of magnetic power. I was twenty-five years old. I left a mother, Mary, who came to me about one year from the time I lett. There are very many of my friends now who are not in New York, but in Quincy, Ill. I wish to reach' them, hoping I may be able to awaken some interest when they see my name. Yes; father is here, mother is here, and George I've met. I know all about George. I know all about the troubles. Joseph is here. I've seen him and very many others. Please give my love to all. Say I came, that is, I could n't keep away. Feb. 28.

Joseph Smith.

I am Joseph Smith, of Boston, not old Joe Smith of Mormonism. I don't believe in that, I had friends here once—I have friends in New Bedford, and triends down East. I called here because I thought I'd like to, and perhaps my sister Ellen, who lives not many miles from here, might see the notice of my letter, and might call on me to answer that letter, so I called.
I am fifty seven years old. I had an accident

happen to me once, which hurt me internally. I suppose I died from the effect of it, though they said it was quick consumption. Feb. 28.

Mary Elizabeth Maynard.

I wish you would say that Mary Elizabeth Maynard called here from Milwaukee, and wants to send her love to Joseph Jones. I do n't know exactly where he is, but he was in Milwaukee. He goes round from place to place. I trust that this may reach him wherever he maybe, whether in Sacramento, San Francisco, or Denver Cityno matter where. I want him to know that I am all right, that Alice is all right too. Give my love to him, say God bless you, and the angels too.

Rufus Putnam.

I am Rufus Putnam, of Danvers. I was over seventy five years old. It was two years last November since I bade farewell to my body and came into the spiritual life. It was a new idea in one sense, and yet in another I understood it perfectly. Pease say I come back, feeling that I have got something to do. Some power compels me to come, there is something within my heart that says I want to come, and I want to give my strength to those I have left on earth. I want to be of use. I want to feel that there is: something for me to do. I am an old man who lived here many years, over three score and ten, and I thought I couldn't be more useful in any way than in putting my name down here. So you can record it. I believe I have been here once before.

Fred Spalding. Mr. Chairman, I have frequently been on this platform in years gone by, in company with one that you loved very much. To day I come, not that I expect to give my friends any new truths, because I know they have investigated Spiritual ism, and understand it well, but because, standing here. I became so interested in what was go ing on that I really found myself talking before I knew it. Twenty one years have gone over my head, and now I am in spirit-life a young man, and occupied sometimes in one pursuit and sometimes in another. I like to look over the scientific part of the world. I like also to direct a little in the business part of life. I am often with my father, and very many times at home with my sisters and my mother. I do n't know but there has been a feeling to day that I wanted to speak out, to say to them I did send them word we had a celebration here on my twenty-first birthday. Many that they remember—Aunt Mary, grandfather and grandmother-were with us, and many others; it is not necessary for me to mention their names. We had a joyous day all day long. I impressed mother that I wanted to talk with her. The medium I used to talk through so often has now come to the Summer-Land, and is with me. I am trying to make a pathway for them all. I want to do all the good I can. I long to do something for all. Give my love to them, and say I came not because I wanted the publicity of the thing, but because I felt just like talking. I think they will understand it. You can say it is Fred. You can direct my message to Mr. and Mrs. R. H. Spalding. March 1. to Mr. and Mrs. R. H. Spalding.

George P. Jones.

Please say that George P. Jones, from Milwaukee, came, and brought with him his wife, Alice, and his brother, Charles. I have been gone since 1868. I met with an accident; few know of it but I had a fall which seemed to affect me a good deal, and so I suppose from that trouble I came to spirit-life. I have no particular object in view except to let an uncle of mine, who is living at the East, (the last I knew of him he was in Portland,) know that I am alive. Sometimes he is in Bangor, and oftentimes he comes to Boston. He has a good deal of curiosity about this thing, and when my message comes out I shall bring him about that time to this place, if possible, and have him see it. I have n't forgotten him, neither have I forgotten about that little writing. I shall look out for it. I feel I did just what I ought to have done. It is all right, and he will have to abide the consequences.

March 1.

William Grey.

I have been gone many years. I was never afraid while I dwelt on earth to do aught which I thought was right. I am not afraid to day. I come here where I have stood before, on this free platform, to send a few words of thankfulness to a relative of mine who is working out a work for me. I stood by her side, not many days ago, while she dispensed hospitality to those who called upon her, and I felt happy. It seemed to me as if I could really have her do my work. I have been able to cover the control of the viduals in the town where I belonged who may best I can. I've come here to say to some part have been able to carry out some designs which possibly learn that I have given one and may ties who have inquired of me many things, that I have for the reformation of humanity, for be glad to near 'for me. I have been gone I am doing the best I can for them. I want strengthening them in doing right. I believe I

about two years last September. I can't tell the real action, not talk; real action—that will be the shall yet do it. I came here not for the purpose

George Taber.

But I've found out that love covers a multitude of sins. The less you talk and the more you work, the better it is.

Please excuse me, Mr. Chairman, if I have displayed too much warmth. I felt as if I would like to say my say.

Elias Hillard.

I am Elias Hillard, of Holliston. I went away somewhere about the 1st or 2d of November, two years ago, and I returnquickly. I feel not strong, but I feel as if I wanted to let the world know that I still live. I am not a lawyer to-day, but I was once, and I know whereof I speak. I want all to be a law unto themselves, that people of the country, but I shall trust that he will listen to me as I say to him, "Be very careful; step cautiously do not encroach upon your neighbor. Be careful what you do. I shall bring you many treasures if you will only listen to me now; but if not, your hands will not be strong, your heart will waver, and general disaster will come to you at last." I hope that when this comes out it will find him I Chicago, where I hope to meet him.

March 1. George Taber, to his son Isaac. I send this out,

I have only been a short time in spirit-life, yet I have had the experience of two hundred years in the life that has come to me. I care not what the world may say; they may deride me, they may scorn me, but I still live on, a refugee from the law as you have administered it. Living in darkness, in de-olation, heart broken, soul-stirred have I been. I kave run my race, I have worked my work. I have stood in the halls of learning. I have reveled in wealth, but I am a pauper to-day, not only in the material but in the spiritual sense. Mr. Chairman, I am a pauper, and I come asking your aid. Can I have it? [We will do what we can for you.] I have entered the spiritual world. The first question that I asked was: "Is it possible to return to earth and once more have my volce heard in public?" The answer was: "There is a place where you can go. You can go to Boston, to the Banner of the can go free, searching in the broad domain after its authorship. Beautiful realization of the wisdom and beneficence of the author of our being we can now clearly see the law which underlies our earthly life and our spiritual life. Truly may a man with knowledge say. Vain world. ing, I have reveled in wealth, but I am a pauper go. You can go to Boston, to the Banner of Light Office, and control the medium there." But on approaching her I have been, as it were, ostracized; for on showing myself this morning to the individual I am now controlling, and making myself known, I was told to begone to get out of her sight; she wanted to have nothing to do with me. I come here upon the platform, and me. I must assuredly speak what I know to be true.

I am not the only malefactor in the world; I am not the only dishonest man that lives upon the earth. I must and I will proclaim my thoughts. I cannot do it to day, but I will come and make myself manifest, and I will tell the spirit, sees your thoughts and reads them. In whole story, whether it implicates individuals high in authority or not. Do you know that when Tray gets into bad company Tray is always blamed? There is always one individual who is made the scapegoat, while the others who shared the booty run along the pathway of life spirit, having life and youth forever. and nothing is said to them. I come here from pure selfishness, Mr. Chairman. My motives are selfish from beginning to end. I will come again. I will tell my story, and I will give the names of individuals who have added me in the work which I did, for which I have suffered and have "died on a cross," though not like unto Christ, still, I have been crucified in the flesh, mortified in the spirit, and have died, as it were, in prison. You need not tell my name; you may say it is T-d. April 16.

To Henry R., from his Father.

I want to know if it is possible for me to give a letter here untrammeled. [Yes.] I want to know whether I shall be expected to give it in your words or my own. [You can give it in your own.] Will you print whatever I say? [Yes,] Well, then, I want to send a letter to my son Henry. Now, for some time, Henry, I have seen you waning. I have seen that you are failing and coming toward the splitter. I have endeavored to sustain you, have endeavored to help you all I could for your family's sake. I see that your two sons and your wife try to do all they can, but they cannot do it all. I would help you, if possible; but whenever

I come near you I find you are more infirm, more troubled than you otherwise would be. Now I would ask you one thing: to look well-around you, to watch the past, to question the future, and understand whether you are upon real terra firma, or whether you stand upon shaky Direct it, as I said before, to Henry R., from

his father. I know he receives these papers. think he will understand. April 30.

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

Mrs. Danskin's Mediumistic Experiences. (Part One Hundred and Five.)

BY WASH. A. DANSKIN.

The power of Spiritualism is more distinctly seen and felt to day than ever before in the his-tory of the movement. The secular papers give interest to their columns by the many well au-thenticated "ghost stories" that are pouring in upon them from every section of the country. In the face of all the exposures of pretended mediums frequent reference is made to incident or oc-currence that cannot be explained by the known laws of Nature. Scientists are compelled to resort to absolute denial of the facts of Spiritualism to save themselves from admitting its deductions. One of the most notable manifestations of the

power and influence of Spiritualism is presented in the reception accorded to Col. Robert Inger-soll, while he denounces all forms of religion, all knowledge of or intercourse with the world of spirits. Lattended his lecture on "Ghosts" a few evening since, and was surprised as well as delighted to witness the enjoyment of some twelve or fifteen hundred people, most of them professed believers in the popular theology, while their creeds, and dogmas were being exposed to an incessant fire of wit and ridicule. applause and screams of laughter greeted him all along his two hours' oration, and any one unac-quainted with Baltimore would have supposed that we were a community of "infidels

Now Mr. Ingersoll is indebted for this priviege of free speech to the very spirits or "ghosts" hat he ignores, or whose existence he denies But for their unceasing efforts to free men from mental bondage during the last thirty years, Mr. Ingersoll would have been compelled to hold his thoughts in silence, or suffer persecution and pun-ishment for their expression. He is doing a great work and doing it wonderfully well-better perhaps than it could be done by any other man of the present time.

Col. Ingersoll is the only intelligent, frank and

fearless man that I would regret to see become a Spiritualist. It would unfit him for his present sphere of usefulness. He is clearing away the mental rubbish of the past and leaving a cleaner foundation for Spiritualism to build upon. His successful career as a lecturer is to me a striking result of the modification of modern thought by the influence of Spiritualism.

Another interesting evidence of the breaking up of old prejudices was presented at Mrs. Danskin's office a few days ago. Two gentlemendrove up, one a man of middle age, who was paralyzed in his lower limbs, the other a younger The afflicted one had been for many years a prominent medical practitioner of the allopathic chool, and spoke with as much freedom of the school, and spoke with as much freedom of the errors and bigotry of the Faculty as Mr. Ingersoll had done of theology. He denounced the whole system of practice as humbug, or groping in the dark after possible results, and came to seek assistance from the spirit-world through the instrumentality of Mrs. Denskip instrumentality of Mrs. Danskin.

Julia Smith.

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are they who live and die in the love of the Lord, for they shall have wisdom given them. This extensive philosophy not only covers the ground of common sense, but accords you something in knowledge of a beautiful inheritance hereafter. I have not power to make known the intense love that swells my breast toward the children of earth. Believe me, I speak truthfully when I tell you I enjoy the blessed society of angels; and these angels are those who once lived, and walked, and talked with us on earth. They having been taught by the higher intelligences, are

I was the wife of James Smith, the daughter of

The transition from the lower to the higher spheres of life is not a cause for sorrow; it should be anticipated with joy. It is my privilege this night to return and make known my whereabouts. I dwell in a world where there is light and beauty shining evermore. No darkness in the corners, no deceit written upon the counte-

the corners, no deceit written upon the counte-nances of those who are my companions—most beautiful; a realization of the omnipotence and wisdom of our Creator. The written volume sayeth, "Blessed are they who die in the fear of the Lord," but I will reverse it, and say, Blessed are they who live and die in the love of the Lord

Pratt, of Albany.

now teaching me; teaching me to do that which will place rich jewels in my crown of glory.

Blessed Redeemer, though I died physically, thou hast given me power spiritually to rise triumphant over death and the grave.

Patrick Shannon.

My name was Patrick Shannon. I died of pneumonia. I left seven children and a wife. I was acquainted with Major Shroeder, and through him or by him I became an alderman in

the City Government at Brooklyn.

A fruitless search it is indeed after truth when may a man with knowledge say, Vain world, adieu, for all is vanity in comparison to the beautiful life which is a warded beyond the grave.

Not a saddening feeling overspread my heart,

not one, in being separated from those whom I loved and tenderly cared for. I could clearly see the wisdom of my Creator in gathering me into this eternal home. In my silent meditations offam welcomed by minds entirely superior to my times the thought would slip across my brain—Is own, and I thank you for it. I must break the bond that holds me. I must be able to tell the world of the strange things that have come to me. I must assuredly small what I know to be to see and ears to hear, but I also have a voice to speak and a heart to feel. All the attributes which were mine have been quickened and in-

answer he brings his own message from the beau-tiful fields of Eden, where flowers bloom, where birds warble, where the waters are crystal-like, quenching the thirst of all who drink. Most beautiful is it to die and be resurrected in

Jane Barrett.

My name was Jane Barrett. In Portsmouth, Va., I died. I was the eldest daughter of Joseph Gifford, who resides in Baltimore. With the wings of the morning I flee to make known to those whom I have left behind that death, cruel death, has not taken me in its cold embrace. I am happy on the other side of life. Though ignorant in a great degree as regards the beauties that surround me, I feel that I am a child of the Infinite Father, and all in due time I will be taught his laws, and under them exercise spiritual wisdom.

No one need feel unhappy or disturbed about

my departure, for it was better that I should go home to dwell in that kingdom where the angels

are.
Unto all those who took an interest in my burial I wish to give kindly thanks, for what was done was seen by my spirit, and it was very grat-

I have come at the present time merely to give notice to those who loved me, and tenderly cared for me, that I have life, and with that life youth, and with that youth understanding; and I can therefore say, Blessed are they who die, not in the fear of the Lord, but in the love of the Lord.

William Boswell.

At Fonda, Iowa, I passed out of the body, in the seventy-fourth year of my age. William the seventy-fourth year of my age. William Boswell I was named. I was candid in my convictions of Spiritualism, and I have been convinced of the intrinsic value of knowledge gained regarding the blending of the two worlds, before the law of disintegration does its work. The spirit-world with all its teeming beauties is likened unto the mundane.

I was not a stranger, because I had learned the laws—I had investigated the philosophy and the principles upon which Spiritualism was established. The consequence was, when I stood upon the broad ocean of eternity I was neither awe struck nor filled with amazement, for it was likened unto that which my mind in its meditations had fashioned.

Children of earth, friends and acquaintances. I return not with a mystery, but with clear facts of a lite beyond the grave. Each spirit here is measured according to his aspirations. Those delving downward stay there for a time. Those aspiring, reaching upward in thought, make a grand ascension, and there in the grand laboratory of life they learn the constituents of spirit and spirit vocation. Now, in the gladness of my heart, in the fullness of my mind I have accom-plished the work which I desired to do. To those whom I have left behind I would say: Trifle not with the grand Philosophy of Spiritualism, for when you once break its threads it is very hard to have them knit together again in harmony.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

MESSAGES RECEIVED LAST WEEK :

Mollie: Charles W. King: Jacob Stockbridge; William D. Jones: Controlling Spirit; Pat Mahoney; J. M. K.; George D. Follett. Jerusha Bugbes: Hattle; Anonymous; Theodore R—nt Reuben J. Buell; William Peabody; Joseph Bushnell, George M. Cook; Rosa Wilson; Mary Bancroft; Stephen T.; Lilia; — Garrison.

Rebecca T. Reade: James T. Burke: William M. Mitchell: Eliza M. Daly; George W. Murray; Robert Rantoul; Edward N. Balcock.

John Besser: William C. Greene; Lucy A. Andros; George Richardson; Nancy T—m, to Caroline B. B—r; Mamle, the blind girl. (Owing to our limited space, the remainder of our list of

TO BE PRINTED IN OUR NEXT:

announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DÄNSKIN.

Louisa Watkins: Ray; Wm. M. Tweed; Dora Hamlint Blanche Worthington; Cecelia Moffett; James Faulkes; George Roberts; Robert Cinnamond; Frances Howell; Palifp Mottz.

Passed to Spirit-Life:

From Springfield, O., April 27th, Hattie E. Palmiter.

From Springfield, O., April 27th, Hattie E. Paimiter, wife of Winfield S. Tibbitts.

Funeral services were held at the residence of Geo. W. Dallo, No. 67 North Spring street, conducted by Rev. O. L. Adhenfelter, Universalist minister of this place.

For several years she had been a great sufferer, and many times her sufferings seeme I beyond endurance. But her bright faith and giorious knowledge in the beautiful summer-land enabled her to bear it all with patient cheerfulness, knowing full well that many relatives and friends who had pissed on before were waiting on the banks of the silver river to welcome her "over there."

Mary A. Heney.

From Newport, R. I., April 12th, Mr. Job Stanton El-

from Newport, K. 1., April 12th, Mr. Job Stanton Biedred, in the 70th year of his age.

Mr. Eldred has been a strong Spiritualist for the last twenty-five years, and has enjoyed sweet communion with many spirit friends. He subscribed for the Banner of Light when the first number was printed, and has taken it ever since; and sithough confined to his room and bed with paralysis and rheumatism for the last four years, he enjoyed having it read for him, and especially the "Message Department."

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, toenty cents for each additional line is required. A line of again In New York City I died. Julia was my name. | type averages ten words.]

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 70% Saratoga Street, BALTIMORE, MD.

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

She is clairandlent 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. Turercular Consumption has been cured by it.
Price \$2,00 per bottle. Three bottles for \$5,00. Addres
WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Healer,

CURES all Chrenic Diseases by magnetized letters. By
this means the most obstinate diseases yield to his
great healing power as readily as by personal treatment.
Itequirements are: age, ser, 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 smilledent; 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.
Aprill 6.

Dr. F. L. H. Willis

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

PR. 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 scientific knowledge with keen and searching Clairvoyance.

Dr. Willis calma 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 sexes.

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

April 6.

DR. C. D. JENKINS, Astrologer,

MEMBER OF THE MERCURII,
AND OF THE BRITISH ASSOCIATION FOR
Astral, Cerebral and Mesmeric Science,
No. 67 Dover street, Boston, Mass.

TERMS. For answering questions For a Full Nativity from Birth.....20,00

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonicusty married. Full delineation, \$2.00, and four 3-cent stamps.

Address, MRS. A. B. SEVERANCE.

Centre street, between Church and Prairie streets, April 6, White Water, Walworth Co., Wis.

A Farm and Home OF YOUR OWN.

NOW is the time to secure it. Only FIVE DOLLARS for an acre of the BEST land in America.

2,000,000 ACRES

In Eastern Nebraska now for sale, TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT, Full information sent free, Address O. F. DA-VIS, Land Agent U. P. R. R., OMAHA, NEBRASKA, Jan. 12.—13teow

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, 8 couts per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Investigator Office. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, 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.

D. C. DENSMORE, Pub. Voice of Angels.

Jan. 5.

GLEASON'S

Pocket Disinfector and Inhaler DREVENTS all contagious and infectious Diseases, L such as Small Pox, Cholera, Yellow Fever, Typhoid Fever, Chilis and Fever, Scarlet Fever, Diptheria, &c.

It is a certain cure for Catarrh, Bronchitis. Asthma, and all Throat Discases. Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of

puace and snaped like a watch, a Pipette, and a bottle of Vincontagium.
Price \$2.40. Sent only by Express.
For sale wholesale and retail by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Catarrh, Diptheria And all Throat Diseases curable, by the use of

DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the claims in his advertisement."

Price 50 cents per bottle.

To reale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

PSYCHOMETRY.

POWER 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 aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. dressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.—†

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 copyretail price 30 and 25 cents, respectively.

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

J. W. ELLSWORTH, CLAIRVOYANT,

O7 BROAD STREET, Newark, N. J. Medical exchometric and Astrological Readings. Terms. 50 ets. to
\$5,00. Send for Circulars.

MINERAL RODS.

MPORTANT to miners and treasure-seekers. Send for Circular to E. A. COFFIN, 45 Bristol st., Boston. April 27.—4w*

SGOLD PLATED WATCHES. Cheapest in the known would. Sample Watch Free to Agents. Address A. COULTER & CO., 12S. Clark st., Chicago.

A NY PARTY in possession of a first-class MUSEUM, and wishing to change location, by corresponding with "Care No. 210 North Centre street, Pottsville, Pa..." may result advantageously. 2w*-May 4.

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 hisir, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

April 20. -13w*

MISS JENNIE RHIND,

TYPICAL PROPHETIC 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 18.—Jw* MRS. HELL.

Diable in the diagnosis and treatment of disease, in giving advice on business and social matters. For sittings, \$1,00. Letters containing five questions answered for \$1,00 and two three-cent stamps by sending first initial of given and sirname, age and complexion. Office, \$0 Dover, near Washington street, Boston.

1w*-May 18

DR. H. B. STORER.

OFFICE 29 Indiana Place, Boston. Psychometric examination of disease 11. Remedies adapted to cure all forms of disease, sent to all parts of the country.

MRS. BAGLEY, TEST AND BUSINESS MEDIUM, has returned from California, and is located at No. 30 Ellot street, Bos-ton. Strings during the week. Circles Sunday evenings. May 18—iw

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook ine street. St. Elmo, Suite 1, Boston. Hours 9 to 4 Feb. 16.—26w

I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician.

Office at 8½ Montgomery Place, Room 4, Boston, Mass. May 4. Miss Lottie Fowler,

THE world-renowned Medical and Business Spiritual Mo dium, assisted by a lady magnetic healer, 150 Tremon street, Room 8, Boston Hours 11 to 8, May 4. MR. HENRY C. LULI., 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.

mrs. H. DEAN CHAPMAN,

HEALING and Business Medium, has returned to her
old rooms, No. 28 Winter street. Boston, where she
will be happy to see friends and patrons. Patients treated
at their homes if desired.

2w*-May 18

MRS. JENNIE POTTER, MEDIUM—Test, Medical and Business—136 Castle st. near 390 Tremont st. 13w*-April 6.

MRS. KENDALL,

TEST AND BUSINESS MEDIUM, 8% Montgomer Place, Boston. May 11. MRS. V. M. GEORGE

Will give Magnetic Treatment at her office, Room No. 8½ Monig mery Place, Boston. May 4. MRS. FRENCH, Electric Physician, and most reliable Medical and Rusiness Medium, 13:9 Washington street, Boston, St. George Hotel, Suite 2. Hours, 10 to 5. 4w*-May 4.

MRS. J. C. EWELL, Inspirational and Heal lug, suite 2, Hotel Norwood, cor. of Oak and Washe, lugton sts., Boston, (entrance on Ash st.) Hours 10 to 5.

April 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendali street, Boston. May 18. MARY A. CHARTER, Business Clairvoyant, Developing, Healing and Test Medium, 31 Chapman Street, Boston, Circles Mondays at 2½ P. M.

A. S. HAYWARD'S MAGNETIZED PAPER per-offerms wonderful cures. Two packages by mail, \$1,00. Magnetic treatment from 9 to 4. 5 Davis street, Boston.

MRS. N. J. MORSE,
LECTRO MAGNETIC PHYSICIAN, 6 Hamilton
Place, opp. Park-st. Church. Electrical Yapor Batus.
May II.

DR. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

MRS. WENTWORTH, Clairvoyant and Test Medium. 30 Eliot street, Boston. Circles Tuesday evening and Thursday afternoon. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Mar. 2.

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pollet, Test and Business Mo-dium, 7 Montgomery Place, Boston, Mass. March 23.

AUGUSTIA DWINELLS, Clairyoyant, Aranceand Prophetic Medium, 23 Winter st, Terms \$1.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarendon street, near Columbus avenue. 4w*-May 11. DR. TUTTLE. Clairvoyant examination of disease. No. 30 Ellot street, Boston. 4w - May 11.

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 inches. Steel Plate Engraving, \$1,00. The Orphans' Rescue.

This beautiful picture, and one of nort thrilling sentiment, lifts the veil of mi teriality from beholding eyes, and reveals the guardians of the spirit-world.

Size of Sheet, 24 by 30 inches: Engraved Surface, 15½ 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, bearing on its current a time-worn bark, containing an aged Pligrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of etentity—reminding "Life's Morning" to live good and pure lives, so

"That when their barks shall float at eventide, Far out upon the sea that's deep and wide," they may, like "Life's Evening," be fitted for the "crown of immortal worth."

Size of Sheet, 26½ by 22 inches; Engraved Surface, 20½ by 15 inches.

Size of Greek, 1972 which is the second of t

VOICE OF TRUTH, A WEEKLY JOURNAL DEVOTED TO

Spiritualism, the Harmonial Philosophy, AND ALL REFORMS.

A GOOD-SIZED QUARTO OF EIGHT PAGES MARY DANA SHINDLER, ANNIE C. TORGEY HAWKS, Editors and Proprietors,

206 Union street; Memphis, Tenn. TERMS OF SUBSCRIPTION, IN ADVANCE:

Per year. \$2.50 6 months 1,25 3 months 65 3 months.

Postage paid.

Only such letters as appertain to the editorial need be addressed to Mrs. Shindler; all others must be addressed, M. HAWKS, No. 7 Monroe street, to insure attention. Agents for the Banner of Light. Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, bandsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature: The Law of Power; The Law of Health; How to Drestroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Bleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple, pians of Nature.

Price 50 cents, postage 10 cents.
For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

AN ASTROLOGER,

HAVING HAD 20 YEARS OF EXPERIENCE,
Is successful in reading the planets connected with every
levent of life. Charts of leatiny for two years, and advice on Business, Marriage, etc., \$1.00; Full Life, \$5.00;
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Spiritual Phenomena.

Mrs. Boothby's Wedinmship Vindicated.

Shows UP.-At a "spiritual" scance given last might by Mrs. Boothby, at 25 Appleton street, after some prediminary maneuvring in the way of showing "materialized" forms from behind a orurtain, a curious gentleman present by the name of Parker pulled, the curtain aside, and captured Mrs. Boothby with a faise moustache on, with the aid of which she had simulated a masculine face that had been identified by one of the believers present as that of a departed son. This discovery broke up the harmony of the conditions, and the spirits did not materialize worth a cent

The above paragraph headed "Shown Up," appearing in the Boston Herald of May 13th, is such a gross perversion of the truth that I feel constrained to make a statement of facts as they actually occurred, leaving it to the reader to declde who is by such a statement "shown up." To those in this vicinity who are personally acquainted with Mrs. Boothby and familiar with her scances, nothing need be said in her defence; but just at this time a few words seem called for, to counteract the mischievous tendency of the above, and correct, any impression that may go abroad leading persons at a distance to infer that one of our most conscientions's truthful and devoted mediums is a fraud.

On the evening referred to the door-hell rang, and Mrs B answering the call met a man who asked to be affairthed to the seance then about to be held. It being contrary to Mrs. Boothby's custom to admit strangers without some evidence of the honesty of their intentions, she told him so. He replied to this by saving: "Oh, it is all right, I am well posted in all these things - I am a believer, and have attended the scances of the Eddys', and at Moravia and others." He then mentioned the name of a lady as a mutual. acquaintance of himself and Mrs. B.; but it subsequently appeared that the fady known by Mrs. Boothby, though of the same name, was not the person he alliaded to. Further conversation ensued, the stranger continually declaring his hon , the door upon the intruder? esty of purpose and pleading for admission. At length to said '" I will stop inside, if you please, " and not keep you standing here in the cold." At this Mr. Boothly, acting out her ladylike nature, could not do otherwise than accede to his request, and stepping back she allowed him to enter. Finally be prevailed upon her to admit him to the evering's scance, though she did so: In direct opposition to her best impressions. Once, admitted the remainder of his plan was easily carried out.

Previous to all scances the doors are scaled and every precaution taken to close all avenues of suspecion that might lead any one to suppose all was not conducted fairly and squarely. It is the Invariable custom of Mrs. Booth by to insist upon this being done, choosing for the service those present who have not previously attended her scances or who are most skeptically melified. On this occasion the stranger, whom the Herald descignates as "Mr. Parker," (probably a second edition of Tom Collies assisted in scaling the doors, and, as further protection from being inposed upon, marked the seals with his own pencil in such a way that any tampering with them would be by him dejected,

produce. Seatly all had previously attended Mrs. B.'s scances, some of them a hundred times, and had had proof upon proof, under the most form of a young gerl, dressed entirely in wrate, a nonneed it to be beyond suspicion. reached the medium, she raised the curtain to its full height and exhibited, in full view of every one present, Mrs. Boothby, dressed in black, seatwhite, standing beside her. This was done twice; the first time the spirit stood at the right of the medium, the second time at her left. This the person whem the Herald very apily alludes to asseen unless his eyes were so heavily bandaged with prejudice as to prevent him from doing so.

Many other equally satisfactory evidences of spirit presence occurred, which the Herald paragraphist denominates "preliminary maneuvring," but which every other sperson there: present knows to be of far greater import. Among other things the spirit daughter of a gentleman present came, spoke to her father, and took from him a card photograph which she de-materialized course of ten days or longer. Next came the maents and friends most positive and indisputable ly made his entrance, when suddenly, as if maddened to insanity, the "curious gentleman" sprang from his seat, grasped the curtain, and bolding it up, said, "It's all a humbug."

in the cabinet, but in Mr. P.'s imagination. But I will state what 'twelve of the thirteen persons' present did discover as the curtain was thus prematurely raised. They discovered Mrs. Boothby in her chair, and a materialized spirit near hertwo persons, where a moment after there was but one. The act of Mr. P. was so sudden that the spirit had not time properly to de-materialize. and hence he was seen in close proximity with the medium, the constituents of his materialized form going back into her system, and for a moment appearing so identical with her that the dark complexion and moustache appeared to be a part and parcel of her. This to a person in any

philosophy of materialization needs no detailed or more in front of the cabinet and beckened to

condition of a mediumistic person while materi- and was very anxious to be recognized. This alization is in progress, need not be told in this spirit came out three or four times, and was eviconnection that the shock occasioned by this as- | dently much disappointed that the gentleman sault was beyond my powers of description, could not call him to mind. The next spirit was That Mrs. B. was not found a corpse on the floor identified by a friend present, and afterwards put of her cabinet instead of being able with her own up the curtain of the cabinet, the medium being lips to, as she subsequently did, forgive her as- seen sifting in her chair by most of the circle. sailant, can be attributed to her strong vitality upon her by her unseen attendants.

not at first notice the litting of the curtain, but lady who presided at the parlor organ sang a as soon as she did she leaped from her chair, a, favorite air to improve conditions, and shortly distance of several feet, raised her hands as if to ward off some impending danger, and exclaimed, "Why, what is the trouble? what has hap-

As a matter of course great inharmony followed. It was evident that the "curious gentleman" expected others of the party would join with him in his crusade upon the honesty of the medium. but in this he was disappointed. He brought down upon himself the merited indignation of all, Mrs. B. being the only one manifesting a spirit of forbearance. "You did very wrong," seated again, join in singing, and perhaps har- aperture. mony may be restored and other manifestations.

At this the Mr. Parker more fully established his claim to being called "a curious gentleman " by saying: "If I have been the cause of inharmony I will go out."

Mrs Boothby replied: "Oh, no, no, you need not go out, sir. Remain, and something may occur more satisfactory." He did remain, but nothing further occurred, and the scance closed, As the valiant exposer left, he offered to pay the customary fee, but it was declined. "You acted wrong in doing as you did, and in that way destroying the proper conditions. Had you remained quiet until the close you would probably have seen something more conclusive and gone away better satisfied." With these words 2she closed

Returning to her rooms, the remaining members of the circle again seated themselves. Mrs. B, took her position in the cabinet, and several spirits appeared, one of whom took occasion to say, "Within one year the man who has occasioned the trouble to-night will be in the spirit- & world, and will appear and speak to you as I do

As I began by saying that I would make a statement of the facts, I have done so, and having done that will do no more. I might continue, but will not further trespass on your valuable space to make such observations as naturally suggest themselves to every honest inlind.

JOHN S. ADAMS.

Mrs. Pickering, the Materializing Medium, in Salem, Mass.

Le the Feiter of the Banner of Light:

Mrs. Packering, of Rochester, (N. H.) the noted medium for materializations, is making a visit to friends, who reside at No. 12 Margin street, Salem. Since her arrival she has given acnumber of satisfactory scances, two of which Is attended. Full descriptions of the manifestations There were thirteen persons present - mer, through Miss P.'s mediumship having been rechants, physicians, artists and biginess men, as cently published in the Banner, I will confine honest, acure, and trustworthy as Boston can myself to facts, without many details or embeldislaments.

The circles were held in a front room, large enough promfortably seat fifteen to eighteen trying test conditions, or the genuineness of the persons. The cabinet is simply one corner of the manifestations, and satisfactory evidence of the room enclosed by a curtain of heavy black cloth, identity of those who appeared and claimed to be. In which a chair is placed for the medium. On their relatives analyticals, who once lood with the walls of the cabinet curtains of black alpaca. them here but were now the residents at another are lung, to cover the white wall paper. There occupied, as shown below, by the windows and world. The company being scaled, the lights is the usual long opening for the spirits to come, the door, were lowered, but not so far as to prevent every out, also an aperture, a little more than a foot person and object in the moon being seen. The square, for the presentation of faces. At both medium was dressed in black, and arranged the scances the members were invited to examine the curtains, but had not taken her seat when the cabinet thoroughly, which they did, and pro-

came from between the folds of the curtain, was . The tist sprit that showed itself was a female. seen by a l. then wanished, when instantly, in dressed in white, with a veil on her head; she less time than is required to state it. Mrs. Booth, stepped outside of the curtain two or three times by came from within, giving proof the most con- and waved her hand, then disappeared. The clusive that the and the spirit form were two distants to materialization was a man, considerably that persons. Mrs. B. reintered the enclosure, taller than the medium; he was clothed in black and seated horself. In a few moments another pants and dress shirt, and came from the curtain form appeared, and shortly after another. One with a firm step, the room being, light enough at of these retreated into the cabinet, holding in her, the time to see his features distinctly. This hand the lower edge of the curtain, until, having "spirit I recognized as my cousin, who passed away some twenty years ago; his features, whiskers, and general make-up, were perfect. Soon after, a number of male and female spirits, one ed in her chair, and herself, the spirit, clothed in at a time, came from the cabinet. One of the women was dressed with a profusion of lace, her neck and head being decorated with what apneared to be fewels. The men were all taller than the medium. An Indian girl, dressed in "a curious gentleman" could not fail to have dark apparel, with long hair flowing over her shoulders, danced into the room. She was a little shorter than the medium, and evidently had been used to materializing, as she danced about strongly for some time before she disappeared. Then an Indian, all of six feet in height, stepped into the room; he was dressed in warrior's cos-

tume, with long feathers in his cap. But the most convincing manifestation to the skeptic was when a beautifully attired female spirit came from the cabinet a number of times, clerk, "Etta" by name, who had formerly been -not a particle of the card-remaining. This has then went to it, and, throwing up the curtains, been frequently done, and the card returned in showed the medium-who appeared to have a materialized baby in her arms-sitting in her terialized form of a young man, son of a well | chair while she stood beside the medium. This known artist of this city, who has appeared on was witnessed by more than two-thirds of the many previous occasions and given to his par- circle. I should have said above that a tall male spirit, light-complexioned, with curly hair and evidence of his personal identity. He had scarce- , chin-whiskers, was very sanxious that I should recognize him, but I could not identify him.

The manifestations were stronger at the second scance, and more spirits were recognized by their. friends. The first materialization was a female This is the point at, which the grand "discov- spirit clothed in white, who was asked if she ery" of Mr. Parker was made. He says he dis- knew any one present. She bowed and pointed covered "a false moustache." If he did it was to me; when Hasked if it was the friend I was not discovered on or near Mrs. Boothby, or even thinking of, shik bowed it was. She looked to be about the age of the one that was in my mind, but I could not see her features distinctly enough to identify her. After presenting herself two or three times she disappeared.

The next form that showed itself was a spirit who were a white veil which was wound round her arms; she/walked into the room and pointed to a gentleman, who asked, "Do you know me?" The spirit bowed. She was then asked if her name was "Abby," but she shook her head that it was not, and went into the cabinet. She soon came out again, and when asked, "Is your name

Hannah?" she responded in the affirmative. After a little singing a male spirit, in his shirtdegree acquainted with the generally-received sleeves, nearly six feet in height, came out a foot

a gentleman who sat near me. He had a large Any one familiar with the extreme sensitive head, and wore a moustache with a full beard,

The medium suffered a good deal at times, and the recuperative powers brought to bear grouned and sighed audibly, while what seemed to be a materialization could be distinctly heard Being under a strong spirit influence she did kissing, patting and trying to comfort her. The after a male spirit, with side whiskers and moustache, presented himself, and was recognized by a gentleman as being a friend of his who was killed by being thrown upon a circular saw some two years ago. It evidently gave the spirit much pleasure to be recognized. A well-known lady of culture identified a sister, who knelt before her and afterward threw her some audible kisses. A spirit gave the name of Mary, and was identified by several of the circle. Afterward a little child came to the long opening, but it could not gather, enough strength to come into the room. Two she said to him, "but I forgive you. Let all be faces were also seen at the same time at the

The strongest manifestation of the evening was that of an Indian girl with long hair, who came from the cabinet, and taking a hand-bell from a side-table danced about the room ringing it loudly, at one time approaching very near to the sitters. She then took a fan and fanned the medium. There were a few other materializations than those I have mentioned; the above will perhaps suffice.

The circles were composed of substantial and intelligent citizens, a number of whom were skeptics; yet not one word did I hear of complaint that there was any opening for collusion or deception. How often it is said, "How wonderful are these manifestations!" but to the thoughtful mind are they any more mysterious than that a seed which is placed in the earth should spring up and grow into a bush, bearing leaves and flowers? Does the most advanced scientist know anything about the wherefore of the latter manifestation? ABBOT WALKER.

Salem, May 11th, 1878.

Seance with Mrs. Flynn.

Several well-known Spiritualists of this city have called at our office within the past week and presented their testimony as to what they have witnessed at circles held at the abode of this lady, 484 Tremont street, (near Dover) Boston. Our informants represent themselves as firmly satisfied of the thoroughly reliable character of the phenomena (consisting of materialization, individual tests, etc.,) which they have met with in her presence. One in particular, a medical gentleman, gives us the following points concerning a private scance attended by himself and someeight or nine others, at the residence of Mrs. Flynn, on the evening of May 3d.

Mrs. Flynn is a widow-a Prussian by birthand the narrator is particular in emphasizing the strict honesty and candor which were manifested by her throughout the seance. She commenced by stating to her auditors that she placed herself totally in the hands of the invisible powers; that If anything occurred it was to be credited to their action-if nothing, then the fact was to be ascribed to their failure to produce results. Sheherself was but a passive instrument in their

The subjoined diagram gives a relative idea of the room, the sitters, etc. The cabinet was located in a dark closet, and in the only corner of the room which was available—the others being



A Dark closet which served as the cabinet. B Position of sitters. C Door. DD Windows.

The position of the sitters resembled somewhat the arc of a circle, reaching from wall to wall ofthe apartment, and entirely shutting in the space enclosed. A divided curtain was placed before the opening of the closet, and in one of its folds was arranged a diamond-shaped aperture at a height convenient for the sitters to perceive the faces appearing there. Before the beginning of the circle the only piece of furniture in the closet, a chest of drawers, was examined thoroughly, and nothing was to be found calculated to be of use in any attempt at deception. The medium was also carefully examined by a committee of ladies, who made a similar report concerning her condition.

During the scance several materialized forms, so our informant states, appeared and were recognized by parties present. A well-known bookseller (located on Washington street, Boston.) and his wife, who were in attendance, recognized one of the forms as being that of a lady in his employ. This spirit came out of the cabinet, and upon being recognized by the gentleman, thrust her hand into a pitcher of water which stood upon a small table placed near the wall and between the sitters and the cabinet, and drawing forth a few drops of the fluid, playfully spattered his face in a manner which at once called up to his mind her unstudied and gleeful ways when, in earth-life. The spirit retired to the cabinet, but upon a female member of his family present calling to "Etta" for some symbol of recognition, the spirit reappeared, took a few drops of water from the same pitcher, went back to the cabinet, and quickly coming out, threw the contents of her palm upon the lady, when the drops scattered were found to be exquisite in perfume.

Our informant was also privileged during the evening to receive the most striking tests of the individual spiritual presence (through raps, etc.) of parties whom he had known in California and in Boston. One of the most striking of the phenomena during the evening, to his view, was the appearance at the aperture of a black cap, which the spirit of a desperado, whose execution the Doctor had witnessed in the Golden State, held up for him to see as a reminder of his identity. .

Foreign Correspondence. ECHOES FROM ENGLAND.

NUMBER FIFTEEN.

ny J. J. Morse, (English Agent and Correspondent of the Banner of Light,)

Life is like a school: it contains pupils apt and dull. The one becomes a genius, the other "a hewer of wood and a drawer of water." Why? Some of us find our heaven very low down in the scale, others rise to the mountain tops and still cry, On! Are we scholars under the tutorship of the wise in the realms beyond? Why not? Better that than abject adorers of a vengeful God, or the servile slaves, by our fears, of a Christian (?) devil. Let us learn from all who have aught to teach us, ever aspiring, always trusting the truth, shunning the ways of disobedience to na ture's laws, and thus advancing in the school of the present life fit ourselves for the grander seminaries of the beyond. Since my last much has transpired, alike in

Spiritualism and out of it. Within our cause we have had the presence and ministry of our beloved co-worker, Dr. J. M. Peebles, who has been greeted with crowded and enthusiastic audiences at Doughty Hall, London, every Sunday evening. Earnest, a good speaker and cultured, bringing his whole soul to the task, he has been a power in our midst. His stay with us is terminated. His departure was keenly felt by all. Two very excellent pamphlets from the Doctor's pen have been put into circulation here during his visit, respectively entitled, "Christ the Corner-Stone of Spiritualism," and "Buddhism and Christianity Face to Face." The first-named is an excellent little digest of opinions and statements concerning Jesus, and will prove a very pleasing addition to the library shelves of a certain class of readers to whom Jesus is the standard by of readers to whom Jesus is the standard by which all things are measured. The second is a most remarkable discussion between a Buddhist priest and an English clergyman. It is not often one sees Christian doctrine and dogma so cleverly and keenly criticised. These two booklets have been thoroughly revised, and our good brother, in addition to the above, has addressed meetings innumerable, gathered materials for future books, journeyed up and down, and has had a good spell of real hard work during his sojourn in England. His stay in this land terminated on April 30th

when he sailed westward, reaching the States ria Canada. On Friday, April 26th, a grand farewell was tendered him in London, and a substatewell was tendered him in London, and a substantial token of esteem in the shape of a purse of gold was presented him. We live in hopes of seeing our "pilgrim" brother yet again. He is a cosmopolitan; and I will close this paragraph with the words of Terence, which aptly express the Doctor's character: "Homo sum, et humain a me pil altenum puto." Such is our friend—so may be always be.

a me ntt attenum pato.
maiy he always be.
On Sunday, March 31st, a grand celebrationary festival, in honor of the thirtieth anniversary of Modern Spiritualism, was held at Doughty Hall, London. The services were three in number, increases in interest as the day wore on, and culcreasing in interest as the day wore on, and cul-minating in the evening in a perfect furore. The morning session was presided over by Mr. J. Burns, who opened the meeting with a somewhat remarkable address; the after proceedings con-sisted in short speeches from our invisible friends, through the various mediums present, the ad-dresses being pleasantly interspersed with song During the recess retreshments, consisting of fish, fruits, and sundries, were partaken of, and at about three P. M. the meeting was again called to order. This time that veteran Spiritualist, Mr. Thomas Everett, officiated as presiding officer. Always pleasant and genial, and ever presenting those who listen to him with words well worth listening to, his opening address was fully up to his usual standard. Brief remarks from normal speakers and a masterly oration by Dr. Peebles ormed the features of the afternoon, singing and music being again introduced with the most pleasing effect. After an interval for refreshments the concluding service was held, the meeting being called to order by Mr. William Tebb, than whom a fitter president could not have been selected. It was expected that our able and scholarly writer, "M. A. (Oxon)," would have addressed this meeting, but domestic sorrow prevented his attendance. Mr. Tebb's opening address was brief, pointed, and most suitable. That tried and able author, Thomas Shorter, was present and delivered a most excellent address. resent and delivered a most excellent address. Bro. Peebles likewise addressed the meeting, and, under the influence and control of the invisibles. your correspondent was also one of the speakers. A particularly fine performance on the harmo-nion, by Madame Sievers, and some excellent part and solo singing again cast a charm over the proceedings, and late in the evening the anniversary exercises were closed, all present feeling that a most enjoyable and refreshing season had been spent. Had some of our educated (?) opponents been present and seen the packed and crowded audience that completely filled the hall at the evening session, the conviction would have forced itself upon them that Spiritualism was far from dead, and that our glorious cause was a great reality indeed in England. The meetings were most harmonious, and where all did their best, special praise would be unjust. Let me hope that next year's celebration may still find us all at our posts, and able to give a good ac-

count of our stewardship. I, in common with many others, anticipated that the National Association would have marked in some appropriate manner the thirtieth anniversary of the opening of modern intercourse with the spiritual realm, and to which fact all spiritual societies owe their being. No such action was taken. By the way, the National Association has lately raised its scale of annual subscriptions. In future all new members, who desire to have all the privileges of the Association, will have to pay tendollars and fifty cents a year, former scale being one dollar and fifty cents. This will, I am sure, react unfavorably on the "national" character of the Association, as the new scale is far more than the bulk of English Spiritualists either care or can afford to pay. It is suggested that it be in future called the Metropolitan Institute of Spiritualism," and the 'National Association of Spiritualists" be

abandoned.
Spiritualism in the Provinces is manifesting a onsiderable amount of activity at present, and local societies, as a whole, are more prosperous now than has been the case for some time past. In Lancashire and Cheshire this pleasant state of activity has been promoted to a large extent by the "Lancashire District Committee of Spiritualists," an organization promoted some three years ago by the Lancashire Spiritualists, and mentioned in my last letter. Local societies are affiliated to the committee, and they subscribe a certain amount to a guarantee fund extending over five years. Private individuals also subscribe. The committee provide societies with speakers on a regular plan, open up new ground, vive flagging localities, and thus do much substantial work. They have just issued the first number of a neat little eight-page monthly entitled "The Spiritual Reporter, and Monthly Plan of Meetings in Connection with Spiritual-ism." It will no doubt prove a valuable adjunct to the committee's powers. I extract the following from the opening article in the above noted paper, written by Mr. J. Lamont, one of Lancashire's most earnest workers:

Cashing simost earnest workers:

"Yoff committee, in adopting this method of procedure, consider it well stapted for the purpose it has in view, viz., providing local selecties with speakers and extending that help which wish make their existence not only possible, but secure them against failure. It seeks to extend its ramifications to every place in the district, and in doing so, by the aid of local workers, to continually hold meetings of a spiritual character in all places that have once been opened up. To societies, circles, &c., it will do what no single organization is capable of doing. The real actual forces will be under judicious command, carefully and economically managed, and so planned that no place where Spiritualism is known at all will be left out in the cold. Where there are only few Spiritualists, speakers will be sent once a month; where there are more, once a fortnight; and where societies are established, and require them, every week; and thus the entire district will be provided for each

month, and the various arrangements published in the in-ner page of this paper, showing how everything is work-ing under the management of your committee. On these and other grounds the Lancashire Committee confidently

While on literary matters, let me mention the appearance of our new quarterly magazine. It is called the "Psychological Review," and is edited by William White, the author of White's "Life of Swedenborg." Mr. White brings culture, discrimination, literary ability of no mean order, and a deeply spiritualized mind to his task. The proprietors of the new candidate for our sufrages could hardly have found a more fitting director for their venture. The "Review" contains one hundred pages, and is made up of ten articles and one poetical contribution. The articles are all full of merit, each in its own department. The first, entitled "Ethics of the New Age," and the fifth, "Danté and Beatrice," will be especially relished by thoughtful readers; While on literary matters, let me mention the Age," and the fifth, "Dante and Beatrice," will be especially relished by thoughtful readers; while Art. 7, entitled "A Séance with Mrs. Mary Marshal," is simply thrilling; and the reviews of books will furnish agreeable reading to the critically-inclined. Acting as agent for it, and all works on Spiritualism, I shall be happy to forward the Review for one year, post free, on

receipt of \$2,50, payable to me as under.

The new work, "Psychography," by "M. A.
(Oxon.)" that was mentioned in my last, has been
issued, and a valuable book it is. The scholarly issued, and a valuable book it is. The Scholarly author has by this added another to the many excellent literary services he has rendered our cause, not only in England, but the world over. He presents nuts to crack that would spoil the teeth of any honest skeptic.

Mr. E. W. Wallis, whose retirement from the lecture field I noticed in my last, has, I am glad

to see, returned to the vineyard again. The inspirations of the angel-world impelled him to the work and he could not resist. Courteous and earnest, he is highly spoken of on all sides, and his reappearance in the workers' ranks will be his reappearance in the workers' ranks will be pleasant to all, and of value to himself.

I am sorry to say that Dr. F. W. Monck has been so seriously indisposed that he has been obliged to abandon public work for a time, and retire to Switzerland in search of health and rest. It is to be hoped he will be restored by change of

scene and climate.

Mr. Willie Eglinton has of late been obtaining some very satisfactory phenomena, Prof. Zöllner's famous experiment with Dr. Slade, the tying of a knot in an endless string, having been

obtained through Mr. Eglinton's mediumship.

The state of trade in this country does not manifest any improvement; rather the contrary, it is to be regretted, is the case. It is not likely to improve either, until this political wrangle called the Eastern Question comes to some sort. of conclusion. It seems pretty certain that Russia will not be allowed to retain the advantages she has created for herself by the recent treaty of San Stefano, and to enforce that fact upon her, European powers have put themselves more or less on the war-path. The English govern-ment has called out its army reserves for permament has called out its army reserves for permanent service, thus tearing hundreds of men from homes, families, and employments. The distress that will thus be created, in the families of these poor men, will fall as an additional burden upon these hard times, and all for what? To support a civilized barbarism, with a thin veneer of so-called Christianity laid over it! We had a war vote of some thirty millions of dollars, a deficit of some twenty-five millions of dollars, when the of some twenty-five millions of dollars, when the Budget was presented, and the almost pauper-ization of the families of the called up reserve men will represent a charge of at least another five million of dollars in the country's resources —think of it, upwards of sixty millions of dollars expended through the ambitious designs of Holy (?) Russia, and the imputed Unspeakable Turk. When will Christian nations see that war and the teachings of Jesus are as antipodal as noontide and midnight? As a cheerful (?) addendum to the above, news is at hand of the strike of 120,000 spinners and weavers in the cot-ton manufacturing districts!

Any of your readers interested in English eccle-siastical matters will be amused at the following excerpt from the London Echo:

"To learn due respect for bishops it is necessary to go to the church papers. The Church Times of to-day, for in-stance, prints a poem on the Church of England, which describes how St. Augustine landed on the coast of Kent, and informs us that— Ninety-three archbishops flave ruled since he stood there.

To these lines the Editor appends an asterisk, and adds a special stanza of his own as follows:

And we wish the ninety-third one Would take his staff in hand, And pass away to Jericho, Peru, or Newfoundland, And with him take his consins, The children of his aunts, Nor leave behind him Stanley, Or Parry, or Penzance, '''

In his anniversary oration Prof. Buchanan enunciated a series of "Divine Commands" that every true-hearted Spiritualist must say Amen to. A more powerful and masterly composition has seldom been placed before us, and Prof. Bu-chanan deserves the thanks of Spiritualists every-where for his timely address. He strikes the bedrock in his remarks on unity. That is it, unity first, organization afterwards!

For the present let me close. Let us look forward to that coming time, when our cause, triamphant, stands before the world in all its grandeur and nobility. Let us not forget, though, to do our duty now. It is only by doing our part now that our future success will be accomplished. To the front, fellow Spiritualists, and by voice and deed bear witness to the truth you have. The world will respect you, your consciences approve, and angel friends will smile upon and cheer you. Our motto, onward and upward forever. Elm Tree Terrace, Uttoxeter Road, Derby.

Fouching the matter of Spiritualism, Queen Victoria, it is said, holds communion (or believes she does so) with her late husband in a room elegantly furnished for the purpose; and many eminent literary men and some scientists, it is well known, hold scances in their own homes, for purposes of investigation. Joshua R. Giddings and Benjamin F. Wade both died in the faith of piritualism, as have many other excellent men. Of the living eminent believers there are scores, f not hundreds and thousands; and they are keen and undemonstrative men, too.—The Comnonwealth, Boston.

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