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Banner of Pight.

BOSTON, SATURDAY, MAY 31, 1879.

THE REMARKABLE HISTORY

HARVARD STUDENT.

Written expressly for the Banner of Light.

PART ONÉ.

Some time ago a young man was quietly pursuing his studies in the Divinity School connected with Harvard College. He belonged to one of the oldest families in Cambridge. His maternal grandfather was one of the founders of the First Baptist Church of that city, and for a long time the meetings for religious services on Sundays were held in the large parlors of the old homestead-at that early day quite a stately

In his boyhood he was a quiet, reserved child, sensitive to the last degree, very delicate in organization, and rather effeminate in tastes.

His mother died at his birth, and all the circumstances attending his pre-natal development conduced to make him as sensitive to all influences, both physical and spiritual, as the mimosa is to contact.

He was reared by a devoted grandmother in the strictest tenets of the Calvinistic Baptist faith-the real close-communion, iron-clad form -but he was a born heretic, and before he was fourteen years old he had reasoned himself entirely away from the stern theology of Calvin, and the works of Channing and Parker having fallen into his hands, he read them with avidity They opened up to him a new world, revealed to him a new gospel, and so filled his young soul tion was to go forth into the world as a preacher of this new gospel of love in place of hate, of tender compassion instead of vindictive ven-

He became acquainted with some of the prominent Unitarians of the day, who became interested in him because of his enthusiasm in his new faith, and felt that he had talents eminently fitting him for a liberal clergyman. This resulted in his preparing for Cambridge, under the supervision of the brilliant and lamented Thomas Starr King, with whom he was a student nearly four years.

Finally, when ready to enter Cambridge, after four years of preparation, his health failed, and physicians said only a voyage to a foreign clime could restore it. Bitter was the disappointment. He was examined and accepted at Cambridge, and then sailed for South America, to be gone a year.

On the voyage he was excessively sea-sick for many days, was reduced to a shadow, and brought very near to the immortal life.

During that illness on shipboard, he had many strange experiences. He heard raps about on the walls of his state-room, and on his berth; saw tender, loving faces beaming upon him from clouds of mist. And on several occasions felt the soothing touch of gentle, magnetic hands, upon burning, aching brow, and tired, restless

On recovery, all these strange experiences were set aside as the fantasies of a sick brain. and nothing more was thought of them. And yet the young man was conscious of a subtle, mysterious change having taken place in him during this severe illness. He began to be conscious of the thought of absent friends; knew when a letter was on its way to him, just when it would arrive, who it would be from, and in several instances its exact contents. He found, also, that he had become strangely sensitive to individual spheres. Taking a person's hand in the ordinary ceremony of introduction, he would receive a revelation of the mental, moral and physical condition of that person that would fill him with wonder and awe, and at times make him feel that he was the victim of some satanic influence.

After a year's sojourn in the sunny, magnetic climate of Brazil his health seemed fully restored, and he returned to Cambridge; and while quietly pursuing his studies in the cloistered seclusion of Divinity Hall, having heard nothing of Spiritualism save condemnation, never having witnessed a manifestation, not knowing a person in the entire circle of his acquaintance who was a Spiritualist, and sharing filled the entire room. The mellium was imfully the intellectual contempt cherished by those about him toward the pitiable delusion, he was suddenly awakened to the startling fact that he himself was its victim. -

Like a flash of lightning from a clear sky came

ling phenomena that he had regarded as fraud or delusion.

The first manifestation of this strange power was wholly unexpected. He was sitting, one afternoon, with some friends, in conversation upon his travels. The western sunlight was shining broadly into the room. To the amazement of all present the heavy table upon which he was resting his hands rose from the floor entirely, and remained suspended several minutes, then gently fell to the floor.

This was followed within fifteen minutes by mechanical writing. While thinking of the strange thing he had seen, against his will, stricken with amazement not unmingled with terror, trembling violently, he felt his hand seized by this mysterious power and compelled to write sentences that his mind took no cognizance of, filling the four sides of a large sheet of

This writing proved to be a series of communications purporting to come from different individuals in spirit-life, all entirely different in style and chirography, each addressed to some person present and signed by the name of some friend of the person addressed who had left the mortal life. The signatures proved to be fac similes in several instances, and one entire communication addressed to the young man himself, proved to be a fac simile of the handwriting of the young mother who died giving him birth, and whose handwriting, up to that hour, he had never seen.

From this one accidental sitting his development as a medium went on with wonderful rapidity, passing through all the various phases of mediumship known as physical, rapping, writing, trance, clairvoyance, clairaudience and healing.

At the house of the late Alvin Adams, large and brilliant assemblages thronged his drawingroom one night in each week for months, to witness the marvelous exhibitions of spiritual force through this frail-looking young student from Harvard. Scores of Boston's upper ten, who would have scorned the proposition to visit a professional medium, were delighted to avail themselves of the opportunity so generously afforded by Mr. Adams to witness these start ling phenomena.

In the rear of Mr. Adams's spacious drawingroom stood a grand piano-forte, weighing ten hundred pounds at least. At this instrument the medium would take his seat, and running his fingers over the keys, the whole instrument would rise from the floor, and keep perfect time with every variation of the player. Four or six heavy men would seat themselves upon it, without in the least impeding its movement. Again and again have over two thousand pounds in weight been lifted by this invisible force, and swayed about as if it were a feather.

One evening a gentleman advanced the idea that the medium got his knees beneath the instrument, and obtaining a purchase lifted it by leverage. Immediately rising, the medium pushed away the music-stool on which he was seated, and knelt upon the floor in front of the appearance of the manifestation, but the feeling eyes were turned toward it. Distinctly it was instrument. Breathlessly the company, who had drawn about the piano, watched for the result, and when the heavy instrument began to rise with its burden of heavy men upon it, the lightest of whom pulled down one hundred and eighty pounds, and kept time apparently with as much vigor as ever, the medium kneeling in full view upon the carpet, they could not refrain from vigorous and hearty applause.

On another occasion a gentleman said:-"Oh, this is plainly biology. You don't see the instrument move, you only think you see it. You are biologized."

"Very well, sir," said the medium: "the next time you think you see the piano move, won't you please put your foot under the leg of it?"

The man was sincere in the advancement of his theory, and so he did as requested; but alas for his theory, it suddenly came to grief, and so also did his foot, and he limped for a week as lame as his theory.

Scores of people witnessed this, and other startling and beautiful manifestations, at the house of Mr. Adams.

On one occasion, while a circle was formed about a table, a lady present who had heard that green leaves had been presented at a séance, thought that flowers could be brought as well, and she questioned the spirit of a little son whom she held communion with by means of the raps, if he would bring his mamma some flowers.

"Yes," was the response. "Will it be to-night?"

"No."

For five or six successive weeks this question was put, with the same response.

Finally there came the response, "Yes, I will bring them to-night."

The séance had continued from eight o'clock till half-past eleven, in a warm room, with closed and locked doors and windows, and although the manifestations had been many and varied, there had been no sign of flowers.

Disappointed, the company rose to separate for the night, when suddenly the medium was seized with a deathly chill and sank into his seat) The members of the circle re-seated themselves. The medium grasped a pencil and a sheet of paper lying upon it, and writing something upon it very hastily, carried it beneath the table and placed it upon the floor. All eyes were fastened upon it. Suddenly a dark shadow was observed to fall upon it, and as that shadow struck the paper, the fragrance of fresh flowers pressed to take up the paper and carry it to the mother, who sat at the opposite side of the table | not leave you comfortless, I will come to you," from him. On it was a large handful of heath, heliotrope, and fragrant geranium leaves, as so lovingly, so gloriously fulfilled in the mani-

the revelation that he was a medium for start- | they lay was written the sentence, "Darling mother, Johnnie has brought your flowers."

On another occasion, the medium had been to the theatre with a friend, who was also a Harvard student. As it was late, they did not return to Cambridge that night, but stopped together at the house of a friend, and shared one bed. It was a bitter cold night in midwinter. At about one o'clock the medium, who had been chatting with his friend, turned from him saying, "Good-night," when he was struck with the same deathly chill just described, and clinging to his friend, who was frightened, thinking he was going into convulsions, they felt something moist and cool, and charmingly fragrant. dropping about and upon them. Springing from the bed, the friend lighted the gas, and there upon the white counterpane were thickly strown-rose-buds and violets. It was at a time when it was next to an impossibility to find these flowers in the city in any profusion, as tucy were exceedingly rare.

On another occasion, the medium called upon a young lady, the daughter of a friend, who was dying of consumption. As he stood over her at parting, there came dropping, as if from the atmosphere about her, the loveliest flowers, that were literally showered upon her. It was a beautiful manifestation from the angel-mother of the dying girl, who in a short time was with her in the land where flowers never fade. One very stormy Saturday night, the rain de-

the house of a well-known merchant in Indiana Place. After sitting an hour or more, a variety of manifestations having taken place, there descended upon the table, as if dropping from the ceiling above, several white camelias. Their petals were loaded with rain-drops, which fell off upon the table as they came down. It was as if they had been borne through the rainy atmosphere outside, and brought into the room covered with rain-drops.

Instances of this form of manifestation were of frequent occurrence with this medium, and often under conditions that rendered collusion utterly impossible.

At an early period in the history of the remarkable mediumship we are considering came the materialization of hands of various sizes, from the tiny hands of little children to those of brawny, muscular men. Repeatedly at the house of Mrs. Gov. Davis, and also at Dr. Benjamin Heywood's, in Worcester, the exquisitelyformed hand of a lady was seen sweeping the strings of a guitar.

On one occasion the medium was so shocked and horrified, on looking beneath the table during some of the manifestations, to see a hand, perfectly formed, streaming, as it were, from his foot, that he nearly fainted.

The hand was delicately and beautifully formed, and seemed connected with his foot by long, slender, phosphorescent rays that seemed dense remotest points of the circle without breaking feet at least of the pencil and paper. the connection with the medium. What shocked the medium was not alone the weird, strange Davis exclaimed, "The pencil is moving!" upon his person.

These materialized hands were often so perfeetly formed as to seem like human hands in every respect save that ususally they were cold and mortar. On a line with the base of the as marble.

Occasionally, probably owing to conditions connected either with the medium or his sitters. they would be misshapen and deformed, so that it was unpleasant to touch them. For the most part, however, they were perfect.

On one occasion a gentleman present drew a knife from his pocket with a long, keen blade, and taking no one into his counsel, watching his opportunity, pierced with a violent blow one of the psychic hands. The medium uttered a shrick of pain. The sensation was precisely as if the knife had passed through his hand. The he had made a most triumphant exposé of trickery, and fully expected to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch, even, upon either hand of the medium; and yet to him the sensation was precisely as if the knife had passed through muscle and tendon, and the sensation of pain and soreness remained for hours.

On one occasion, a gentleman was present who, a year before, had lost, as he supposed forever, a beloved wife. He had no faith in immortality, and to him death was indeed the blackness of an endless night, and the grave an abyss that had swallowed forever his most precious treasure. A hand was formed and placed in his, and he started with the exclamation in thrilling tones of "Oh, my God!" and burst into tears. He recognized the hand of his wife, and felt upon two of the fingers fac similes of thereon in those days when life was a bright and ioyous morning with him, ere death had changed it to a rayless night.

could not resist, and the night of his sorrow be- indeed a voice from beyond the grave. came illuminated with the beautiful rainbow of door of the sepulchre, and a radiant angel had is the eternal promise of the spirit so tenderly, fresh as if just cut, and beneath the spot where festations of Spiritualism.

occur under the great law of form materializaages from the days older than Abraham, who mount in Judea?

for the full form to stand out in the perfection of human proportions? Is not the one the sure prophecy of the other?

at this early day, by placing paper or a slate lightning in its rapidity. upon the floor beneath the table, all hands being joined above it.

On one occasion the medium was at the house of the late Mrs. Gov. Davis, in Worcester. It force it would take to restrain it. Permission was midday. Having had a remarkable séance the night before, in the presence of a brilliant company of Mrs. Davis's friends he was much exhausted, and was lying upon the lounge in the poem, some thirty stanzas or more in length sitting-room asleep. Mrs. Davis sat sewing at a table the opposite side of the room. Seeing that the medium was sleeping she thought she would place paper and pencil upon the floor, and see if and the whole correctly punctuated. During she could not get independent writing. She the whole process he had hold of the medium's placed the pencil and paper at least six feet from arm, endeavoring with all the force he dared the medium, and as many from herself, and rescending in torrents, a few friends gathered at f turned to her chair. Looking toward the paper occasionally she, after a time, saw the pencil moving, and going to it she found, on taking it tion, Dr. Pe-who went to the house entirely up, that the sentence "God is love" had been written upon it in a remarkable fate-simile of the handwriting of her father, Rev. Dr. Bancroft.

On another occasion, while at Mrs. Davis's, one morning at about ten o'clock two lady friends of her's, who had been present at a sitting the night before, called to talk it over.

One of the ladies was a Spiritualist; the other, her sister, was not; and she was advancing, with a good degree of positiveness, the theory of the reflex action of mind upon mind, or that nothing was ever obtained from a medium purporting to come from spirits that did not exist either in the mind of the medium or of the recipient of the communication.

The medium had been answering her objections by relating facts from his own experience that her theory could not be made to cover, when Mrs. Davis, who was always ready to assist at a seance, proposed that they sit at the table, saying, "We can converse just as well there, and perhaps the spirits will vouchsafe some explanation of the matter."

So saying she took a sheet of foolscap and a pencil and laid them in the centre of the table, and the company took their seats about it-Mrs. Davis, the two lady guests and the medium. It was a large, old-fashioned, mahogany dining table at which they sat, with fall eaves, both of and elastic, so that the hand could reach to the which were raised. No human hand within two

The discussion was resumed. Sudde that if any one else should see it they would moving, with no mortal hand near it. Gradually suppose at once that the medium produced this it rose until it assumed the position it would oceffect by means of some apparatus concealed cupy if held by a human hand in the act of writ-

gentleman sprang to his feet exultant, thinking missing link having been supplied, the name

Vernon street, in Boston, at which the late Hon. Anson Burlingame was present, there occurred a striking instance of independent writing. A sheet of paper was selected by Mr. Burlingame. who satisfied himself that there was no mark of peneil or pen upon it, and then made his own private mark upon it, and with a pencil it was placed upon the floor beneath the table, and the company joined hands, the room being brilliantly lighted, as was the case at nearly all the scances given by this medium. Under these circumthe betrothal and marriage rings he had placed stances, a loving message of comfort was written, addressed to a young lady present, who mourned with inconsolable sorrow the death of an only brother, to whom she was devotedly attached. After his agitation had subsided, he received The message was signed by the full name of the from this phenomenal hand test proofs, one after | spirit-brother, which was known to none presanother, of the most convincing nature, that he ent but herself and father, and to them it was

Many of the mechanical writings of the medihope, and before long he was a new being in his | um were very remarkable. Repeatedly, to give new faith. The stone was rolled forever from the proof of their independence of his own mind, he would engage in conversation with those about shown him that the place was empty. Oh, blessed | him, while his hand was rapidly writing out a Spiritualism! The work thou hast done in this | message addressed to some member of the cirone direction reveals thee as the Comforter cle. Several times be took a book in his left promised to sorrowing hearts ages ago. "I will hand, and read aloud page after page, while his right hand was engaged in writing an essay or a poem, or a personal communication.

At the house of a well-known merchant then residing in Hayward Place, on a certain even-

It was twenty-three years ago that these ma- | ing a large and brilliant audience was assemterializations of hands occurred. Did they not bled. Among the number was one of Boston's most noted physicians. The manifestations on tion that has been operative through all the this evening consisted for the most part of written communications. The medium was sufferhad three full form materializations at one time ling from a headache, and for this reason the in his tent upon the plains of Mamre, down to gas was turned down so low, that while every the materialization of Moses and Elias upon the movement of the medium was plainly visible, it was impossible for any one to see the rulings And if a hand, or even a finger, can be materis upon a sheet of paper. This dim light was an alized, can the workings of the law be limited to "exception to the general rule. Communication that, so that it shall be pronounced impossible | after communication was written more rapidly than thought can be eliminated from the mind by the most rapid thinkers. Every line of the ruling was followed exactly. The movement of Independent writing was frequently obtained | the medium's hand under the control was like

> The physician already alluded to asked permission to attempt to hold the hand and arm of the medium, for the purpose of seeing how much was granted, and he-a strong, muscular manused all the force he dared and not risk breaking the arm; and under those circumstances a and of marked intellectual merit, was most rapidly written, the lines of the ruling accurately followed, every i dotted and every t crossed, use to prevent the writing, but without avail. When the poem-thus marvelously produced was read to the astonished witnesses of the transacskeptical upon all such matters-exclaimed:

"All I can say is, it is a miracle!" Λ gentleman, one evening during the progress of these mechanical writings, suggested that the medium take in his right hand by the closed blades a pair of seissors and put a pencil down through one of the bows. He did so, and, to the astonishment of himself and all present, a communication was written out under those onditions.

Hundreds of these communications were given under varying circumstances and conditions, from spirits of whom the medium never heard; many of them wonderful in their strongly marked individuality, and containing positive and convincing test-proofs of identity; and by them hundreds of hearts have been diffed from out of the gloom of the shadow of death and made to rejoice in newness of life through a demonstrated immortality.

We have found in our intercourse with sorrowing hearts, first as priest and then as physician, that a theoretical immortality is of very little account in the dumb presence of death when the soul sits desolate in the midst of its. gloom. And outside of the demonstrations of Spiritualism there is nothing but theory and speculation concerning the hereafter.

Concluded in our next.

Ex At the close of Mr. Charles Bright's course of free-thought lectures (which have been well attended) on Sunday evening, Feb. 16th, nedia, New Zealand, he was presented with a purse of gold amounting to 191; 22, by the chairman, Hon, B Stout, who in the course of his remarks said :

it rose until it assumed the position it would occupy if held by altuman-hand in the act of writing, and before the astonished gaze of those present commenced to draw, with a great deal of delicacy of touch and skill in shading, a pestle and mortar. On a line with the base of the mortar were the letters en—min, separated by a blank space between the syllables. The pencil then fell to the table.

The paper was eagerly seized by Mrs. Davis, who examined it, and could make no interpretation of it. She passed it to the two ladies, who in connection with the medium could make nothing of it. It was an enigma to all present.

AtMrs. Davis's suggestion, it was returned to the centre of the table, when the letters "ja" were inserted, and the mystery was revealed. The pestle and mortar formed the capital letter B, or rather was drawn in the place of it. The missing link having been supplied, the name stood forth recognizable at a glance as Benjamin, the name of the spirit-father of the two ladies present, who in earth-life was a druggist, and took this ingenious method to convince his skeptical daughter that her theory could not be made to cover the facts. Nothing could have done it more thoroughly than this remarkable and heautiful manifestation.

On another occasion, at a scance on Mount Vernon street, in Boston, at which the late Hon. Areas Realign which is a later them is a well as a series of increasing them to received very well and beautiful manifestation.

On another occasion, at a scance on Mount Vernon street, in Boston, at a scance on Mount Vernon street, in Boston, at which the late Hon. Areas Realigned the streets can be advanced by a scan and the streets can be advanced by a scan and the streets can be advanced by a scan and the capital can be advanced by a scan and the streets and and the streets which are a scan and the streets which and beautiful manifestation.

On another occasion, at a scance on Mount Vernon street, in Boston, at the late Hon. Areas Realigned the streets and the first was a discussion But the multitude of immature children

which die, what of them? Are their souls lost? Why, if they continue to live, have they been de-Why, if they continue to five, have they been de-prived of the benefit of this world's education? . . . It is a proverb that all sorts of people are required to make a world. It would be a détraction from creative fertility to conceive a possible character which did not exist. Xever-theless, we must admit that there are limits of spiritual possibility. Certain general principles of human nature must be difficient decayed. of human nature must be diffused through all souls which are intended for mutual intercourse, souls which are intended for mutual intercourse. Such is mathematical truth, which wise menacept as absolute. Experience justifies the assertion that all forms of mind required in this world are here to be found. How will it be with the greater demands of the future world? Where is the supply to come from? Why not from the immatite spirits which began their existence here, where there is marriage and offspring, and are ready for a different training, partly, perhaps, under our own guidance in the different encounstances of the celestial world?—Prof. Benj. Price of Harvard College before the Lowell Institute, Boston. tute, Boston.

KT Mr. Tibbles, who befriended the unfortunate Ponca Indians, and secured through legal assistance the decision of Judge Dundy that the Indian possesses the inalienable right to "life, liberty and the pursuit of happiness," is the editor of an Omaha newspaper, who con-ceived the idea that the treatment of the Poncas was not exactly in accordance with that profession of liberty so loudly made by this country among other nations. All honor to the name of Tibbles!—Boston Herald.

Free Ehought.

COMMENTS ON DAVIS'S "NEW DE-PARTURE."

To the I litter of the Banner of Light;

In your issue of April 5th, 1879, I read with great interest Mr. A. E. Newton's communica-tion on Mr. Davis's "new departure." It seemed to me to be a calm, clear, brotherly, judicious and able comment on the great "crisis." (2) When closely looked at, however, neither the "departure" nor the "crisis" seem to be so momentous after all. But it is with feelings, nevertheless, almost akin to pain that I per-"crisis," and that there weight to be a "departs well. ure." But I think he is mistaken, and if led to see his mistake his manliness will compel him to own up, somer or later. This he has done ere now. Whatever his words may seem to imply, I do to thelleve that he thinks himself the "cor- To the Editor of the Banner of Light; not-scope" of Spiritualism, although if any manhad a right to assume so much, which I do not believe, few men would have a better right. an infallible spiritual oracle. I have personally known him for a considerable time: I have read ure to him. I am, therefore, grateful to him. I and actuated. respect and love him. But all this cannot inthe "Harmonial Philosophy" and Modern Spir-Itualis, sintess one chooses to say so. That everything is as harmonious in our spir-

itual logico as we could wish, I find no judicious man claiming; but that everything is tending in Shat direction almost every one capable of taking a comprehensive view of the movements of Spiritualism believes, and that the object and ture, of the hidden springs in the atomic realm effort of all good mon within its ranks is to bring about, that happy time when "God's will shall be done on earth as it is done in heaven." This is not to be brought about in a day, nor a year, nor even in thirty-one years. But it will come to pass, and we believe in a great measure, at least, through the spiritual philoso-

When a man for the first time enters a vast machine-slop and looks at the various movements of the machinery, it all seems to be running, as we say, at sixes and sevens-one wheel running in one direction, another in another. power gives action to all the work.

Notwithstanding all the manifest harmony of app mently discordant elements, it is sometimes hard to persuade ourselves that there is an infinite, beneficent design at the back of them that will altimately bring everything into harmony and happiness for the human race. Nevertheless, we believe that is the ultimate design. Such, too, we believe will be the result of Spirances and distractions in the movement of the spiritual philosophy.

The longer I live, and the more I reflect, the clearer A seem to see that we are building wiser than we know and inevial better than we seem. Now what is it that souths to be troubling the pure soul and grieving the honest heart of Bro.

Davis's works put some of the corner-stones on can only be seen through the physical. Jesus signs and wonders. And so long as the bulk of i mankind remain on the physical plane they must he met on that plane by physical manifesta. this subject in the Bonner of Light of May 10th. tions; against which I think I shall never have ! any reason to lift my voice or to use my pen. It may have been that I had but little of the faculty of spiritual discernment, but I am free to confess that the study of Bro. Davis's works; alone would never have converted me to Spiritualism. Once converted, they have been my food and my delight ever since. I pray God, therefore, to multiffy and protect physical manifestations, and purify and bless our mediums. For them I have an inettable sympathy. They are like harps, on which every wind that blows, whether laden with the sweetest of odors or burdened with deally miasma, breathes-and thodox ministers are. Why should they not be so cared for, and put beyond the fear of want? they may: if they can make a living, well and good; if not, they are left to starve.

God is said to have been willing to save ungodly Sodom if only five righteous were found in it. I know there are more than double that number at least of righteous mediums; for their sake I would save and protect all the rest. I am no more in love with the unholiness or disharmony that may be found in our ranks than Bro. Davis. Therefore it does not seem to me that his action is going to mend matters, but rather augment the evils; therefore I am opposed to his movement. Remain with us. Bro. Davis. We will work with you, and have been working with you as a body to bring heaven on earth; and in time we can do it. Suppose we cannot all run in your groove, what then? Perhaps we may be working at different tangents of the same arc of the circle, but it is the arc of a true circle, and therefore when produced and completed will form a perfect sphere. We may not see it to be so now, but it must be so in the end.

I am in hopes that Bro. Davis will have reason to change his mind. If so, we will rejoice; if not, we shall yet say, Go your own way, and God bless you in your work. We shall meet you on the other shore and smile over our mistakes, and wonder that we could have been so shortsighted and so full of unbelief that we could not persuade ourselves that the powers which are at the helm of the spiritual ship could guide her over the sea, although the storm raged and rocks

were near, and bring her safely into port. One word more, Mr. Editor, and I am done.

but there are times once in a while-and this is Sone of them-when I feel deeply, and must write i my thoughts. For many years I have been a reader of the Banner of Light, and shall probably continue to peruse it as long as I live. Permit me to say here and now that I have ever been in love with it. Take it all in all, I am persuaded that there is no paper published in the interests of the Spiritual Philosophy-and I am acquainted with several-that is to be compared to it, whether we regard its matter, its appearance, or the wise spirit in which it is conducted. Continue, sir, to conduct it as you have done, and fear nothing. No schisms in our ranks can ultimately and permanently harm it. So long as it is faithful to Truth and true to the ceive that Mr. Davis the that there is a cause of the Spiritual Philosophy, all will be W. L. Thompson.

BASIC PRINCIPLES IN SCIENCE.

BY TRANKLIS SMITH.

William E. Colgman, in alluding to Dr. Babbitt's great work on the "Principles of Light and Color," says that "its foundation-princi-Not Davis does not in his soul believe that he is tyles are not therein for the first time announced." No writer upon scientific subjects, before Dr. Babbitt, that I have ever heard of, and studied his works for years; they have been has gone down into the realm of the atoms, and my delight. And the little I know of the spirit- shown their exquisite mechanical structure and ual philosophy I confess I owe in a great meass, the refined forces by which they are vitalized

There are plenty of writers upon science, both duce me to think that his new determination is in as well as out of the spiritual ranks, who either right in principle or judicious in act. If have told us of positive and negative forces, of Mr. Newton's statement of the case be correct; attraction and repulsion, and of electricity and -and after cateful examination I see no reason magnetism, but not one of them has explained to doubt it there is really no "house divided their modus operands or their constitution. We against itself," no "colos," no "gulf" between also have philosophers who have talked of ultimate principles, how everything could be traced down to force, and back of that we must not try to 20, as that in itself was "unknowable," but they all stop in some occult principle that would be, if it gould be made the resting point, the annihilation of all progress in science. And we know no more of the invisible operations of Nafrom whence all material phenomena flow, for all these learned and wordy disquisitions.

If science is the explanation of things by reyealing their causes, then to find their foundation-principles we must know something of the mechanism by which these phenomena were evolved, something beyond the mere fact that certain properties are manifested in the process of evolution of these phenomena, which are the products and results instead of basic and prima-

To tell us that material phenomena are caused by electricity and magnetism does not enlightapparently no unity of motion, yet we know en us much without they can tell us something there is a unity and a design in all. One motive of how these elements work, and by what mechanical principles they move matter. And the same is true when writers upon science talk of the universe, we are surrounded with so many attractive and repulsive and positive and negative forces.

But Dr. Babbitt, in his "Principles of Light! and Color," has penetrated to the very atoms themselves, revealed their exquisite mechanical structure, with the refined and subtle ethers which flow through them, making the universe alive with those wondrous and beautiful proitualism, in spite of all the seeming discords cesses which give the flowers their bloom, evcrything its appropriate form, and clothed the whole with a mantle of living beauty in the form of an endless variety of colors.

He has shown how, from their peculiar spiral nicated to the writer, will serve to show more mechanical structure, they are joined and fastened to gether in diverse ways, for the various chemical compounds that compose all objects, He has shown how, from their peculiar spiral Davis? These "manifestations"? These plays by the fluid others which circulate through field manifestations? we. Finust confess I care these mechanisms, and radiate their distinctive persons showing unmistakably by their gestures, and further than this, he has also did, and I thank God for it; and if for nothing shown how, through the medium of the refined more, because they were hed me to study the others that hald them in the modern to those around them. On these against chemical compounds that compose all objects, did, and I thank God for it; and if for nothing shown how; through the medium of the refined more, because they west led me to study the ethers that held them in their embrace, at the works of Bro. Davis.

Physical manifestations had the foundation: us a knowledge of their existence, and properties and characteristics. His work also exhibthe building and are helping to complete it. 1 its the relation which different kinds of atoms, antaware that spiritual things are spiritually with their corresponding others, sustain to the discerned. But frequently the spiritual is seen, several departments of the human organism, through the physical, and still more frequently and shows the connection and relations between the colors of different substances and their chemtaught his truth, not unfrequently, through ical and therapeutic qualities. The practical benefits arising from this branch alone cannot be highly enough estimated. See his article on

And in all this he has, for the first time in the history of science, discovered the foundationprinciples upon which the whole scientific structure must rest, and they must revolutionize the prevalent conceptions of force and matter upon which the great circle of concrete sciences are ! tone : based. This work inaugurates a new era in science, and it becomes a most momentous and interesting question as to how ready scientific men may be to forsake their present and past ideas, founded upon the most material view of Nature, together with a basis of metaphysical abstractions. But it is only a question of time.

It overthrows completely the position of many influences for good or for evil. Such is the susceptibility of their natures, in virtue of which they are mediums. The wonder to me is that our external senses alone come in contact, and demonstrates conclusively that the realm of the who died last year quite well."

"'Yes,' I said, 'I rememoer use a who died last year quite well.'

"'Don't you see him then? There he is,' said the man, pointing to the vacant place on which his eyes were fixed, and when I did not which his eyes were fixed, and when I did not which his eyes were fixed, and when I did not the vacant place on which his eyes were fixed, and when I did not the vacant place on the vacant place of t the better, were our mediums cared for as Or-1 realize, by showing the scientific modes of its action. Indeed, these discoveries of Dr. Babbitt's open up an infinite and entirely new field Mediums are left to shift for themselves as best of scientific inquiry in all departments of science, because they exhibit to us the mechanism by which the refined others, the messengers and agents of the living God, seize upon the atoms which constitute all matter, and combine them together into all the forms which compose and adorn the material universe. They enable us not only to investigate the hitherto locked and sealed departments of atomic action, but also even to extend our inquiries into the beautiful sphere of psychic influences, by whose operations the great living world of human souls is pervaded and controlled.

Dedham, Mass.

ACCOMPLICES IN POSSIBLE MURDER.-Meantime, some children are dying of vaccination, and a much greater number are deformed and diseased. We have one number before us of The National Anti-Compulsory-Vaccination Reporter, which contains particulars of eighty-eight cases of "vaccination murders." For less than this Parliament passed an act against insulating which had previously because the oculation, which had previously been accepted and enthusiastically advocated. It is admitted on all hands and by the highest medical author-ities, that fatal blood-poisoning has followed vaccination in many cases; yet it is made com-pulsory by law. Parents are fined or imprison-ed, not only once but dozens of times, for refusing to be accomplices in the possible murder of their helpless offspring.—Dr. J. L. Nichols, in Herald of Health.

Scene in a horse-car: A roughly-dressed man, a new made husband and his wife, are the occupants. Car goes off the track, and rough man says "damn." Up jumps "hubby," saying, "How dare you say damn be-fore my wife?" "How did I know your wife wanted I do not often trouble you with communications, to say damn first?" was the reply.

Written for the Banner of Light. THE PRELUDE.

Wafted down from spheres gelestial, Through the corridors of space. Are the poet's thoughts and fancies, Threads-with which his song to grace.

I was dreaming, fondly dreaming, That an angel bright and fair Walked and talked with me lu silence, In the fields of light and air.

Gliding over hill and valley, Not of earth we seemed to be; Fields Elyslan were around us,

Moving onward, by direction, Till at last there came to view Beings of such sweet perfection-Joyful faces that I knew;

Filling us with harmony.

Came they forward all to greet me, Each a flower within the hand. Saying: "Bathell, peace be with thee, Welcome to the spirit-land !"

E'en as one were all their faces, Yet within the mirrored sphere I beheld the sweetest graces, Signs of welcome everywhere.

From the harmony between us, Lo! the sphere became a shrine; , Then I saw as in a vision Glimpses of the great Divine.

Thus transplanted to Elysium, I beheld in burning dame The great record of creation Lumined by its mighty fame.

While I stood entranced before it, All my hopes and fond desires Flashed across my Soutized Spirit, As if vivified by fires,

Until all the sphere around me

By attraction's law had drawn Every kindred thought about me, Ready for the coming dawn. While enchanted, beaming faces Of the Soulized Spirit state Shed around my sphere their graces,

Graces of the Mated state, Until all with one accord-Flashed a winoid thought of worth, Which shall open out the Word-And spread its brightness o'er the earth.

Are the fancies all ideal Which the poet loves to sing, And which seem to him as real As the beauteous flowers of spring?

Kindred Spirits will uphold me When I say the poet sings Of the undiscovered planet. Where the thoughts are real things.

If our fancies lead us heavenward, Onward, to the Spirit shrine, Who can say that we are wayward When we seek the great Divine?

Thoughts are primal and supernal-Who can solve the subtle chain? Only He who is eternal, He who rules the great domain.

Derby, England. T. W. WARD.

? The undlscovered planet does not refer to what is geni-erally known as the '* spiritulal kingdom, '* the words there-fore may be literally taken as they stand,

Light at Last-What Dying People Sec.

Frances Power Cobbe in an article in the Contemporary Review gives the following interesting

A few narrations of such observations, chosen com a great number which have been commu-

not so striking as many others known to me, which I believe to be equally true.

which I believe to be equally true.

h "I was watching one night beside a poor man dying of consumption; his case was hopeless, but there was no appearance of the end being but there was no appearance of the end being very near; he was in full possession of his senses, able to talk with a strong voice, and not in the least drowsy. He had slept through the day, and was so wakeful that I had been conversing with him on ordinary subjects to while away the long hours. Suddenly, while we were thus talking quietly together, he became silent, and fixed his eyes on one particular spot in the oom, which was entirely vacant, even of furni-ire. At the same time a look of the greatest ture. At the same time a look of the greatest delight changed the whole expression of his face, and, after a moment of what seemed to be intense serutiny, he said to me, in a joyous tone: 'There is Jim.' Jim was a little son whom he had lost the year before, and whom I had known well; but the dying man had a son still living, named John, for whom he had sent, and I concluded it was of John he was speaking, and that he thought he heard him arriving, so I

nswered:
"'No, John has not been able to come.'
"The man turned to me impatiently, and aid: 'I do not mean John. I know he is not said: burdened with deally miasma, breathes-and It overthrows completely the position of many there, it is onn, my free rame of a surely solid influences for good or for evil. Such is the sus- leading scientists, that all our scientific in- remember him. "Yes," I said, "I remember dear little Jim here; it is Jim, my little lame Jim; surely you

answer, he repeated, almost fretfully, 'Don't you see him standing there?'

"I answered that I could not see him, though I felt perfectly convinced that something was visible to the sick man which I could not per-ceive. When I gave him this answer he seemed quite amazed, and turned round to look at me with a glance of indignation. As his eyes met with a giance of indignation. As me syes mer mine, I saw that a film seemed to pass over them, the light of intelligence died away, he gave a gentle sigh, and expired. He did not live five minutes from the time he first said 'There is Jim,' although there had been no sign of approaching double provides to that moment. roaching death previous to that moment. "The second case was that of a boy about four-

teen years of age, dying also of decline. He was a refined, highly-educated child, who throughout his long illness had looked forward with much hope and longing to the new life to which he believed he was hastening. On a bright sum-mer morning it became evident that he had reached his last hour. He lost the power of speech, chiefly from weakness, but he was perfectly sensible, and made his wishes known to us by his intelligent looks. He was sitting propped up in bed, and had been looking rather sadly at the bright sunshine playing on the trees outside the open window for some time. He had turned away from this scene, however, and was facing the end of the room where there was nothing whatever but a closed door, when all in a moment the whole expression of his face changed to one of the most wondering rapture, which made his half-closed eyes open to their utmost extent, while his lips parted with a smile of eestasy; it was impossible to doubt that some glorious sight was visible to him, and from the movement of his eyes it was plain that it was not one but many objects on which he gazed, for his look passed from end to end of what seemed to be the vacant wall before him, going backward and forward with ever-increasing delight manifested in his whole aspect. His mother then asked him if what he way was some wonderful sight beyond the confines of this

speak. As he did so a change passed over his face, his eyes closed, and in a few minutes he

was gone.
"The third case, which was that of my own "The third case, which was that of my own brother, was very similar to this last. He was an elderly man, dying of a painful disease, but one which never for a moment obscured his faculties. Although it was known to be incurable, he had been told that he might live some months, when somewhat suddenly the summons came on a dark January morning. It had been seen in the course of the night that he was sinking, but for some time he had been perfectly silent and motionless, apparently in a feetly silent and motionless, apparently in a state of stupor; his eyes closed and his breath-ing scarcely perceptible. As the tardy dawn of the winter morning revealed the rigid features of the countenance from which life and intelligence seemed to have quite departed, those who watched him felt uncertain whother he still lived; but suddenly, while they bent over him to ascertain the truth, he opened his eyes wide, and gazed eagerly upward with such an unmis-takable expression of wonder and joy that a thrill of awe passed through all who witnessed it. His whole face grew bright with a strange

gladness, while the eloquent eyes seemed literally to shine as if reflecting some light on which they gazed; he remained in this attitude of delighted surprise for some minutes, then in a moment the cyclids fell, the head drooped forward, and with one long breath the spirit departed."

A different kind of case to those above narrated by my friend was that of a young girl known to me who liad passed through the miser-able experiences of a sinful life at Aldershot, and then had tried to drown herself in the river Avon, near Clifton. She was in some way saved from suicide, and placed for a time in a penitentiary, but her health was found to be hopelessly ruined, and she was sent to die in the quaint old work-house of St. Peter's at Bristol. For many work-house of St. Peter's at Bristol. For many months she lay in the infirmary literally perishing-piece-meal of disease, but exhibiting patience and sweetness of disposition quite wonderful to witness. She was only eighteen, poor young creature! when all her little round of error and pain had been run; and her innocent pretty face might have been that of a child. She never used any sort of cant (so common among women who have been in refuges), but had apparently somehow got hold of a very living and real religion, which gave her comfort and courage, and inspired her with the beautiful spirit with which inspired her with the beautiful spirit with which she bore her frightful sufferings. On the wall opposite her bed there hung by chance a print of the lost sheep, and Mary S—, looking at it one day, said to me, "That is just what I was, and what happened to me; but I am being brought safe home now." For a long time before her death her weakness was such that she was quite incapable of lifting herself up in bed, or of supporting herself when lifted, and she of or of supporting herself when lifted, and she of course continued to lie with her head on the pillow while life gradually and painfully ebbed away, and she seemingly became nearly unconscious. In this state she had been left one Satarday night by the nurse in attendance. Early at dawn next morning—an Easter morning, as it chanced—the poor old women who occupied the other beds in the ward were startled from their sleep by seeing Mary S——suddenly spring up to a sitting posture in her bed, with her arms outstretched, and her face raised, as if in a per-fect rapture of joy and welcome. The next in-stant the body of the poor girl fell back a corpse Her death had taken place in that moment of

ecstasy.

A totally different case again was that of a man of high intellectual distinction, well known in the world of letters. When dying pencefully, as became the close of a profoundly religious life, and having already lost the power of speech, he was observed suddenly to look up as if at some spectacle invisible to those around, with an expression of solemn surprise and awe, very characteristic, it is said, of his habitual frame of mind. At that instant, and before the look had time to falter or change, the shadow of death had passed over his face, and the end had

In yet another case I am told that at the last

In yet another case I am told that at the last moment so bright a light seemed suddenly to shine from the face of a dying man, that the clergyman and another friend who were attending him actually turned simultaneously to the window to seek the cause.

Another incident of a very striking character occurred in a well-known family, one of whose members narrated it to me. A dying lady, exhibiting the aspect of joyful surprise to which we have so often referred, spoke of seeing, one after another, three of her brothers who had long been dead, and then apparently recognized, last of all, a fourth brother, who was believed by the bystanders to be still living in India. The coupling of his name with that of his dead The coupling of his name with that of his dead brothers excited such an awe and horror in the mind of one person present that she rushed half senseless from the room. In due course of time letters were received announcing the death of the brother in India, which had occurred some time before his dying sister seemed to recognize

Again, in another case, a centleman who had lost his only son some years previously, and who had never recovered from the afflicting

who had never recovered from the afflicting event, exclaimed suddenly when dying, with the air of a man making a most rapturous discovery, "I see him! I see him!"

Not to multiply such anecdotes too far—anecdotes which possess a uniformity pointing to a similar cause, whether that cause be physiological or physical, I will now conclude without authenticated by a near relative of the persons concerned. A late well-known Bishon was concerned. A late well-known Bishop was called by his sisters "Charlie," and his eldest sister bere the pet name of "Liz." They had both been dead some years when the youngest sister, Mrs. W—, also died, but before her death appeared to behold them both. While lying still, and apparently unconscious, she suddenly appeared by a real tooked expressive. denly opened her eyes and looked earnestly across the room, as if she saw some one enter-"Oh Charlie!" and then, after a moment's pause, with a new start of delight, as if he had been joined by some one else, she went on, "And Liz!" and then added, "How beautiful you are!" After seeming to gaze at the two beloved forms for a few minutes she fell back on her villow and did. her pillow and died.

How the Women Vote in Kansas.

A Hoosier sees in Kansas many new and unfamilia sights, but none more interesting than that of the ladies signs, but note more tureresting than that of the factor voting. They have the privilege of voting in all matters pertaining to schools. As far as my observation goes, the laddes here have minds of their own. They neither vote for the handsomest man, nor the one their husbands tell them to vote for, unless the candidate is in their own calculus. n their own opinion, the proper one. Their votes can

They are universally on the side of morality and tem-

They are universally on the side of morality and temperance; hence the workers in the temperance cause are warm advocates of equal suffrage. Election days pass quietly. If there is any drinking or lighting done, it is not at the polis. Everything is orderly there, notwithstanding contrary reports circulated by anti-suffragists in the Eastern States.

Candidates keep carriages running for the accommodation of the ladies, but a great many walk up and deposit their votes. As the result, so far, has been very satisfactory, even to the men, it will probably be but a short time until equal suffrage is granted.

The gentlemen show their gallantry and faith in the ability of the ladies by appointing them to office. The enrolling cierks of the Legislature are ladies, also a large proportion of the county superintendents, who, in every instance, discharge their duties in a manner that gives universal satisfaction.—Indianapolis ner that gives universal satisfaction.—Indianapolis Herald.

They have in Massachusetts, at a place called Andover, a kind of minister-factory; and every professor in that factory takes an oath once in every five years—that is as long as an oath will last—that not only has he not during the last five years, but, so help him God, he will not dur-ing the next five years intellectually advance and probably there is no oath he could easier keep. Since the foundation of that institution there has not been one case of perjury. They believe the same creed they first taught when the foundation-stone was laid, and now when they send out a minister they brand him as hardware from Shessield and Birmingham. And every man who knows where he was educate knows his creed, knows every argument of his creed, every book that he reads, and just what he amounts to intellectually, and knows he will shrink and shrivel, and become solemnly stupid day after day until he meets with death. It is world, to give her a token that it was so by pressing her hand. He at once took her hand and pressed it meaningly, giving an intelligent affirmative to her question, though unable to Ingersoll.

Letter from Henry Kiddle, Esq.

To the Editor of the Banner of Light:

In your issue of May 17th I find, with great surprise and regret, an editorial notice of me and my recently published book, which I cannot but consider most mistaken and ungenerous. You say that, acting on my "own uneulightened experience, I have precipitately rushed into print." I cannot believe that you have read the book with sufficient care to be able to form a proper opinion of the experience narrated, or to know to what extent it was enlightened or "unenlightened." If you had done this, you would have perceived that the editor had studied this subject of spirit communion for at least five years before this experience commenced; and, as to "reflex of the editor's religious sympathies," &c., the remark appears to me to show a spirit that I do not care to characterize. I must say, however, that if it had emanated from any of the organs of bigoted sectarianism or sneering materialism; I should not have been surprised; but in the Banner of Light it appears entirely out of place.

Why, the spirits themselves, through Mr. Colville, have reviewed the book and pronounced the communications genuine; and can you, a representative of Spiritualism, without discrediting everything you are striving to defend, condemn these messages on the paltry, shallow arguments of the secular press, enveloped as it is in gross and willful ignorance upon every topic pertaining to this grand subject?

Have you properly and fully considered all the facts as narrated in this book? Have you fairly considered the many tests referred to? Have you justly weighed the reasoning by means of which the editor arrived at a belief in the genuineness of the communications written? You cannot have done this. I fear you have read only the garbled extracts given in the newspapers, the editors of which, of course, have striven to throw ridicule upon this book, instead of fairly studying it in its entirety.

It is true that the communications are Christian-they recognize Christ and his teachings, and they fearfully depict the sufferings of the spirits in hell, as they also show the glories of heaven; but none of this more than Allan Kardec's books, which you are commending constantly. I perceive that some persons are interested only in phenomenal Spiritualism, and cannot appreciate the far greater light to be obtained from the impressional and inspirational phases. Spirits of a low grade can work miracles (to us); but those of the Christ-sphere can alone give us the true religious light; and Christian Spiritualism is now, as I see, gradually superseding every other phase.

You, sir, may sneer at the literary merit of these communications; but if their authenticity is to be judged exclusively on this basis-if this is to be the sole test of all such writings, I can show you that many valuable spiritualistic works would have to be condemned; and, moreover, what would become of many of the messages published weekly in your paper? The mode of identifying the spirits communicating is explained in the book; but all this you have chosen to ignore. Certainly, a man who has received so many hundreds of messages-presenting so vast a diversity of characteristics-and from mediums whose reliability cannot be questioned, is entitled to some credence; and his opinion must be more valuable than that of him who has seen nothing of the matter referred to: and that opinion should not lightly be set aside.

As to the messages being unworthy of those from whom they purport to come, that point was well treated in the inspirational words of Mr. Colville (an entire stranger to the editor), a few evenings since; and the messages were accepted as genuine by the spirits themselves. A proper analysis of the thoughts expressed and the information communicated by these messages will show, according to a proper standard, that they are entirely worthy of those by whom they are said to have been inspired. They are so decidedly pure and holy, and accompanied with such attestations, and written in such a way, that they cannot be the offspring of "lying spirits"; nor are they the "reflex of the editor's or medium's mind"; for information has been given that was previously unknown. And, besides, why the wonderful difference in the style of writing? Moreover, those that came from well-known persons or relatives are perceived to be perfectly characteristic of those persons.

In condemning this book, dictated as it has been by the spirits, you have put into the hands of your enemies, and the malicious enemies of Spiritualism, a keen weapon which you will soon feel; and again I say your article is most unfair and ungenerous, and certainly "precipitately" written; while its conclusions are as false as false can be, as I can show you still more clearly if you will come to New York, and see for your-

This book will be vindicated more fully hereafter, and I feel confident will be placed on a foundation so firm that no amount of envy, malice or bigotry will be able to overthrow it.

Respectfully, HENRY KIDDLE. New York, May 19th, 1879.

SPIRITUAL MANIFESTATIONS. 12mo., pp. 322. By Charles Beccher. Boston: Lee & Shepard. 1879.[9] It is a curious fact in the progress of thought—and one the full significance of which is not generally recognized—that, despite the most obvious inductions of science, the manifold exposures of the charlatarry of mediums, and the antagonistic attitude of the Christian Church, the belief in the interposition of agencies distinctively spiritual, and supernumdane, and in a realm of being where the deceased of our race live again, and from whence they are able to revisit us, is on the increase.

realm of being where the deceased of our race live again, and from whence they are able to revisit us, is on the increase.

The book of Mr. Charles Beecher on "Spiritual Man-Itestations" will, therefore, receive a kindly welcome. The author makes no attempt to conceal his own views, confessing himself at the outset of his volume a Spiritualist, and dedicating the work "to all sincere Spiritualists without regard to name." He is evidently what has been termed a "Christian Spiritualists." While he aims at the strictest caudor, and recognizes the sources of fallacy in studying spiritualistle, phenomena which have been pointed out by the physiologist, such as illusions and hallucinations arising from brain irritation, he does not confine himself to the scientific method of research or style of argument. The fancies of the poet frequently get the better of his judgment, and inspire language which is true enough from the poet's standpoint, but which often leads him to commit the fault of petitio principit, and which lacks the admirable precision of the scientist. For example, he says that "In every soul there is an invisible realm, a heaven and earth of thought, a universe within"—taking it for granted that all men have souls—a doctrine we very much doubt.

In the volume before us, the author describes his

much doubt.

In the volume before us, the author describes his own "heaven and earth of thought," and details the experiences of his own "universe within." and observations of other individual "universes" without. It would be pleasant to follow him to the end of his evidence of a spiritual world in the form of experiences and observations, metaphysical subtlettes and philosophical abstractions, for we are, like Dr. Johnson. "so glad to have every evidence of the spiritual world that we are willing to believe it." But we must forbear to do so. We can only in this place express our interest in the book, and cordially commend it to such as believe themselves to be of "the earth, earthy."—

The National Quarterly Review for April.

[*] For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

A Chinaman with blonde hair is the latest San Francisco novelty. Turn him into the lecture-field; is he not by education, birth and nature a yellow-cue-tion-1st?-Hawkeye.

Is a sea-bath a surge-ical operation?

Banner Correspondence.

Pennsylvania.

TITUSVILLE .- P. II. Judd, President Spiritualist Society of Titusville, writes, May 14th: "Reading from week to week the many and interesting accounts of the sayings and doings throughout the land in commemoration of the Thirty-First Anniversary of the advent of Modern Spiritualism, the thought is suggested to me

ration of the Thirty-First Anniversary of the advent of Modern Spiritualism, the thought is suggested to me that it may not be uninteresting to your many readers to hear from the Spiritualists of this place, and that they were not unmindful of said event.

Mrs. E. L. Watson, of this city, lectured on that occasion to a crowded house, taking for her subject, 'Common-Sense in Spiritualism—What does it Signify?' and to say that the lecture was grand and beautiful, is to give but a failut idea of its reality. I cannot now undertake to give even the outlines, as none but an experienced stenographer could catch the words as they fell from her inspired lips. Those who have had the pleasure of listening to Mrs. Watson will readily understand that her discourse could not be otherwise than logical, interesting and convincing to her heavers. Some two years since we organized a spiritual society for the better promotion and dissemination of the principles of our philosophy; starting with about thirty members, and now numbering over sixty.

We consider ourselves very fortunate in securing the services of O. P. Kellogg, of Ohio, an inspirational speaker of much force, logic and power. He commenced before our organizations, assisting very materially in the same, and continues on to the present time, with but little interruption, his monthly visits, still lecturing for us the first and second Sundays of each month. Mr. Kellogg is an earnest and fearless worker in the spiritual vincyard and in all reform movements. Mrs. Watson has lectured for us occasionally, and more recently once or twice each month, adding to the interest of our meetings. We have had much to contend with, especially the Ignorance, Intolerance and prejudices of the people and the churches. Our growth has been slow, but surely and steadily onward and outward, showing a constantly increasing interest in and attendance upon our lectures, and a gradual awakening and inquiry to know more of the phenomena and teachings of our beautiful philosophy. An umber of copi

CONDERSPORT.-Eloise A. Mann writes: "I wish to renew my subscription for the Banner. Inclosed please find check for \$3,15. I find nothing that furnishes me with more satisfactory reading and nutriment than its columns contain."

New York.

BINGHAMTON .- Mrs. R. Shepard writes: "I have just received by express two beautiful paintings, given me from the Summer-Land through the instrumentality of Mr. N. B. Starr, spirit-artist, of Port Huron, Mich., whom your readers have all heard of many times, but whom I wish to call attention to again that all may be reminded of the opportunity offered them of beautifying their homes, and also reminding them that the opportunity of obtaining these paintings through this channel may not long be afforded them, as he is evidently rapidly approaching the Beautiful Land, Mr. Starr being now in his seventy-sixth year of earth-life. The first picture is a portrait, life-size bust form, of a woman, nature and beautiful, a halo of light surrounding the head and a light ethereal gossamer garment or veil, floating like a cloud, covering the form. I am told by the artist, as well as my own spirit-guides, that she constitutes one of the number who guide my own life's pathway. I am satisfied. It teaches me a heautiful lesson. The other is a landscape, of small size. These landscapes are symbolical. There is much in this for me beside the canvas and paint. I see by the water in the foreground that breakers are ahead; and well it is, perhaps, for souls need these sometimes for higher unfoldment. I see the distant hills of attainment, with the sunlight illumining them; these I am struggling for. But oh joy! there is a city in the distance, dinly seen: We shall reach it by-and-by, weavy toilers, and the aching feet shall at last find rest." me from the Summer-Land through the instrumentality

Vermont.

CANAAN.-S. P. Shaw, in renewing his subscription to the Banner, says: "There are a dozen families with in two miles of me, who are much better able to take and pay for a Spiritualist paper than I am, and are strong Spiritualists, too, but not one of them can be induced to subscribe for any such paper. How Spiritualists of ample means can quietly fold their hands and see Orthodoxy built up about them; have their children drilled every Sunday to believe in an 'angry God,' an endless hell and a personal devil, and yet do nothing, absolutely nothing, themselves, to spread the glorious truths of immortality and spirit intercourse, is more than I can understand. We have Spiritualists enough in this little town and village to support speaking at least six months in the year—if they were only as willing to work for the truth as the churches are for error—and yet we have not had a lecture here for a year. If the good spirits could only impress some live fecturer to come here! The means are here and in the hands of Spiritualists, and the people are here to fill a hall; and all that is wanting is somebody to stir them into life." in two miles of me, who are much better able to take

AKRON.-Dr. A. Underhill writes as follows concerning "The Origin of Life": "A moment's reflection must satisfy any one that life is coëxistent with tion must satisfy any one that life is coexistent with the great positive mind of Deity, or Intelligence, that governs in the universe. So that it would seem to be as proper to inquire for the origin of Matter, or of Spirit, or of Deity, as of Life. Life, motion, expansion, contraction, enlightenment or intelligence, are inherences in the constitution of the universe, the origin of which finite mind can have no clear comprehension. That they are we can understand, but their origin must be beyond human penetration. Life must be as omnipresent as the power, or principle, or intelligence, usually termed God; but its manifestation to our senses depends upon conditions of matter acted upon by other depends upon conditions of matter acted upon by other forces as well as life itself."

New Jersey.

MILLBURN.—A. A. Thurber, who has changed his place of business from New York City to Millburn, N. J., writes: "I hope I have stirred up a little spiritmal interest in this place. A few persons, when the Miss Fancher affair was spoken of, said, defantly, that no person ever answered a scaled letter, and did not believe a word about it. I wrote a communication to a spirit friend, let those same skepties read it, scaled it up, and marked it with private marks, and sent to Mr. J. V. Mansfield in New York. Soon I received a good answer signed with my nedbody name both a good naswer, signed with my mother's name, brother's name, Dr. Hallock and Dr. I. Atwood. This place is hard soil for spiritual growth; so say all."

Rhode Island.

PROVIDENCE .- Wm. G. Wood writes: "The Progressive Union, of which Mr. Holley is President, and Mrs. Haley Vice-President, is in a very flourishing con-Mrs. Haley Vice-President, is in a very flourishing condition, and the meetings are well attended. Each alternate Friday evening is devoted to receiving communications from spirits, and the other to the reading of essays, recitations, etc. We have several good mediums here, among whom are Mrs. A. Darling, clairvoyant and test, Mrs. Lee (Onevelle), and Dr. Cornell. The doctor holds public circles Sunday evenings, at which he gives many good tests."

Minnesota.

RED WING .- Mrs. Ismena S. Bennett, in remitting for renewal of subscription to the Banner of Light, says: "This is one of the dark places, being over-shadowed by bigotry and unbellef. But the light is dawning even here. Let us be glad and hopeful, though bigots may frown and skeptles deride."

Massachusetts.

AMHERST.-W. L. Jack, M. D., in remitting for a new subscription to the Banner of Light obtained by him on a professional visit to Amherst, writes: "Spirit-nalism has a good foothold in this place, and I am meeting with fine success. Several private circles are held weekly. Messrs. Osgood, Eddy and others, prom-inent among the best citizens, are firm believers in our philosophy. I shall visit Greenfield for a short time before returning to Haverhill."

BOSTON .- A. S. Hayward writes: "John R. Rowland, of Oneida, N. Y., has of late been in Boston. His visit to this city was for the purpose of finding out what power was at work upon him independent of his own will and desire. Mr. R. came, to this country from Wales, Eng., about fourteen years ago. He related to me one of his experiences, to which I give publicity as cyidence of the truth of the assertion so frequently made by psychological students and investigators, that spirits while in the material body do travel independently of that physical body. Mr. R. stated that while he was quietly resting in the daytime his spirit visited his home in Wales; and on his approach to his house he tried to manifest himself as desiring admittance, but was not recognized by the immates of the dwelling. He said that like thought he then passed through the door as readily as though there had been no material obstruction, and found his mother, brother, and a lady, who was a stranger to him, in the room he entered. He said their forms and features were clear and distinct, and he could hear their conversation, but none of them seemed to recognize him or to be aware of his presence. The stranger asked his mother when she had heard from John last (meaning Mr. R.). The mother visit to this city was for the purpose of finding out what

replied that she had received no tidings for some time, but she had sent him a letter day before 'yesterday.' When Mr. R. came out of his peculiar state his visit at his home was as real to him as though he had been there in the material body and had just returned. He took out his memoradum book and recorded the date and the statement of his mother, and waited anxiously for the mail to bring the described letter, which came in due-time, the date of this letter comparing correctly with the time given by his mother in his visit; the letter also spoke of his brother ashaving been married, and that his wife was stoping with them for a few days, thus accounting for the stranger as seen by him.

While Mr. Rowland was in Boston he was well satisfied with his visit and what he obtained in the way of spiritual manifestations, and returned to New York with a better assurance that Spiritualism was a fixed fact in human life."

New Hampshire.

MANCHESTER.—"E. P. S.," writes, May 19th: "J. Frank Baxter lectured here Sundays, May 4th and 11th, to large and Intelligent audlences. The number inter-

Frank Baxter lectured here Sundays, May 4th and 11th, to large and intelligent audlences. The number interested is rapidly increasing. A hall has been secured, and it is proposed to hold meetings every Sunday. Mr. Baxter's lectures here were productive of an amount of good not easily calculated, and I heartily second the suggestion of Bro. Jones, of Great Falls, that arrangements be made to secure his services for a long period during the next lecture season.

The Banner of Light is exerting an influence not only seen but felt in the community; in the words of Bro. Gardner, than whom no truer man walks on God's footstool, 'God bless you in your noble work.'

The following is one among the many tests given by Mr. Baxter during his stay in Manchester: While here he made his home with Mr. Asa K. Emery, No. 351 Lowell street, and it seems that the room he occupied contained an old-fashioned mourning picture, representing a tombstone, weeping willow, &c. The picture is familiar to nearly everybody.

The first night his attention was irresistibly drawn to the engraving as soon as he entered the room, but he thought little or nothing of it. Monday morning, however, he was awakened quite early by an alarm of fire, and willle looking out of the window with his back toward the pleture heard, or seemed to hear, the report of a gun; turning about, in the place of the pleture there was presented to his view an old-fashioned farmhouse, and in the yard was a wagon. While wondering with at would come next, a young man seemed to come out of the house, and advancing to the wagon apparently attempted to draw a gun from it. Again Mr. Baxter heard the report of a gun, and the man clasping his hands to his side fell back, giving the name Rodney Wheeler.

Mr. Baxter at dinner told this incident, and Mrs. Emery immediately recognized in it the seene of her brother's death. Mr. Baxter then said, 'Attica flis spirit guide] informs me you have another brother, Henry Wheeler, in spirit-life, who passed away some years later.' Mrs. Emery s

right.

Any one can learn the fullest particulars by addressing Mr. Emery as above. Mrs. Emery has not been a Spiritualist, although more or less interested. She now says, however, that every doubt is removed."

Maryland.

TOWSONTOWN .- A correspondent, "G. Y.," writes us, forwarding for our perusal a copy of the Baltimore Gazette, the editor of which journal takes occasion to us, forwarding for our perusal a copy of the Ballimore liazette, the editor of which journal takes occasion to alr his profound(2) learning and amiable (1) characteristics in a "blue-light" editorial on the Kiddle controversy and Spiritualism generally, whose shallowness is matched only by the manifest ignorance of its progenitor. Our correspondent complains that while this editor is ready to accept without question all sorts of doctrinal absurdities as taught in the creeds, he is not willing to allow a like liberty of conscience to those who ignoring blind faith prefer rather "to draw their conclusions from the evidence of their senses." The Gazette's editorial Ephraim is evidently "johned to his idois," and satisfied with his inane position, stated as it is ad nauscam by the aid of the choicest expletives which his church-training has fitted him to so deffly employ. But there are many in the community who believe in progress in religious matters as in all others—who prefer sight to faith, and the verdict of free and enlightened reason rather than the arrogant tpse dixit of any form of human authority; and such we feel will heartly join with us as fulfilling the scriptural injunction concerning "letting him alone," At present we bid this halting, overheated and short-breathed controversialist a quieting and restful adieu, satisfied that in due time the truth, whose existence he so stoutly denies, will make its presence felt in every recess of his pitiably darkened understanding.

Spiritual Conference at Lyric Hall, No. 259 1-2 North 9th Street, Philadelphia, April 27th, 1879.

Report of the Committee appointed by the "Keytone Association of Spiritualists" to investigate the phenomenon of denominated spirit-writing, Wm. II. Powell, the medium:

The Committee was appointed on Sunday, April 6th, 1879, and consisted of W. Paine, M. D., Chairman; Reuben Garter, M. D., B. T. Dubols, H. H. Clayton, Francis J. Keffer, John P. Hayes, A. Lawrence.

According to arrangements, the Committee, in connection with Mr. Powell, met at the office of Dr. Paine, No. 250 South 9th street, on Thursday evening, April

Mr. Powell passed into a state of somnambulancy, or catalepsy, that he denominates spirit control, when his sels throbbed, and the heart had a labored action.

In the course of three or four minutes he signified the want of a slate, and commenced to write with his index finger. This finger was then washed with strong soap and water, and the entire Committee examined it to see that there was nothing on it previous to the effort to write.

After writing messages on slates this abnormal condition disappeared, and Mr. Powell, conscious, talked as freely as before. In order to make a more careful test of this peculiar phenomenon, his sleeves were rolled up, his hands, arms and face were washed in strong soap and water, then in a solution of muriatic acid of sufficient strength to destroy any calcareous substance that might be secreted about him. His finger nails were pared and carefully scraped; perfectly new slates were furnished, and in a brilliant light every possible precaution was taken to detect fraud or deception. In a few moments Mr. Powell passed into a similar condition as that previously mentioned, and with his finger extended, in view of all, there appeared a soft, pulpy mass, with which he could write with

The experiment was repeated seven (7) times, and in every instance with the same results.

He also took hold of the index finger of a member of the committee, and there appeared upon the end of his finger a similar substance, with which he could write with this finger, as well as with his own. The moment he let go of the finger the substance would drop off, but in most instances was retained as long as he had the finger grasped between his own.

The finger nails of the member of the committee through which he wrote were also washed and scraped, and carefully observed. The committee are positive they did not come in contact with any substance after the washing and scraping, until they were applied to the slate, where the substance exuded and writing was

executed. The slates were marked with acid water and every precaution taken so that no substance was on the slate at the time of the application of the finger. This substance could be seen exuding from the finger while Mr. Powell was in this state, and several pieces were obtained and subjected to careful chemical and microscopic examinations.

The microscopic appearance was that of albuminous cells filled with a pigment. There were also fragments of cuttele and epiphytal structures. The chemical analysis showed the substances were composed of albumen, starch, phosphate of lime, and phosphate of ammonia, with an amorphous pigment matter without any traces of lead, slate or other substances ordinarily used, for writing on slates. During the experiments the hands were covered with towels, handkerchiefs, etc., and yet the substance would appear through them.

The committee have also resorted to all other accessible means to account for this phenomenon, on other principles than those claimed by Mr. Powell, and their efforts have been entirely unsuccessful, so that they are perfectly satisfied that there is no deception or fraud, and that Mr. Powell is not conscious of the production and nature of the phenomenon.

We therefore submit that it is one of those peculiar psychological manifestations that we cannot account for, and as such respectfully present it.

WM. PAINE, M. D.,

WM. FAINE, M. D., B. F. DUBOIS, JNO. P. HAWES, ALFRED LAWRENCE, REUBEN GARTER, M. D., FRANCIS J. KEFFER.

DECORATION DAY, 1879.

We keep the names that fame has crowned; the heroes slumbering lie
In green-clad mounds all grandly arched by purple depths of sky;
No matter where their graves may be, unmarked or graced with stone.
The liberty for which they died the whole wide land doth own.

Spiritual Manifestations.

BY CHARLES BEECHER.

Strew flowers upon their graves, and still remember grasses grow
Allke upon the resting-place of fallen friend and foe.
Why should we keep the bitterness of years so full of

pain.
When God's fair blooms have hid from sight the red blood of the slain? O'er frowning ramparts, where once shone the sentry's

gleaming steel,"
In swift and widely circling flight the purple swallows wheel; Beside the Rappahannock's tide the robins wake their song, And where the flashing sabres clashed, brown-coated

sparrows throng The wealth of beauty that falls out from God's o'erflowing hand.

Clothes with a fragrant garment the fields by death made grand.

In the deep silence of the earth, war's relies slowly rust; And tattered flags hang motionless, and dim with peace-ful dust.

The past is past; the wild flowers bloom where charging squadrons met;
And though we keep war's momories green, why not the cause forget!
And have, while battle-stains fade out neath heaven's pityling tears,
One land, one flag, one brotherhood through all the coming years?

(Theorems & Collier to Sunday the green for June

-[Thomas S. Collier, in Sunday Afternoon for June.

Proof of Spirit Return and Communion.

The Cincinnati (O.) Daily Enquirer has the commendable independence and boldness to print, from time to time, excellent letters on Spiritualism from an intelligent and painstaking correspondent who appends to his contribu-tions the signature of "Viator." From one of these epistles, contained in the Enquirer for April 6th, we make the following extract, which bears special reference to the reliability of the mediumistic gifts of Dr. J. V. Mansfield:

"Among the various methods of holding com-munication with the dead, so-called, that of Dr. J. V. Mansheld, of New York, is very remarka-ble and peculiar. You can write out a series of questions and

You can write out a series of questions and address them to any of your spirit friends, and enclosing them in several envelopes, securely scaled to prevent opening, in the majority of cases you will receive correct and often lengthy replies, seriatim, to the questions asked, without the Doctor knowing aught of the sender of the letter or the spirits addressed.

Mr. Samuel Griffiths, of this city, some time since, to test the Doctor's power, asked for communications from three different spirits. Scaling his letter to preclude any and every possibility of opening except by tearing the cover, much to his astonishment the following replies were received from the parties named, all well known in Cincinnati, showing that they are not dead, but living still.

The first, on opening, read: 'Thanks, thanks,

dead, but living still.

The first, on opening, read: 'Thanks, thanks, dear Griffiths, for heeding my solicitations through your angel loved one, Sarah Louise. I was anxious to say a word, for since I passed to the land of souls! have been considered dead to all intents and purposes. But, Griffiths, not so; I live, and shall live when the inhabitants of my time and the wreat-great grandshildren of the

all intents and purposes. But, Griffiths, not so; I live, and shall live when the inhabitants of my time and the great-great-grandchildren of the younger inhabitants of Cincinnati shall have been forgotten, not only in the minds of those now living, but when history shall have buried the fact. This is life eternal. There is no drawback to it, but one eternal progression upward and onward eternally. Very sincerely and truly,

Thos. J. Gallaohen.

Another in reply came: 'How can I suitably reward you, dear Griffiths, for allowing me this opportunity of speaking, if but one word? I am well aware when a lawyer is dead, as the world terms it, the world usually says all right; but in all my practice as a lawyer I do not know that I ever made my necessity my opportunity. I lived a lawyer and died one. I have nothing to regret save that I had not the light of Spiritualism before coming here; but it is all right; God is good, let mortal man be what he may. Keep your eye single on the prize before you. All is well.

John W. AppleGate.

The third spirit, in response, said: 'While I lived in the mortal body, my say-so had some weight with the people of Ohio. But since I came here they seem to forgret that Starbuck ever lived or had any honest influence in the life of the body. I have often thought how much good II—d could have done, or now could do, were he convinced of an after-life as you are. But this world, money, &c. So does spirit communion. I am pleased to know that the cause is so rapidly progressing. Griffiths, you are on the right track. Fear not. After a few more years you will then be numbered with the cause is so rapidly progressing. Griffiths, you are on the right track. Fear not. After a few more years you will then be numbered with those that have gone before, and with what pleasure will you look back upon the happy times in talking with your dear ones in the Summer-Land! Thanking you for this call, I me sincerely and truly

am sincerely and truly,

CALVIN W. STARBUCK.'

The letter calling those departed from the land of the unseen was sealed securely to prevent any knowledge of its contents. From whome came the approximation of the property in the property i whence came the answers, signed correctly by the parties addressed?"

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Histitute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Snuth, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum needs at 10½ A. M. Jacob Dayld, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

CHECAGO, HEL.—The First Suchety of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 103 A. M. and 74 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettie Bushnell, Treasurer; Colling Eaton, Secretary.

Eaton, Secretary.

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sanday School.—The Chibren's Progressive Lyceum
meets regularly every Sunday at 125 p. M. in Halle's Hall,
E33 Superior street. Chas, Collier, Conductor; Mrs. Emelo Van Scotten, Guardian; Mr. George Benedict, Secteary. The public are cordially invited.

ENDIANAPOLIS, INB.—The First Society of Truth-Seekers meets for religious service at 86% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. B. Buell, Secretary

every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 22d and 23d streets, at 10½ A. M. and 7½ P. M. J. A. Cozho, Secretary, 312 West 32d street. Children's Progressive Lycetum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. S. E. Phillips, Assistant Guardian and Treasurer; Mr. Kirby, Recording Secretary; MissC. R. Perkins, Corresponding Secretary.

PHILADELPHIA. PA.**—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 230½. North Ninth street.

**The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at 14ml 80 Spring Garden street. H. B. Champion, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Joues, Treasurer; J. P. Lamding, Secretary.

ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple, Mrs. Nettle Pease Fox, speaker. Liberal Conference every Sunday at 3 P. M.

SPRINGFIELD, MASS.-The Free Religious Society

phrimall-is and Liberallists holds meethings overy Sanday 25g and 75g P. M. J. S. Hart, President: S. C. Chapla, ee President: Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. A. P. Clark, Pradential Committee; W. H. Jordan, easurer; F. C. Cobarra, Collector SAN FRANCISCO, CAL.—Under the patronage of the an Francisco Spiritualists' Union, a Children's Progressive Lyceum is hold at 10% A. M., and a Conference at 2.P. M.; dso regular Sanday evening fectures are given at charter

Oak Hall, Market street,

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall.—Children's Progressive Lyceum meets every Sunday at same hall at 1½ p. n.—Conductor, Mrs. H. F. M. Browat, Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Masical Director, Mrs. Emma Scarvens, SALED, MASS,—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President,

SUTTON, N. H. Society holds mortines once in two SUTTON, N. H.—Society holds meetings once in two weeks. Chas, A. Fowler, President; James Knowiton, Sec-

Platy.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Jugalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Goonsey, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tilbottson, Corresponding Secretary; N. E. Shedd, Treasurer. Children's Progressive Lyccum meets at 128 c. P.

WORCESTER, MASS.—Meetings are held at Union Hall every Sunday at 2 and 7 P. M.

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The collor, like the medium, has been to some extent a passive instrument in this matter. Not that he has yielded blindly to any suggestions emanting from the spirits through the medium: for to do this would have been superptitions and dangerous in the highest degree. There is admigniter spirit than any of these communicants; and to Him the editor and like co-workers have carnestly appeaded for guidance and illumination, in the exercise of their own judgment and conscionce—never to be superseded.

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The Spirit of Indian Dealings.

Gen. Sherman is reported to have received adthieves me thought to be reservation Indians, cator, Gen. Sherman says military affairs were never Shoridan has reduced everything to a system. precisely What is the matter. It reminds one of that Indians in this country had nothing like rights, but that they exist planerely by consent

a very recent observer has to say on the subject gentleman of means" by this time. of these Indians. A correspondent of the Daily Advertiser, of this city, writes that he fears that the region of the upper Columbia "is destined to be a permanent battle-ground or slaughterhouse until the Indians are, not simply subdued, but destroyed. As Lonce had occasion to remark in print. The Indian question is nothing but one of horror, however viewed; and if Jefferson, looking at the negro trouble for his country, trembled when he reflected that God is just, the statesmen of to-day may well shrink from the settlement of this account.' The people generally, and as represented in Congress, seem to think it a languid, Laodicean kind of way, there will be no Indians left. Perhaps it is bedause I am now a little nearer the scene that it affects me more strongly, but I incline to the is even worse than that accorded those on the plains. It certainly seems so, because many of the tribes, being pastoral, are in a higher plane.

precipitated by a blunder. The Nez Percés' was a heroje though despairing struggle by, Joseph for his rights-rights that any court into which the case could have been taken would have sustained. But a week before the out-, which followed this examination was highly break occurred, Joseph was at the house of an satisfactory to all witnessing it. officer, and talked, with tears in his eyes, about " his people and their wrongs. On that wonderful retreat, with their herds and their families -a running fight for hundreds of miles-no white was killed but in battle; and up to that time no white had been killed by a Nex Perce since the country was settled. The other branch of the tribe are presperous and peaceable. The Umatillas are an intelligent and presperous tribe on the upper Columbia, whose flocks and herds mined to dispossess them; inciting them at first cipitating a war. "The same course is being pursued against

Moses, who controls a powerful band on the north side of the Columbia. He has no desire to make trouble, but the whites (only in face, not in heart) now hold him in custody without real cause, and will almost surely provoke hostilities. I\believe that the official records show that there has not been a war on this coast, and they have been many and fierces when the Indian was the aggressor. Words cannot express my detestation of the average whiskey-selling, brutal and blood-thirsty squatter, who hangs on the borders of these\tribal boundaries and seeks to procoke war. Of course most of the Indians are virtual savages (Joseph was not), and when exasperated retaliate\in a savage way. The whites want war, so-called to kill and dispossess the Indians, and to sell supplies at high rates to the troops called out. The army is the last body that wants Indian hostilities. That means extreme hardships, great peril and no glory. Every action means successor annihilation. There is no mean. But far transcending the physical objections is the consciousness of the troops that they are mere cat's-paws for the unscrupulous rascals who have brought it about-the

so commanded."

west "resiless" or "turbulent," a sketch of whole number. their wrongs like the one given above is the best to this, that as a nation we do not take the time to call out the military.

Mr. W. I. Bishop's Career in Glasgow.

cently the ced the good people of Glasgow by an . rest. exhibition, ostersibly for a charitable purpose, ut which as the result showed was for Mr. Bishop's own especial benefit. It was a repetither of the came he played in Boston. Our correspondent says:

"This man Bishop is frequently referred to In the secular press as a great exposer of Spirits, undism. That he is an arount humbur, there is in them between for doubt. I have seen a number of a decreases to him in the Bunner of Light as a transl, a well-known impostor. For one I denote throw what kind of a transl he is, or in is a fraint, a wearant of the first of the is, or in what he has been shown up. Probably there are others so situated. Would you be willing to rejeat if it has been published before the factor story of his misdeeds in this country or abroad, so that those who have occasion to refer to him can do so in the light of the facts? B."

The imposture practiced by Bishop is in pretending that certain effects which he produces by sleight-of-hand, or sleight-of-body, are facsimiles of phenomena got through mediums by some abnormal power believed to be spiritual. Bishop knows that his gymnastic feats give notrue idea of the modus operandi in medial manifestations. It is not unlikely that he has some medial power similar in kind, but far interior in degree, to that manifested by the Davenport Brothers. But he finds it for his interest to pretend that all his imitations are produced by his own eleverness as juggler or gymnasi. Should he venture upon anything not explicable by this pretension, he eyades explanation in some way quite satisfactory to the blind enemies of Spiritmilion, who have prejudged the case and who readily take his word that the apparently mysterious feats are mechanical tricks. The theory, that Bishop has any medial power Is, however, at least, in New York, he was brought to grief, and exposed as an unsermedous brazzart, once by Mr. Charles H. Foster, and a second time by a lady medium, who denounced Line publicly to vices from Gen. Sheridan to the effect that ey- his face as a fraud and a pretender. In no one crything in the West is in good order, and there instance has Bishop explained a phenomenon, 48 no dainzer of any trouble. The Indian Terristisuch as independent slates writing, movement of tory is well in hand, and the Indians of the objects, or even the single rap. When cornered Northwest, who are most furbulent, show no for an explanation by intelligent Spiritualists signs of restlessness. There are reforts of some the invariably exposes his imberility, and shows stealing by Indians on the Yellowstone, but the clearly that he is a pure trickster and prevari-

There are several such characters traveling so well agreezed in the West as now, and Gen. through the country, and one of them (Bablwin by name has been making some noise in Aus-This redding of "teverything to a system" is tralia by anjecting to duplicate the phenomena get through Slade. But with all his juggling that other well-known phrase, "Order reigns patter he has been unable to deceive any one in Warsaw." Both meanthe gripest the tyrant's who is acquainted with the actual phenomena; hand on helpless inhabitants. One might sup- and he produces his effects by mere briggartlease, from hastilway adjug the above expression ism and cheek. After having deeced his Glasof Generalizations quoifed by Generalization, now triends, Bishop, when they threatened to post-him as a cheat, turned upon them coolly with the intination that they would merely advertise him and help him by so doing. And so In this despatch from Geni Sheridan the Indi- the Glaszow's courts, with Dr. Gardner at their bulent," Let us just see what air impartial and has prebably had quite enough of this "young

Harry Bastian in New York.

Information reaches us that this distinguished and reliable medium for spirit materialization is now having excellent success in the Empire State, his scances being well attended, and satisfactory to the fullest degree. Near the latter part of April lie held sittings in Albion, N. Y., and May 1st he was in Lockport. His seances in the latter place were held at the residence of Mr. William Cull, who himself constructed a cabinet of solid, unplained boards nailed secureby together-having a common swinging door, in that the Indian is not properly treated: but by I which was cut an aperture-placed this tempo the time they awake to its true realization, rary article of furniture in his parlor, and himself supervised the material details of the sé-

At one of these séances Mr. Bastian was exbelief that the treatment of the Oregon Indians, amined by Dr. Ferguson and Mr. Higgs, of Lockport, and both of these centlemen certified that no possible chance existed for the medium even if he so desired) to deceive the people present "The Moder war began in imposition, and was in any way: they had searched him so closely seven examining the inside cases of his gold watch that it was impossible that the slightest siece of secreted paraphernalia could have remained undetected about his person. The scance

Dr. Ferguson and others of the examining committee were skeptics of the most uncompromising type. During the dark scance Dr. F., in one instance, held Mr. Bastian, and while so doing he was bimself touched by quickly-moving hands, as were also several others in the circle. The Doctor was contident he did not lose his hold of Mr. Bastian's hands, and was fain to agree in decision with the others present; that though they had come with the expectation of proving are numerous, and whose territory is fertile, deception either on the part of the medium him-The whites, with coverous hearts, were deter- self or through confederates, they were now perfeetly satisfied that confederacy was out of by trespass and number they flavigalready killed the question, also that some power (whatever it some to some violent act of revenge, thus pre- might be) outside of Mr. Bastien had wrought the marvels they had seen.

> At one of these Lockport scances two spirits, so our informant states, materialized and presented themselves at the same time at the cabi- people will embrace the opportunity to be presnet door, of whom one was a gentleman, the ent at this the first Spiritualist pienic o the other a lady-the first-named being recognized by a lady present, and afterward appearing at several subsequent scances. The form of a little child appeared at the door of the cabinet in dain sight of all present.

In the dark circles held by Mr. Bastian indeendent spirit-voices are frequently heard, also he trumpet is utilized to utter the words of the intelligences manifesting; singing by voices other than the medium or members of the circle also often takes place—at one of his scances recently a pronouncedly negro voice executing "The Swance River" with due viny and natural dialect: touches by spirit hands, the appearance of shifting lights, and other phenomena incident to this order of scances are frequent and full of

While in Buffalo recently, Mr. Bastian held séances at the house of Mr. Frank, Mr. Montague, and also at the Fillmore House, at which latter

feeling that right and justice are with their ad-certain circle selected beforehand, and without versary, and the only recompense is the con-theknowledge of the medium, a particular flowsciousness of doing their technical duty because er; these flowers were collectively placed in a Henry Kiddle, Superintendent of the New York vase in the apartment, with the request that dur- public schools, to our not complimentary re-The whole case could not be better stated. It ing the dark scance the blossoms might be sev-marks on his recent book, entitled "Spiritual is an editence of what has been occurring for a cerally returned to the precise parties who had Communications." We regret that he should long series of years. When a military com- chosen and deposited them. This was accom- think us either unjust or ungenerous in our mander protecutives the Indians of the North- plished in the darkness without a mistake in the comments. We have no other feeling than that

At each place he has visited, he has been answer to make to his assertion. It all amounts surged to remain lonzer, but engagements pre- has given attention to Spiritualism, we gladly viously made have obliged him to continue in give him the opportunity of correction. We trouble to do justly and right, but wait till it is motion. On the evening of May 22d, he held a must have been misled by some remark in his scance at Rochester, N. Y., at the home of Judge introductory matter. We have published nu-W. D. Shuart, of that city. During June he may | merous messages from spirits in the Banner, be addressed at No. 5 6th street, Troy, N. Y.; he and many of them have been satisfactorily au-An esteemed correspondent sends us some in. will also visit Pittsburg, Vt., Fitchburg, Mass, thenticated and identified. That some of them quiries in regard to Mr. W. I. Bishop, who re- and other points-perhaps Boston among the

> During all his séances in Albion, Lockport, Buffalo, Rochester, etc., the medium, cabinet, etc., liver a message. Byron claims to come through have been carefully examined by skeptical and inquiring persons-many of them highein social position and estimation in their respective com- communication attributed to him by Mr. Kidmanities-and the verdict has been invariably the die. How is the inconsistency to be explained, same in each instance; that after their search unless we fall back, as we do, on the purely inthey considered any overt act on the part of the ternal evidence? And, judged by that, the commedium to be impossible, that confederacy was munications in Mr. Kiddle's book are sadly denot to be thought of, and that some agency for spicient. which they at least were unable to account made itself manifest in the phenomena witnessed. Many, however, who have attended to doubt, but who have been privileged to recognize the wellunquestioningly receive the manifestations as ments so concisely put by our contemporary are and expansive life.

---Becease of William Lloyd Garrison.

On Saturday evening, May 21th, this distinguished orator, author and philanthropist, whose name ranks in the Old World's estimation beside those of Kossuth and Hugo, Garribaldi and Mazzini, and who will continue to occupy a more cherished place in the appreciative regard of the New, as time goes on, passed from the experiences attendant on mortal existence, after a participation therein of seventyfour years. He was born in Newburyport, Mass. Of his life history, which has been a part. of that of his country for a generation past, we need not now speak, since our readers are unquestionably familiar therewith. He was for the later years of his life a firm believer in the verity of the spiritual phenomena, having had frequent sittings with the late Mrs. Mary M. Hardy-Perkins and others. His exit from the body-which occurred at the residence of his daughter, Mrs. Willard, in New York City-was quiet and apparently painless. His life, which fall and winter campaigns. To the speakers broke with a cloudy morning and ushered in a tempestuous noon, has now concluded on the mortal plane in a roseate twilight, which is af- expense to them-correct in its details; for to ter all but the reflection earthward of the new and peaceful dawn which characterized, his advent upon the spirit shore of life.

137 The commemoration of the One Hun-Moone took place in Boston the present week, by a banquet at the Parker House on Tuesday evening, and an illustrative celebration on Wednesday evening at Tremont Temple. Moore's birthday was also observed in other land's great poet, the people of this Commonwealth honor themselves. He was an honest ans of the Northwest are called the "most tur- head, let him drop. His patron, Dr. Carpenter, | man, a gifted scholar, a true poet, a devoted layer of his native land-and the world honors description of the writer:

Though born to be little's my fate, "Though born to be fittle 's my fate,
Yet so was the great Alexander,
And when I walk under a gate,
I 'ye no need to stoop like a gander.
I'm ho lanky, long hoddy-doddy,
Whose paper kite sails in the sky;
Though wanting two feet in my body,
In soul, I am thirry feet high."

Fa Spirits teach, without any difference of opinion, and have for many years, that a person who destroys his own life is a coward, and his condition in spirit-life is anything but agreeable for a long period of time. The spirits also teach that he who takes the life of another through revengeful motives, lives in the other life, when he is through with this, in an extremely unhanpy condition for ages-until, in fact, he has explated his crime to the last farthing,' Hence Spiritualists (not those who may call themselves such, but true Spiritualists,) will never commit either murler or suicide, for they are fully aware of the ayful penalty that awaits such in the land of souls. Read the message of Spirit William Simmonds, printed on our sixth page, in regard to this subject.

137 A fine cabinet photograph, in a neatly-arranged case, reached this office a few days since, and a glance at it at once convinced us that it was an excellent likeness of our old-time friend and valued correspondent, Hon. Thomas R. Hazard, of Rhode Island-who has been truthfully designated as "The Mediums' Friend." hope this veteran defender of Spiritualism, especially in its phenomenal phase, may long be spared to witness the advance among mankind of the cause to whose best interests his talents and influence have for years been devoted.

If It will be seen by the advertisement in another column that the Directors of the Onset Bay Grove Company will open this charming locality to the public on Thursday, June 12th, when appropriate addresses will be made by competent speakers. If the weather should prove propitious, no doubt a large concourse of season.

FF W. J. Colville delivered his farewell addresses before the Brooklyn Society of Spiritualists on Sunday afternoon and evening, May 25th. The attendance was large, the flowers donated in honor of the occasion were superb, and the remarks of the speaker were well received. By reference to notices elsewhere it will be seen that he recommences his labors in Boston-at Kennedy and Parker Memorial Halls the world! next Sunday.

CALVIN HALL, of Stafford, Conn., aged 94 rears, passed to the spirit-world May 20th, 1879. He was an earnest and generous Spiritualist, and met with screne composure the change called death. Funeral services were held on Friday, May 23d, in Stafford and Somers, Conn.

Fire Read by all means the exceedingly interplace the following test of the power of the invis- esting message - which we print elsewhereibles was successfully made: Each member of a | from Spirit Fanny II. G. M'Dougall.

Mr. Kiddle's Reply.

We cheerfully give place to the reply of Mr. of kindness and sympathy toward him. If we misstated the period of time during which he come from spirits unreliable, or misinformed, is not improbable. Byron professes to come through one of Mr. Kiddle's mediums, and deother mediums, equally good and truthful, and declares that he had nothing to do with the

A Grand Truth Well Put.

We clip the following from the leading editorial in the last number of Mind and Matter. It known forms of spirit friends in the material-should be preserved by every true Spiritualist izing circles, have felt to declare that they now in the land. We know full well that the statebeing what they purport to be-the work of dis-, strictly true. Our long experience with the embodied spirits, who in this day and genera-denizens of the spirit-world has attested the tion are endeavoring in a wider measure than fact hundreds of times. When Spiritualists ever before to demonstrate to the children of endorse and carry out the views here so tersely earth that death is but another name for added expressed, greater spirit-power than ever before given will be showered down upon us from the heavens :

"The success of the Spiritual Movement de-pends in the highest degree upon the coopera-tion of the people of earth in the efforts which the advanced spirit-world is making to destroy the errors, from the effects of which inconceivable numbers of the human race are suffering both on earth and in the spirit-life: that this cooperation must follow the route which is illu-minated by the light which comes to us from these successful pioneers, in the march toward human perfection; that to proceed in harmony in this great movement there is but one course to pursue on the part of those who truly desire its success, and that is to banish from the mind every selfish and unworthy thought, and cast away every consideration that is not consistent with truth, right and justice."

PO Our list of lecturers, which appears on the sixth page of the present issue, is recommended to the attention of camp and grovemeeting managers, and societary committees who may be considering the question of who they will employ, either for the summer or the themselves we earnestly appeal to use all due efforts to keep this list-which we print free of be of any practical value, either to the speakers or their patrons, the information set forth in that department must be known to be reliable. Please notify us of any errors in the list, and we will cheerfully rectify them. By the way, candredth Anniversary of the birth of Thomas not these laborers on the spiritual restrummake a little exertion toward an increase in the circulation of the Banner of Light? Spiritualists everywhere we fear do not comprehend the importance of supporting the various papers devoted to their cause. Let us hear from you, localities in this State. In doing honor to Ire- practically, friends. Unity of action is the lever of success.

Emeline K. Huntington writes from Kelley's Island, Ohio, May 22d: "The Spiritualists his memory. He was in stature below the aver- of this place invited Giles B. Stebbins, of Deage height, and the following lines occurring in troit, to deliver a course of lectures here, and a drama in which he took a part, were supposed | Friday last he answered our call. He spoke to have been written by himself, to serve as a Friday evening. Sunday morning and evening at Kelley's Hall. He gave great satisfaction, not only to the Spiritualists, but to all who heard him. The audience listening to the last lecture was double that of the previous ones. which shows that his merits were appreciated. Mr. Stebbins also conducted the funeral ser vices of Charlie Woodford; about three hundred people were present, and Christian and Spiritualist were alike pleased with his discourse."-

> Mrs. Caroline H. Spear, M. D., has removed from Philadelphia to Malden, Mass. She is a graduate of the Philadelphia University, and was professor of anatomy and physiology in that institution until her removal to Malden Mrs. Dr. Spear has traveled quite extensively and visited hospitals in England, France, and many cities in the United States. A woman of mature years and sound judgment, we trust friends of progress will encourage her in teaching the laws of life and health, and in the practice of her useful profession.

The Independent Age, of Alliance, Ohio,

anys: "Dr. J. M. Peebles, well-known to our readers, is in the southwestern part of the State, organizing independent Christian churches. He will be in Dayton, Cincinnati and Springfield during this month."

Query.-What is meant by "organizing independent Christian churches"? Are they to be independent of Spiritualism, or what?

ET Mr. John Adams, the new Superintendent of the Fitchburg Railroad, is very popular with his subordinates and with the public. He un derstands his business, is affable yet firm, and it is a pleasure to conduct business with him. The Hoosac Tunnel route West over the Fitch burg road is a hard competitor for the old lines. We predict a long term of service for Mr. Adams in his present responsible position.

We call especial attention to Bro. S. P. Shaw's brief letter in this paper, from Canaan, Vt., in which he tells plain truths that should cause the blush of shame to mantle the brows of that class of Spiritualists he so plainly refers to. It simply astonishes us why Spiritualists do not form meetings everywhere, and keep our lec turers constantly in the field.

Information reaches us that blue-law Puritanism has broken out afresh in Willimantic. Ct., and that the Orthodox worthies thereabouts are fervently praying their deity either to convert the Spiritualists, or take them out of

13 It will be seen that Spiritualism is at this time commanding great attention in different parts of the world, by reference to the Review by Dr. Ditson of our spiritualistic exchanges, which we print on another page.

Our Public Free Circles will be held Tuesday and Thursday only, this week. Friday being Memorial Day, the circle will be omitted. Next week they will be held as usual.

SUPERINTENDENT KIDDLE RETIRES.

Manly Independence—Letter of Resignation—
Action of the Commissioners—Important Testimony—Personal Worth and Public Services—
Conduct of the Metropolitan Press—How the
Bell Rings—Journalistic Heathenism—The
Commercial Advertiser—Editorial Flip-Flap—
Ignorance Rebuked—The Tribune on the Resignation—"Is Saul Among the Prophets?"—
Where the "Dislocation" Exists—Reeping the
Light from the People—Troubled with "Doggerel and Prose Slop"—The Press Monopoly
of the Business. of the Business.

"But this is got by casting pearl to swine, That bawl for freedom in their senseless mood, And still revolt when Truth would set them free,' -[Millon. To the Editor of the Banner of Light:

The conversion of Mr. Kiddle-the subject of my last letter-has been the means of further advertising the claims of Spiritualism and of stirring up the hostile elements to a more earnest prosecution of the present unholy war against the truth. The Superintendent of our Public Schools has fairly earned an enviable reputation for consummate ability, and the fidelity displayed throughout the long period of his public service. His immediate resignation was not anticipated. By this act he turns the edge of the critic's lance; at the same time the unbecoming and unmanly opposition to his religious convictions receives its quietus. He entertains no proposition for a "leave of absence" with "continued salary." There is no occasion for the concession that his health is less robust than formerly, from any cause, and, last of all, on account of his Spiritualism. With a manly independence he cheerfully retires without reference to his long and patient labors; and, with all becoming grace and modesty, leaves the important interests so long confided to his charge to be looked after by some one else. The City will be fortunate indeed if it finds the man who can fill the place so completely; and Mr. Kiddle's successor may well the proud if it shall be his good fortune to retire with similar honors.

MR. KIDDLE'S LETTER OF RESIGNATION.

To the Romands the Board of Education: GENTLEMEN: I hereby tender my resignation of the office of City SuperIntendent, the same to take effect on the 1st day of September next, or as soon thereafter as my successor may be elected by your Board. This notice is given thus early In order to afford the Board ample time and opportunity to make arrangements to fill the position to be vacated, as well is to enable the undersigned to complete the business of the Department for the prosent term, so that he may deliver up the office unimpaired to his successor. In thus severing my connection with the school system of this city, in which I have been engaged as feacher or SuperIntendent for more than forty years, I deem It proper to ray at present that I take this step in pursuance of a settled purpose carefully and de-liberately considered for some months, and depending exclusively upon my desire to devote my time and energies to oth-

I also at this time desire to express my warmest thanks to the members of the Board, severally and collectively, for the confidence repeatedly manifested toward me, and for HENRY KIPDLE, City Sup't.

many acts of personal kindness and consideration Very respectfully, HENRY KIPDLE, Cl. New York, May 21st. 1859.

The reader will not fail to notice the direct and lucid expression of the writer's purpose in this letter, as well as the admirable spirit in which he takes leave of his associates. Those who insist that Spiritualism is a form of insanity, will look in vain through Mr. Kiddle's letter of resignation for a single evidence to justify such an assumption. It contains no word that even dimly suggests the possible presence of a mind diseased. It betrays no feeling that can unsettle the public confidence in either the mental equilibrium or the moral equipoise of the man.

RESOLUTIONS OF THE BOARD UNANIMOUSLY ADOPTED.

Whereas, The Board of Education has received and accepted the resignation of Henry Kiddle, A.M., who has held the office of City Superintendent of Schools since 1870, and who for a period of twenty-seven years prior to that date had been connected with the public school system of the City of New York either as Assistant Superintendent or as Principal, and in these various relations has exercised a beneficial influence upon the educational interests of the city and of the State, the value and extent of which it is difficult to estimate: therefore,

dle, the Board desires to place upon record an expression of its sincere regret at the termination of his long, faithful and valuable services in connection with the public schools of the City of New York. His sound sense and discretion, his power of clear and accurate statement, his learning in his profession, his capacity for detail united to large administrative ability, his enthusiasm for sound instruction, strict discipline and all moral, liberal and wholesome influences in the school life of teachers and pupils, his patience, industry and devotion, are qualities not often found united in one per son, but have been illustrated for many years in his daily official life.

Resolved, That a copy of these resolutions, properly authenticated, be presented to Mr. Kiddle.

If this case reveals the evidence of an unsound state of mind in any quarter, I am inclined to think that evidence will be found in the editorial rooms of those papers which countenanced the assumption that there was, necessarily, an occasion for his resignation or removal; or it may, perhaps, exist on the part of the Commissioners who accepted the resignation without remonstrance. I copy the following from the Tribunc's report:

"The feeling among the members of the Board is one of extreme sympathy for Mr. Kiddle. Commissioner Bell, who returned from Europe on Monday last, said that he heard of the affair with much regret. The office of Superintendent of Schools in a city like this was a difficult one to fill, and few men possess qualifications for such a place in so marked a degree as Mr. Kiddle. He believed that Mr. Kiddle's course was prompted by sincere conviction, and that his mental balance was unimpaired. But he thought, that no one holding the opinions which he entertained could properly be retained as Superintendent.

Why not, Mr. Bell? Since the present incumbent-according to your own showing-possesses extraordinary "qualifications for such a place"; is "prompted by sincere convictions," and his "mental balance is unimpaired," why may be not "properly be retained as Superintendent"? The voice of this Commissioner may be toned to suit the vulgar ear; but his logic is lame and his sense of justice something lamentable. Those who manage the Department of Public Instruction surely ought to be men of broad and liberal views. It is by no means creditable to our average intelligence, that popular prejudice still rings the Bell in the Board of Education!

Some of our daily journals do not scruple to treat a conscientious gentleman with great incivility when his convictions do not happen to tally with their own. The Commercial Advertiser of this city, which never was suspected of entertaining any spiritual ideas, or of having aspirations after anything above the low level of commercial pursuits and interests, scoffs at the claims of Spiritualism, like any other infidel who is destitute of personal refinement and a decent respect for the sensibilities of more exalted natures. After a few complimentary words respecting the past life and labors of the Superintendent, it makes a sorry attempt to ridicule his present views, and to expose the assumed demoralization of his character. Here are some samples of the editorial flip-flap; profanely employed by conceited scribes to demolish the world's best proofs of immortality:

"His service was performed faithfully and intelligently." until he got a bee in his bonnet. "When the yagaries of Spiritualism took possession of him, he first became foolish, then mischievous, and finally truculent."

"The Board of Education, relieved from an unpleasant predicament, pays him a deserved tribute for the good work he dld in former years, and the parents and guardians of the children whom he cannot now harm, will very cheerfully throw after him dozens of old shoes, which we slucerely hope will bring him good luck."

All this is most emphatically contradicted by the letter and spirit of the highly complimentary Resolutions adopted by the Board of Education, and by the personal testimony of many prominent individuals, who have been long associated with Mr. Kiddle in his private life and public relations. There are some men who vainly presume that they already know about everything that is worth knowing. The amazing effrontery of this Commercial Editor suggests that he may belong to the tribe whose windy " At once assall

With open mouth, and impudently rall, " $\,$

The Advertiser's closing words show that the writer is not familiar with the polite manners of the better classes of our society. He has no fraternal affection for the good man who comes not to his little communion; and no respect for goodness itself, if it will not articulate his own dogmatic shibboleth. This is infidelity to both God and man. The hollow prayer for the good fortune of one whom we despise, is undisguised mockery. Let the haughty Infidel go his way. nor stop to hurl his worn-out sandals at a Christian gentleman.

That I may do the Tribune no injustice, especially since it has admitted articles in defence of Mr. Kiddle, I will here introduce entire its editorial, elicited by the Superintendent's resignation:

FROM THE TRIBUNE OF MAY 22D. Superintendent Kiddle has himself, solved the vexed ques tion of his continuance at the head of the public schools, and, in the best possible way. His career of more than forty years in connection with our school system has been one of singular usefulness, and his efficiency was unimpaired, to all appearances, until the public was astounded by the Issue of Irts book; and there seemed at one time to be a danger that the not unnatural reluctance of members of the Board of Education to wound the feelings of a veteran public servant inight result in leaving him in his place, for a time at least. This would have been a misfortune, for the disclosure of Mr. Kid-die's mental dislocation had destroyed, the public confidence In him, and he would eventually have been forced from his place instead of being allowed to leave It gracefully, as he now does. With his long official experience, he might have continued to discharge the more mechanical duties of his place as well as ever, but a man who is capable of believing that the doggerel and prose slop contained in his book was communicated to him by some of the wisest minds the race has produced, is capable of transmitting to others the conta-gion of his delusion—indeed is not capable of retraining from attempts to transmit it. When it is remembered that Mr. 's nacrely social relations with principals and teachers in the schools must be very extensive, it is easy to see how much infschief he might have honestly worked by purely private efforts to spread the belief which 4s, in his eyes, a new gospel. Every one will be glad that he has taken the manly and straightforward course, and glad also that the Board of Education has thus been enabled to bestow, with-out inconsistency, the commendation which his long and faithful service had carned.

It will be observed that the Editor distinctly intimates that Mr. Kiddle's "usefulness and efficiency" were impaired at or about the time of the publication of his book. This does not appear from anything in the concurrent testimony of the members of the Board of Education. On the contrary, that testimony shows that both his ability and his disposition to discharge his appropriate duties, remain unimpaired to the present time.

Again, the Editor assumes that had this "veteran public servant" been permitted to remain in his place for a time, it "would have been a misfortune." But how is this made to appear? It surely is not warranted by any authenticated facts in the case; and as the Editor of the Tribune is not known to be endowed with the true olics, 32,000 Lutherans, and 23,500 Jews. spirit of prophecy, we are at liberty to reach an opposite conclusion, that the public's misfortune consists in losing the services of a man who has labored for it with great industry and efficiency for more than forty years.

Then the Editor assumes that Mr. Kiddle has experienced a "dislocation" of his mind, which certainly is not apparent from his letter of resignation. This carries internal evidence of the unimpaired integrity of his mental constitution. If anything is really out of joint, may it not be, after all, in the tall tower on Printing House Square?

The Tribune is especially exercised about what it calls "the doggerel and prose slop contained in his book." This is precisely what seems to stand most in the way of its faith in the spirits. Now we should not know where else to look for so much "doggerel and prose slop" as in the newspapers. If the spirits ever write anything of the kind they are pretty sure to copy it. They are always in want of some plausible pretext for subjecting the whole subject to unmeasured ridicule; at the same time they persistently refuse to publish the more important facts and the ablest expositions of the philosophy of Spiritualism, when the same are offered for their acceptance by writers of acknowledged intelligence and power. Such journals thus make it their business to hide the light and pervert at from sixty to seventy millions of dollars. public opinion. Should Mr. Reid resolve to report the gossip of the tea parties, and the familiar conversation of his own sanctum, we might not be greatly enlightened; and those whose ideal conception of the Editor places him on a very tall pedestal might be led to question his own identity.

In the love of Truth, in the demand for evenhanded Justice, and in defence of the Right, S. B. BRITTAN. Semper paratus,

Mrs. Annie Loomis, the Clairvoyant.

The London Spiritualist of April 4th says: "Mrs. Loomis, of 2 Vernon place, Bloomsbury, London, intends leaving in two or three weeks' time for America. Dr. Wyld informs us that Mrs. Loomis is an excellent clairvoyant for disease, as he has recently tested her powers in this direction. Mrs. Loomis is also a mesmeric sensitive.''

The same paper says: "Messrs. Sampson Low & Co. have just published a book by 'Gipsy,' [Mrs. Loomis,] entitled A Marked Life, or the itobiography of a Clairroyante, full of the true history of 'the career of a sensitive, who is well known to the readers of these pages. We quote a portion, which is interesting because of its proving that these death-bed apparitions which are so common, are sometimes seen by natural somnambulists; also that the discovery of lost property by clairvoyance . . . is a useful power, and a scientific truth."

Mrs. Loomis has arrived in Boston, and taken rooms, as will be seen by her advertisement in this paper, at No. 16 Dartmouth Place, where she is ready to examine and prescribe for the sick.

Tee Cephas's letter on the forthcoming Camp-Meeting at Lake Pleasant will appear in the next issue of the Banner. Read THE SCHOOL GARDEN. Colby &

Rich have the brochure on sale. The Globe calls the reports of the numerous divorce cases in this State in the papers "Moanings of the Tied !" The facts elicited are too shocking to print, but such matter is the life of the penny press.

BRIEF PARAGRAPHS.

"DIABOLICAL" SIVADISM. It is so very strange to us That decent men will make a muss, When peace should reign supreme, We're at a loss to comprehend The motive, or the final end, It seems so like a dream. But Truth will conquer-have no fears-

Leadville, to which many people are flocking for fortunes, (?) is an exceedingly wicked place, if reports from there are correct. All nations are represented, it is said, except Chinamen. The rum-shops and gambling-hells do the most business; are open Sundays, as are the theatres and dance-halls. There is a Gothic structure in the town, and that people may know it is a church it has the name "Little Church" painted on the glass door; but under it appears another notice, viz., "Mixed drinks, 25 cents!"

Although she's draped in many tears.

The Boston Sunday Herald contains copious "religious notes" in its first edition for its country readers, and in its last edition substitutes "sporting matters" for the edification of its Boston patrons. If this is n't whipping the devil round the stump," what is?

The Post says that verbal grandeur is the cornerstone for the temple of knowledge. It an-noun-ces the fact with great verb-osity.

A reign of terror exists in Russia, to such an extent that humanity shudders at the recital. The police are tyrannical in the extreme. Professors of the University in St. Petersburg are arrested for no crime whatever, incarcerated in filthy prison cells, and treated with the greatest indignity. Such a government is a disgrace to civilization.

To a correspondent: "Stories of the Old Dominion, from the Settlement to the End of the Revolution," we have no doubt is a charming book for young people, as it was written expressly for them by one whose talent has already gained a wide reputation-at least we hear so-but as the publishers have omitted to forward us a copy, we are unable to tell our correspondent and the thousands of our readers anything about it.

A Burlington blacksmith has just established a "conservatory of horse-shoeing."—Hawkoye.

The working-men of Boston held a mass meeting on the Common on the evening of the 23d inst., some three thousand persons being present. Resolutions were passed applauding the course of the working-men of California, and condemnatory of the acts of the municinal authorities of this city.

"High Jinks in Canada."-This is the way the dallies put it when the New York Thirteenth Regiment reached Montreal with Rev. II. W. Beecher as chaplain.

This is "anniversary'week," when good-looking men of pious proclivities "relieve their minds" of long-pentup thought.

Gen. Kilpatrick's head was cut severely in a carriage accident in Iowa last week. But they can't Kilpatrick. The Ark was fortified. There were several pair of pets about it:—Ex.

Strawberries are plenty in the market, but we have n't seen "a red" on our hotel table yet. That's another "new departure."

Tulips have seen their best days this year .- Hoston But they may be seen evenings for a long time to come on the Public Garden.

Now that the Old South Church has Edison's talkingmachine in it, it groans out in terrible agony, "To what base uses have I come at last!" Sure enough. Now some old women are trying to raise by subscription a sum of money sufficient to paint the defaced edifice. Why don't O. F. M. again secure the services of Petticent Bishop? He's a capital money-raiser, when he can strike rampant bigots-not otherwise.

Paris population is divided as follows: 1,754,000 Cath-

Can the man who studies the proportions of a steeple be said to conspire?

There is no higher duty than to work for the good of the whole world.—King~Asoka, 350 B.~C.

When a newspaper says a kind word for a man he never knows it, but if it handles him a little roughly, he finds it out in less than a minute...

We naturally suppose it is the fishes' scales on which we see a man wade in the water.

As the bee collects nectar and departs without injuring the flower, or its color and scent, so let the sage dwell on earth.—Dhammapoda.

That prophets are derided in their own countries is a hissed-oracle fact.

THE FLIES! Oh, how I wish that my two broad hands,
Spread left and right,
Stretched from the poles to Equator's bands
Giants of hight,
Some sunny day in my wrath I would rise,
Sweeping all space with my hands of size,
And smash all the uncounted millions of files
Clear out of sight.

A young lad of an investigating turn of mind says of the mule: "I like him pretty well; he's real tame in front, but he's awful wild behind."

Patience is so like fortitude that she seems either her sister or her daughter.—Aristotle.

The advance in cotton since January last is set down

TO CORRESPONDENTS. A doubtful token (you'll excuse)
Sometimes my friendship must advise—
I don't say "mind your p's and q's."
But "cross your t's and dot your l's."

Why is a selfish friend like the letter P? Because hough he is the first in pity, he is the last in help.

Henry Gréville's new Russian novel, entitled "MAR-COFF; THE RUSSIAN VIOLINIST," translated in Paris by Miss Helen Stanley, under the immediate supervision of the author, is in press and will be published in a few days, simultaneously with its issue in Paris, by T. B. Peterson & Brothers, Philadelphia.

SPRING SONG. Oh hope of the world that risest again
New-born from the clod,
Oh life that brightens on meadow and fen
With the breath of God,
Oh daffodils brave whose banners ily On dafloddis brave whose banners fly
At the snow's retreat,
Oh sweet warm winds of the south that sigh
O'er the springing wheat,
Oh birds that tell in the branches bare
Of the summer days—
Read me your lesson; teach me your prayer;
I'll my soul with your praise,
—[Sonday Afternoon.

The "diabolical" philosophers are already commencing to lift the first notes of a wall of woe, the full armony (?) of which runneth as follows:

The world is a dreftle mean place, for our sins, Where ther olius is critters about with long plus A-prickin' the globes we've blowed up with sech care, Au' provin' ther 's nothin' inside but badair."

Kersey Graves, of Richmondy has been appointed a nember of the Executive Committee of the National Liberal League, as representative for the State of Indiana, the removal of N. D. Watkins-the former incumbent-to Michigan having rendered the step ad-

A had cook is like a kangaroo, because he's a mar-soup-tal.—Unidentified.

James, Russell Lowell speaks thus of a bull-fight which, as American Minister, he was obliged to witness: "I attended officially, as a matter of duty, and escaped early. It was my first buil-fight, and will be my last. To me it, was a shocking and brutalizing spectacle, in which all my sympathics were on the side

There is talk of the coal fields giving out, in which case we should have nothing to burn. However, fuel believe the story.

Spiritualist Meetings in Boston.

AMORY WALL, Children's Progressive Lycoum No. Fluids its sessions every Sunday morning at this hall, cor-ner West and Washington Streets, commencing at 10% o'clock, The public equilally hyrical, 5D, N. Ford, Con-

ductor.

ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT,—The Children's Progressive Lyceum No. 2, of Boston, holds its session every Sunday morning at 11 o'clock. The publicane cordially invited. Admittance free. J. B. Hatch, President.

PYTHIAN HALL,—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 176 Tremout street. Services every Sunday morning and afternoom. Good mediums and speakers always present.

PAGLE MALE.—Subtrict Moders for speaking and

EAGLE HAJE.—Spiritual Meetings for speaking and sits are held at this hall, 616 Washington street, every Sunay, at 10% A. M. and 2% and 7% P. M. Excellent quartette inging provided.

sugring provided.

SCIENCE TAILL.—Spiritual meetings for speaking and ests every Sunday in this hall, 718 Washington street, at

(c) A. M. ant Cip F. M. (*) ESSEIN HALL,—Meetings are hold at this hall, 48 Essex treet, every Sinday, at 10% A. M., and 2% and 7% P. M., under the management of M. Milleson. RENNEDY HALD, WARREN STREET, ROSTON HIGHLANDS. Free Spiritual Meeting every Sunday, at 3:15 P. M. W. J. Colville Lectures regularly under spiril control.

PARKER MEMORIAL RUILDING, APPELL-TON STREET, W. J. Colville occupies the platform ev-ery Sunday evening, at 7/2 o'clock.

at our meeting to-day, but surely if there were there was no outward manifestation of it; on the contrary all seemed filled with a spirit of peace and harmony. The speakers were imbued with a spirit of sympathy and love toward the little ones, their remarks being adapted to their understanding, and they in turn taking a deep integral in the sympathy and they in the sympathy and they in the sympathy and they in the sympathy and sympath interest in them-particularly in those of Mrs. Shirley, of Worcester. She having called on us once before, came expressly to visit us again. We hope often to hear from just such good souls, as we are enriched by their offerings of encouragement, and the children are made to feel what an important part they take in life, and of how much good they may be in the world. The exmuch good they may be in the world. The exercises were rather brief, but pleasing, consisting of an overture by the orchestra, singing, responses and Banner March, musical selection; song, "The Bells of Shandon," Nellie Thomas; recitation, "Grandpapa's Spectacles," Mabel Howard: reading, "I Do Not Like to Hear Him Pray," Helen M. Dill; song, "Baby Mine," May Waters; recitation, "The Blacksmith's Story," Miss Lizzie J. Thompson; wing movements, led by Mr. Ford and Miss Dill; remarks by Dr. Richardson, Mrs. Shirley, Mr. Cary and Mr. Damon; natices, Trensurer's report, singing and Target March.

WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, }

Children's Progressive Lyceum No. 1, Boston, May 25th, 1879.

Armory Hall .-- A large audience was in attendance to-day, and many children were present. The services were as follows: Overture by ent. The services were as follows: Overture by the orehestra; singing; Banner March; recitations by Albert Rand, Addie St. Clair, Ida Brown; song by Mrs. Sheldon; recitations by Gracie Burroughs, Florence Balke, Fannie Moore, Minnie Bray; answers to question: "What does Spiritualism teach?" remarks by the conductor, James B. Hatch; notices; remarks by Mrs. Maud Lord-Mitchell and Mrs. Hattle Richards.

B. F. Burrinck, See'y.

Children's Progressive Lyceum No. 2, }

Charlestown District, May 25th.

Essex Hall.—The opening meetings at this hall, is Essex street, last Sunday, were very satisfactory—good order, fine speaking and good music. P. C. Mills gave two earnest discourses; the one on the subject of "Idolatry" was listened to with particular interest. M. Milleson spoke twice. Miss K. T. Sinclair conducted the singular assisted by a voluntary group. Mrs. "Pleaners ing, assisted by a voluntary group: Mrs. Thomas, Miss Nellie Thomas, Miss Jennie Smith, and the Misses Clayton, members of the Children's Progressive Lyceum, of Boston. Next Sunday it is hoped a goodly number of test media will be present—meetings at $10\frac{1}{2}$ A. M., and $2\frac{1}{2}$ and $7\frac{1}{2}$ P. M.

Charlestown District—Abbotsford Hall.—On Sunday afternoon, May 25th, the closing meet-ing of the course which has been held in this hall the past season transpired at the usual hour. The exercises were interesting, and quite hour. The exercises were interesting, and quite a large audience attended. After a song by the choir, Mr. J. H. Bickford delivered an able discourse on Spiritualism and its practical uses. Mrs. M. C. Bagley then occupied a full hour with speaking and giving tests—affording great satisfaction to all. We can cheerfully recommend Mrs. M. C. Bagley to those who wish to secure the services of a first-class test medium. Her address is No. 30 Eliot street, Boston.

C. B. M.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] Mrs, Abby N. Burnham met with marked success in Springfield, Mass., during April; she also spoke in Lawrence, Mass., to a crowded house. She lectured in Schroon Lake, N. Y., May 11th, 18th, 23d and 25th; Pottersville, N. Y., 15th and 20th, and Chester, N. Y., May 21st and 22d. Mrs. Burnham also attends funerals when her services are desired. Permanent address 20 Porter street, Boston, Mass.

E. V. Wilson is at his home, Lombard, Ill., gradually recovering from his late severe illness. He hopes soon to be able to resume his labors in the lecturing field.

A. J. Fishback and M. C. Vandercook have just closed a series of enthusiastic meetings in Butler, Nerovill and Kendallville, Ind. They expect to give courses of lectures in Auburn and Waterloo, Ind., this week. Address them Kendallville, Inda

Something New! Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Boston, has ob-Hayward, Magnetist, 5 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. Without question in cases of numbness (a paralytic condition), or with persons using coarse crash towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred tine, clastic, steet bristics, and being soft and pliable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$3.00; 25 cents extra required for postage when sent by mail.

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5. V. Manisticki, Test Medium, answers scaled letters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

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In the Life of my Heroine, who may be round in **Thors-**sands of Momes in the land.

I Sa sure remedy for the appetite for alcoholic drinks and opinm. It never fails to cure it is and rheumatism. Price \$2 per package, containing the two bottles. For sale, or sent by express on receipt of price, by GEORGE C. GOODWIN & CO., 38 Hanover street, Boston, Mass. May 31. + by

May 31, -1w Quarter Country of those answered, vi. ASTROLOGY . Nativities calculated, vi. to 85. Dreams interpreted, 82.50. Magic Crystat, with instructions, 88. Also Hooks, Epidemerless, etc., supplied by 9 RAPHAEL. The "Astrology of the Nineteemit Configure," unifor of the "Astrology of the Nineteemit Configure," the visual of the Nineteemit Configure, vi. to vi. of the to Astrology, peter 79-81, Paul's Charchyard, London, Fig. May 51.

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May 31.—w*

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Fig. 1. The Second by the second by the partition, that has reflected to a more from the charles of that disease. Price One Dollar, D. Second to the that disease. There One Dollar, D. Second to the that disease. There One Dollar, D. Second to the that disease. There One Dollar, D. Second to the that

though pin-worms were crawing in a bord relating AS though pin-worms were crawing in a bord relating to the cased, perticularly a neglit, "SWAYNES ON TMENT," pleasant, some one also to, letter, all samp does as, Mailed to any address on reached of price, relating does be Market to May St. N. Address letters DR, SWAYNE A SON, No. 320 North Staffe street, Philadesphas, Po. No charge for advice, Solid by leading degrees.

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er Con. For the purpose of erection a new mail, the Africators will all 20,000 chares on stock at the price con the force at ordy) (-2,100 per share). Prespectuses and samples of ore at company's office. April 19. Iwis

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The nest suse pible party, the many body, and its powerful heather prosectly, which are Anti-Septic. Disinfectant. Stimulating on I Resolvent, are them up by the abord bent surfeant letter where period they seem through the chreatation. They is possed upon the

EE These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mail to all parts of the country, postinge 10 cents extra. NOTICE TO RESIDENTS OF CANADA AND

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Message Department.

The spirit Messages gives at the Ranner of Light Public Free-Chele Mosta 2s, the ight the modification of Mis-JENNIE S, Ri top, at rejected for and published each work

We also published in this page reports of spirits Messages

we also pulsas on this page reports of Spirit-Messages given each week in Baltimere, Md., through the medium-ship of Mrs. SARARA, DASSAIN.

These Messages indicate that spirits carry with them the characteristics of their carry of feet at beyond, whether for good or exile consequently those who pass from the earthsphere in an undeveloped state, eventually progress to a higher condition.

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

The Banner of Eight Free-Circle Meetings

DAY AFDERSOOS. The Hair will be open at 20 clock, services or innerse at 1 or lock pressely, at which the does will be closed, heither anowing entrance for santy, the every core of the closes will be also set to easily a case of light to estity. The public are or fluilly invited. The public are or fluilly invited. The meaning of the messages given at the lighter less and published on this page, being from strangers to or heading at both severe we respectfully request thes when at any time may recognize the purity one action will do not be favor to inform us of the fact, for effect, as added and direct to extend to the fact, for

contains in H_0^{**} Q estions at sweed at those Scances are often proceeded in introducing among the andrewer. Those pend to be controlling intellinence by the Chairman, are sent in by conversable to

REPORTS OF SPIRIT MESSAGES GIVEN THEOREM THE MEMORSHIP OF MRS, JUNNIE S, RUDD,

Invocation.

Thou eternal Father, who art and ever will be the great everlasting, we turn to thee with thanks, fiving, and with the feeling that thou art great and mighty, while we are insignificant. , visitations, the little tendrils which shall grow and come forth laden with the grand and mighty

Questions and Answer's.

CONTROLLING SPIRIT. -- Mr. Chairman, we are

seems to nie to be a truth, and what I think will benefit you, yet I am as liable to be mistaken as yourself. I can only tell you from my stand-point. Try the spirits, find out what manner of grantest gift God ever gave to man.

Q-What is meant when your speak of a new

nation?"

A. It means that from this nation there will have the standard or th 20 forth another nation, made up of an amadza-mation, as I may say, of several different na-tions. That nation will become a mighty power, which will do a work for the uplifting of human-ity, spiritually and materially.

, Harriet Faxon.

Again, Mr. Chairman, I mast beg your indul-ence. They do n't seem to hear me when I call Again, Mr. Chairman, t mass, beg your reading genee. They do n't seem to hear me when I call so loudly; they do n't seem to understand me or know from where I come, so I see no way but to approach your place and send one more letter. Please say it is from Harriet Faxon, of Abington. Fam an old hal, but I do believe that the spiritual is true; I do believe that if I could have my way I could talk to my folks just as well as ever I did, and I do feel bad to think I can't. But never mind, I'll do the best I can. Ask them if they won't let me talk to them.

Joseph Brant.

From the great throne of the Eternal I recognize a jower. I have visited the different clines of the spiritual world. I understand and know whereof 1 speak. The nountain has no heights that I have not climbed, the valley no depths that I have not climbed, the valley no depths that I have not gone forth to look at, the rivers no waters that I have not gone forth to look at, the rivers no waters that I have not and interest in humanity, and I long to speak and to do not work. I long to bring a power of instea and truth, and to do for all whatever I can. I love the American principles. I love the American principles and the principl whatever you think. It come not so much for the words that I may utter, but that I may bring a magnetic force to the place where Lutter them. Please say it is from Joseph Brant.

Chandler C-p.

Mary C. Lippitt, of Baltimore, Md. 1 have been gone several years. I went away with lung disease. I do n't know whether it was consumption, or what it was, but I had a trouble through the chest, and I went out. I have been gone since 1872. I went out about the middle of May. I can't tell just what day, the 9th or 12th —somewhere along there. I was thirty-two years old. They said I'd feel better if I came here. I suppose I shall when I go away. I'll do the best I can to help everybody. Feb. 27.

Margaret O'Brien.

Margaret O'Brien.

[To the Chairman.] I've come, sir, and I want ye to give me help. My folks have n't half prayed me out of purgatory. I find a good deal of Catholic influence round your place, so I thought it was a good place to come. My name is Margaret O'Brien. Shure, I died, as I call it—you call it going out, do n't you?—in Washington. I've come here to know if ye'll give me something to do. Fa'th, and not a word have ye'to say? I want something to do to carn my living, and I do n't tind nothing here, sir. I used to do house-cleaning, and scrubbing, and washing, but divil a bit-can I find to do now. 'Have n't you found any one to help you?' Divil a one have I found. Who will I find? [Some one on your side will help you.] Some one! That's what they all tell me. Why the divil do n't you tell me who I'll find? Can't you give me the name of some gintleman or lady that will help me? [Perhaps Father Fitz James will help you.] Divil a bit! He's the one that sent me here. How can I expect he 'll help me when I go back? I can't stay aisy, sir, unless I have something to do. My hands was never lazy, and never still. I want something to do. Will you pray me out of purgatory, sir? Oth-I want something to do.

I want something to do.
Will you pray me out of purgatory, sir? Other people's prayers won't do you any good. You must work out your own salvation. But I can't Well, I'll get out now, if I can. You're a good friend, are you? [Yes.] All right, sir, good-by. Feb. 27.

love, that I felt it was the greatest religion of the world. And yet, when many times there came over me, like a surging wave, thoughts that could not help but overshadow me with their darkness, I sometimes almost doubted. Yet I watched and waited for the angels' coming. I was tired of staying, tired of waiting, because the body often caused me to feel that I did not want to stay. I had more friends in the spiritual than in the earth-life—and why should I want to stay? Why not join them in the spiritual? Years to come as a massance, we arisome, and it adder, but all in due time, with the assistance of others, he makes his progression upward and onward, leaving earth behind him.

Oh, mortal man, come with me and view the spirit-land. After having done this, you will never fear the name of death, for death will be swallowed up in the beauty and utility of that life called the life-ternal.

John Neff.

creat depth of the spiritual, and when I have carned more of it, Mr. Chairman, I beg for the Oh Father, give us strength to do our work of planting in the hearts of those who need our now utter. Please say it is from Whilpde.

Note: -At the close of the scance, a gentlefruits of the future life. May we draw all souls man in the audience arose and spoke a few words in confirmation of the message of "Chandler C-- p." He said his own name was Rufus Clapp, of Scituate. He then added: "I wish to give confirmation to one of these messages, Mr.

Controlling Spring.—Mr. Chairman, we are ready for whatever questions are before you.

Ottis.—From the audience.] Will the controlling intelligence please inform us why it is the case that one desiring to know the truth is sometimes deceived by the spirits? It seems to me that truth on the part of those who answer.

Ans.—The spiritual world is made up like this world. You have only to question-yourselves to understand that oftentimes your friends tell you strange stories, and you cannot always depend upon them. Yet there is an explanation. I may come from the spiritual world and tell you what seems to me to be a truth, and what I think will trouble down in Seltuate about property. It is fromble down in Schuate about property. It is him here. She keeps close to her old home, and is with me constantly. This nucle and a brother of his also seem to be attracted to me, and to separation between you and I. stand in the relation of guardian spirits, ready

to aid in all emergencies. After Mr. Clapp had taken his seat, Mr. John GIVEN THROUGH THE MEDIUMSHIP OF MRS. words with reference to a characteristic peculiarity of Henry C. Wright's mode of speech which has ever been manifest in his communications from this platform. "I traveled," Mr. Spear said, "with H. C. Wright for forty years. When speaking in public, on addressing the Chairman, the movement of Mr. O. M. C. Wright for forty was a facility and the movement of Mr. O. M. C. Wright for forty years. When speaking in public, on addressing the Chairman, the movement of Mr. O. M. C. Wright for forty was the movement of Mr. O. M. C. Wright for forty years. M. Spear, arose and said he wished to say a few

[To the Chairman.] What's your fare, mister? All free here.] Glad of it! It's the first free place Is ever got into. You won't charge anything, then? Well, I think you must be pretty good people, if you don't charge anything. I want to do a little bit of business, not much, but then I'd kind of like to say a few words in regard to business. I have a brother—his name is Henry Siddons—in Montgomery, Ala. I'd like to tell him to be careful how he works for the next six months, because that works for the next six months, because that mine will be nowhere, and he will go to the devil, that is so far as money goes. Ask him if he will be careful, and look sharp, hold on; and I will be round and help him before a great oe will be careful, and look sharp, hold on; and I will be round and help him before a great while. He needn't worry very much. He is wondering what has become of the folks. Tell him to go on, keep steady, do the work, and I libelp him all I can. My name is Chandler C 1. Tell him I'll do all I can to help things out all right.

Nancy brought me here, else I shouldn't have come. I didn't think of coming till she made medoso, I thought I'dcome once more. I have been here before.

Mary C. Lippitt.

Mary C. Lippitt.

Mary C. Lippitt.

The Divine Philosophy.

BY WASH, A. DANSKIN.

The weight and burden of the earth-life, which rests so heavily upon the great mass of humanity, has grown in a great degree, out of the obscurity and gloom in which the future life has been involved by the teach ings of an Irrational theology. The dogmas of the Church, enunclated with so much solemnity, amid the pomp and glitter of the great temples of religion, have made their impress upon the mind of what is called Christendom, while there has been actually much less belief than appears upon the surface of this widely extended movement. Men, destrous to escape the terrors which have been threatened, anxious to avoid the tortures which they were told assuredly walted upon unbelief, have given assent to these dogmas rather than take the risk of an error that was irremediable-that could not be corrected throughout the never-ending ages of eternity. Having inherited a reverence for authority, having rested so long upon the assumed power of the Church to stand between them and an offended God, whose wrath and vengeance they had excited by their sins, they were fearful of manifesting their doubts of the system called sacred, by investigating any rational or philosophical form of thought presented for their consideration. Thus they have lived under this benumbing influence until the faculties of the mind have become emasculated, and the true vigor and manhood of thought have been paralyzed. They have feared to think of the future life and their true relation to the Great Central Power of the Universe, and, as a conse quence, have centered all their thoughts upon selfaggrandizement in the material sphere. Thus the energles of man have been concentrated upon an effort to enlarge the aggregation of his own personal accumulations, regardless of the wants or necessities of the vast brotherhood of man by whom he is surrounded.

William Simmonds.

cause the body often causeo
did not want to stay. I had more friends in conspiritual than in the earth-life—and why should I want to stay? Why not join them in the spiritual? Years went by; but at last—just a little while ago—there came release, and I hade farewell to everything which reminded me that my work on earth was not finished. Ay, the tick of the clock brings me back; the never-ending time-piece, the watch of life, says, "You must still go on! go on!" Do you know, I hoped there would be no "go on "?"

Yes, I have mer my beloved ones. I enjoy the Yes, I have mer my beloved ones and the Yes and Yes are the Yes and Yes and Yes are the Yes are the Yes are the Yes and Yes are the Yes and Yes are the langed so much to hear. I know that the spiritual is only a repetition of the material.

I feel the soul-life within me: I resolved that if there was power enough in my soul knowld vist your circle-room, and speak my words, though they might not roll forth with the power which others may give them, yet I would speak what seemed to me to be truth. Spiritualism opened to me a new life; and in death, as you call it, I have found the continuance of that life; and now I realize and understand the great depth of the spiritual, and when I have bearned more of it. Wr. Chairman, I here for the large man of the material world, he then becomes an explorer and a seeker after treasures that are explorer and a seeker after treasures that are explorer and a seeker after treasures that are strange opinion, for neither house, nor land, nor position is in his way. He can seek over the whole territory of the found land, and he can speak of it without fear and without trembling. This is now my position. I delight in the marvelous, in things that are strange. I feel now that I have power to investigate, and from investigation gain knowledge; that knowledge which earth never could have given.

I am not disappointed in the spirit-world, nor

1 am not disappointed in the spirit-world, nor am I deaf to the calls of others. I hear the lamentations of those whom I have left behind, but it availeth little, for I cannot come again in the flesh, though I can come in the spirit, if they only open their minds, hearts and understandings.

My name was John Neff, and this is the first time I have ever communicated since departing to the world of life.

Elizabeth Hillard.

Chairman. Chandler Chapp was a great-uncle of mine. He was an old man who lived to the age of seventy-eight, and passed away forty-five years ago.

When I came to Boston I had no thought of coming to your circle-room, but I seemed to make the control of the con

unknown world?

Hearken now, George, and let me tell you plainly and honestly that there is a life beyond the grave; that there is power to return, and commune with those whom we have left behind. I knew it not, nor do you know it, but as it has been unfolded to me I will unfold it to you. this to which my uncle refers. He was rather a worldly-minded man, and he seems to have come to warn me, to tell me to keep right on in the course that I had marked out. I generally mean to do as near right as I can. I had settled in my own mind upon the course I would pursue, and it seems as though he came on purpose to encourage me, and advise me of his approval and assistance. Nancy, to whom the spirit referred, is my daughter. She passed away some six years ago last July. He says she brought him here. She have all home and

MESSAGES TO BE PUBLISHED:

JENNIE S. RUDD.

Marika II. L. Somers; William A. Tinkham; Cecll A. Munros; Mary M. Mary Macomber Wood; Frankle Steele; Joseph B. Gladding; Famy E.—y, to Emma G.—e; Henry D. Samuels; Isaac.
Mary S.—John T. Wilder; Emma B. Baxter; John Murphy; Bertha S. Osgood.
Mary S.—Charles D. Gibson; Elizabeth S. Jones; George Beals; A. B.—r; Forcas C. Moseley.
Mary E.—Isabella Johnson; To E. and R.; Sam; To Marla Williams, from her Mother; Henry Harding.
Mary E.—George W. Sanger; Edmind C. Andrews; Odd Smny-Sde Y. Saad M. Losdle; Minnle Turner.
Mary I.,—Cheng W. Sanger; Edmind C. Andrews; William H. Gollicy; Isadore Suow; H.—; Cella D. Somcrby; J. W.—g, to Mary E.—h.
Mary 22.—Henry Hornardson; William D. Melbourne;
Thmothy C. Coates; Annt Sally Stearns; Frank M.—n.
Mary 23.—Percy H. Davis; Augusta E. Dunham; Lucy
Mitord Lord; Savah A. Burr; Oliver Alden; Abbot Brisbane.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Arthur Cahill; Emma McAllister; Evelyn Huriburt; Peter Putnam; Susan Oldham; Prudence Worcester.

Message from Spirit Fanny H. Green M'Dougall.

To the Editor of the Banner of Light:

In response to a mental request I received the following communication from my dear mediumship of Mrs. M. D. S., of Adrian, Mich. It is so very like dear Fanny's letters to me, while living in the form, I thought it might also interest others who knew her.

LUNA HUTCHISON. Bishop Creek. Cal., March 19th, 1879.

THE COMMUNICATION. Dear and well-tried friend Luna: I will breathe through this organism a few words to you at this time. The ignorant call me dead. But the me, the I am, the living Fanny whomlyou knew and loved, lives with her intense nature quickened to divine intensity, among new scenes, associations and works. I was resurrected with sociations and works. I was resurrected with all my faculties and energies, hopes and fears. Nothing was lost or wasted. Where untoward circumstances warped as it were my being, and dimmed my vision, I see now it was all right, dimmed my vision, I see now it was all right, and for my higher advancement as an enfranchised spirit. I am daily awakening to new powers and possibilities within my own being. I find the uses of suffering in earth-life are grand in the ultimate. I find the recording angel in my being noted down with marked accuracy each soul-sigh, and from those sighs, peace and joy have been born to me. I find that the sorrows of my earth-life have made me rich in blessings in my spirit-life. I find work to be done, instruction to be given and received; sympathy to be given, justice to be meted; problems to be solved; salvation to be earned and selfhood to be understood. I have met many friends who have given me the warm hand of Elizabeth J. Lovell.

Won't you please say, sir, that Elizabeth J. I died in Cumberland, England, in my sixtysixth year. My name was William Simmonds. | I have talked often and long

Lovell would like to put her name on your hooks? I have friends near Boston, but I'll not direct my letter, I'll trust the wave of Spiritualism to carry it. I've not been gone long, only a few years. I was not a believer in Spiritualism, but I will just send this forth if you will please let it 20.

Whipple.

Life with all is beauty, the sunshine of the great immortal world, has been opened to me nothing left. I watched and waited, feeling there was naught for me; but the spiritual, there seemed to me nothing left. I watched and waited, feeling there was naught for me; but the spiritual unfolded so much of life, so much of love, that I felt it was the greatest religion of the world. And yet, when many times there came over me like a service was a bearing were the method in the sound of the world. And yet, when many times there came over me like a service was a thankle to the for vengeance, has an irksome, wearisome the world. And yet, when many times there came over me like a service was the most of the mode of the same standard of the world. And yet, when many times there came over me like a service was thoughts to the inhabitants of each cand of subtent man lives after the body has been of periand experience—no fiction, no frenzy of the dad experience—no fiction, no frenzy of the many times after the body has been ended reform for woman—important that man lives after the body has been earth. Ile lives with all li and any arousing to a conscious session grorious duties and pleasures. I see, hear, taste and smell with delicate intensity. I listen to the song of birds in the grand old forests of Nature. I sit beside the waters of the ocean and listen to her anthem of deific praise. I grow and expand as I behold new heauties and inspire new truths. I find much that was crude in my beginn much that was crude on twins to

truths. I find much that was crude in my being, much that was angular, and am trying to round off rough corners.

I realize that I often spoke wiser than I knew when on earth. I sense many of those sayings in their spiritual meaning, and am astonished at their depth. I have stood with spirits as they gave to earth-mediums their utterances, and truly realize the difficulties they have to contend with, often in the ignorance of the medium, their uncongenial surroundings and their unspiritual condition, &c., &c. But, Luna, these conditions must so exist for the present. I find a beautiful naturalness in everything existing here: grades of high, exalted minds, made isting here: grades of high, exalted minds, made so from constant action and reaction of thought and study. Also low or ignorant minds, kept so because steeped in ignorance and apparently satisfied with their condition; but as progression is indelibly stamped upon every one and everything, I am sure that the low will be exalted when their day arrives. I find in many cases that those whom we esteemed brilliant minds when upon earth upon erriving horse are minds when upon earth, upon arriving here are brilliant only in parts, other parts being much deformed, hence work at home commences, redeformed, hence work at home commences, requiring pain and vigilant labor. I find that many of searth's lowliest, upon arriving here, have immense treasures laid up from which to draw, and many arise and call them blessed for that which was not handed down in history's pages, but which was penned down in individual lives, and went before them as a herald of good and a token of remembrance. I're had many a chat with P. B. Randolph, and find him but little changed since his coming here. The same peculiarities belong to him now as then. Our book is far from perfect; I could change much, elaborate and make clear many sentences; but let it remain as it is. It is Randolph's, not Fanny's work. We are each for ourselves, none for another. We acted our part to the best of our ability; but, Luna, I see with unclouded eyes now, and see idiosyncrasies in R. as well as myability; but, Luna, I see with unclouded eyes now, and see idiosynerasies in R. as well as myself which upon earth I did not discover. I find many of the descriptions of spirit-life to be vague and mystified when they should be plain and vivid. But each describer labors under difficulties, either in presenting symbolic pictures or in deficiency of language. To me the soulland is so near the earth that I say it is on the earth, because we are not prepared to leafe it, having in the brief existence of seventy or eighty years learned but a tithe of that which is eighty years learned but a tithe of that which is to be learned; hence the necessity of remaining till we are prepared to go to higher realms. The wonderful possibilities of our inner nature can expand upon your planet as well as upon any other, and better, because it was the one upon which we were born, consequently the more

other, and better, because it was the one upon which we were born, consequently the more natural.

Spirits enjoy homes of various kinds, according to interior unfoldment. There are all kinds of amusements here, to suit the diversified minds of the different localities. Literary clubs, musical entertainments, picnics upon verdant lawns, recreations for children—in fine all that is necessary for health, pleasure and growth. Opposition is here as well as attraction; both are necessary for progression. Death to old forms and resurrection to new ones are constantly taking place. New arrivals are taking place, giving pleasure to some one. Many disappointments are seen among Spiritualists, as well as among churchmen, upon arriving here; they find no summer-land as they had pictured to themselves; no mansion builded for them; often they find no glad reception, being so steeped in selfishness they are as it were eneased, and find themselves in darkness, from which they must emerge through labor, sorrow and suffering.

ing. I am with you very often, and can impress you I am with you very often, and can impress you the more and better after this message shall have reached you. You are laying up treasures in word and deed from which you can draw when your work is finished and you join us, who will rejoice at your coming. Here is my hand, good will and choicest blessings; accept them, for you are truly worthy. Your loving FANNY, No longer M'Dougall, but Fanny, Luna's spiritfriend and co-laborer for humanity's good.

Verification of a Spirit-Message. To the Editor of the Banner of Light:

Not being a satisfied believer in the spiritual doctrine, yet being thoroughly convinced of an existence beyond my full comprehension, I write to say I have always taken great interest in reading your valuable paper. Its purity of purpose, its exalting influence to raise one's mind above the confined channel of earthly cares, has caused me to purchase your paper. Several times I tried to obtain a copy before this. dated March 8th: determined to have this one I paid in advance to keep one for me, and on looking over the "Message Column" (through the mediumship of Mrs. Sarah A. Danskin,) I saw a message from my father's aunt, Mrs. Sophia DOOLITTLE, of Hinsdale, N. H. As many of my friends feel very antagonistic toward me for my belief in Spiritualism, I wish this published to prove I have seen and recognized the message alluded to above. As a member of the Doolittle family in this State has lately departed this life, I am in hopes of hearing from said person in the beautiful life beyond, through the columns of the Banner of Light. I patiently await a message.

Respectfully, Mrs. G. A. Studd. Oakland, Cal.

The Gullible Children of the World.

Dr. A. H. Caron, of Paris, Chevaller of the Legion of Honor, and member of many learned societies, in a letter to Dr. Chaplin, of Portman Square, London, which the latter published in the Conperator, in 1870, says: "For my own part, it is long since I have positively refriend, Fanny H. G. M'Dougall, (who passed to tused to vaccinate at any price; while the successful spirit-life last June, in this State,) through the results of the Small-pox cases I have treated are beyond appeal. . . . In a word, I maintain that Vaccination is a bauble, gilded over, indeed, by Act of Parliament, but which is a bauble still, with which doctors rock-too often to a fatal sleep-the gullible children Dr. Caron says further: "The mortality from Small-

pox seems to increase with the number of vaccinations and re-vaccinations performed every day in Paris."

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A MODERN SERMON.

ILLUSTRATING THE METHOD UPON WHICH THE AVER-AGE PARSON CONSTRUCTS HIS DISCOURSES.

"Brethren, the words of my text are:

*Old Mother Hubbard, she went to the cupboard, To get her poor dog a bone; But when she got there the cupboard was bare, And so the poor dog had none. "These beautiful words, dear friends, carry with them a solemu lesson. I propose this evening to analyze their meaning, and to attempt to apply it, lofty as it may be, to our every-day life.

*** Old Mother Hubbard, she went to the cupboard, To get her poor dog a hone,

"Mother Hubbard, you see, was old; there being no mention of others, we may presume she was alone; a widow-a friendless, old, solitary widow. Yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! sho went to the cupboard. And here observe that she went to the cupboard. She did not hop, or skip, or run, or jump, or use any other peripatetic artifice; she solely and merely went to the

"We have seen that she was old and lonely, and we now further see that she was poor. For, mark, the words are 'the cupboard.' Not 'one of the cupboards,' or the 'right-hand cupboard,' or the 'left-hand cup-board,' or the one above, or the one below, or the one under the stair, but just the cupboard. The one little humble cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? It was to get her poor dog a bone! Not only was the widow poor, but her dog, the sole prop of her age, was poor too. We can imagine the scene. The poor dog cronching in the corner, looking wistfully at the solitary cupboard, and the widow going to that cupboard-in hope, in expectation maybe-to open it, although we are not distinctly told that it was not half open or ajar, to open it for that poor dog.

"'But when she got there the cupboard was bare, And so the poor dog had none."
"'When she got there!' You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. She got there. There were no turnings and twistings, no slippings and slidings, no leaning to the right or falterings to the left. With glorious simplicity we are told she got there.

"And how was her noble effort rewarded?
"The cupboard was bare!" It was bare! There were to be found neither oranges nor cheesecakes, nor penny buns, nor gingerbread, nor crackers, nor nuts, nor helfer matches. The cupboard was baret There was but one, only one solltary cupboard in the whole of that cottage, and that one, the sole hope of the widow and the glorious loadstar of the poor dog, was bare! Had there been a leg of mutton, a loin of lamb, a fillet of yeal, even an ice from Gunter's, the case would have been different; the incident would have been otherwise. But it was bare, my brethren, bare as a bald head, bare as an infant born without a caul.

"Many of you will probably say, with all the pride of worldly sophistry, 'The widow, no doubt, went out and bought a dog-biscuit.' Ah, no! Far removed from these earthly ideas, these mundane desires, poor Mother Hubbard the widow, whom many thoughtless worldlings would despise, in that she only owned one cupboard, perceived-or I might even say saw-at once the relentless logic of the situation, and yielded to it with all the heroism of that nature which had enabled her without deviation to reach the barren cupboard. She did not attempt, like the stiff-necked scoffers of this generation, to war against the inevitable; she did not try, like the so-called men of science, to explain what she did not understand. She did nothing. 'The poor dog had none!' And then at this point our information ceases. But do we not know sufficient? Are we not cognizant of enough?

"Who would dare to pierce the veil that shrouds the ulterior fate of old Mother Hubbard, the poor dog, the cumboard, or the bone that was not there? Must we imagine her still standing at the open cupboard doordepict to ourselves the dog still drooping his disappointed tail upon the floor-the sought-for bone still remaining somewhere else? Ah! no, my dear brethren, we are not so permitted to attempt to read the future. Suffice it for us to glean from this beautiful story its many lessons; suffice it for us to apply them, to study them as far as in us lies, and bearing in mind the natural frailty of our nature, to avoid being widows; to shun the patronymic of Hubbard; to have, if our means afford it, more than one cupboard in the house, and to keep stores in them all. And oh! dear friends, keeping in recollection what we have learned this day, let us avoid keeping dogs that are fond of bones. But, brethren, if we do-if fate has ordained that we should do any of these things-let us then go, as Mother Hubbard did, straight, without curveting or prancing, to our cupboard, empty though it be-let us, like her, accept the inevitable with calm steadfastness; and should we like her ever be left with a hungry dog and an empty cupboard, may future chroniclers be able to write also of us, in the beautiful words of our text-

"And so the poor dog had none." -Portsmouth (Eng.) Monitor.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaae B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and expenditude of the pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

PUBLIC MEETINGS, ETC.

State Comp-Meeting.

'Under the Auspices of the Michigan state clation of spiritualists and liberalists. CATHE AUSPICES OF THE MICHGAN STATE ASSOCIATION OF SPIRITFOALISTS AND LIBERALISTS. At the annual meeting of the Michigan State Association of Spiritualists and Liberalists, held at Lansing in March, 1579, the initial step was taken for a State Camp-Meeting to be held during the summer, under the auspices and as part of the work of the Association. The arrangements are so far complete that the committee are enabled to announce the meeting to be held at Lansing, commencing on Saturday, July 26th, and closing on Monday, August 4th, 1879.

The grounds of the Central Michigan Agricultural Society have been secured for the occasion. These grounds comprise forty acres of land, with a close fence rendering them secure from intrusion, and buildings that can be used in case of storm. The greater part of the grounds is a fine maple grove, and is one of the loveliest spots in Michigan. Several wells of water on the ground furnish plenty of pure water. The track of the Chicago and Northeastern Railway runs past the grounds, and the Grand River also, which will give opportunity for rowing. Portions of the grounds are adapted for croquet and kindred sports. A small steamer on the Grand River will be present, and

oppgrtuilty for iowing. Portions of the grounds are adapted for coupted and kindred sports. A small steamer on the Grand River will ply between the city of Lansing and the grounds such well-known speakers from almorad as can be secured. Dr. A. B. Spinney, President of the State Association, Rev. J. H. Burnham, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Charles A. Andrus, Mrs. R. Bepard, and others who have not yet been consulted, are expected to attend and give addresses. An effort is also being made to secure of the free of the free of the creason the consulted to make the social feature of the excision the consultance of the freinds will plich their tents on the ground, so that they will be near neighbors, and Improve the week in making acqualitances and forming secial bonds of unity. The place of the principal plass of the spiritual gassel will be fall to the week-day extening will be sci apart for damping. Visitors will have opportunity to visit the New State Capitol, the day of the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plass of the spiritual gassel will be fall to the principal plant plan

mondale; Mrs. J. C. Dexter, Evart; Marvin Babcock, St.

monoale; Mrs. 4, C. Dexier, Frair; marron monoals; stoloms; Johns,
Johns,
Largadire Committee,—S. B. McCracken, Detroit; Henry
Wills, Battle Creek; Mss J. R. Lanc, Detroit; J. M. Potter, Lansing; Mrs. A. F., Sheets, Lansing.
Sub-committees will be appointed and programme and circular containing full information will be Issued as soon as
arrangements of detail can be made.
We appeal to all friends of the cause to lend their aid to
make this meeting the crowning success in the Spiritual and
Liberal work of the decade in Medigan.
Communications may be addressed to any member of the
Committee, or to S. B. McChacker, Chateman,
Lansing, Mich,

Spiritualist Convention at Plymouth, Vt.

The Vermout State Spiritualist Association will hold their Annual Convention in Eureka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1859, It is confidently hoped that all speakers and mediums of the State will be present. The election of officers and other important business will come before the Convention. It is thought best that the election of officers take place on Saturday, so as not to interrupt proceedings at a later date. The Trustees of the Vermont Liberal Institute will hold a meeting during the Convention for the transaction of business connected with that institution.

This will be the third Annual Convention held at Plymouth, and all are familiar with the surroundings which make it a place of attraction to all Spiritualists; hence we deem it unnecessary to use any special urging to warrant a full attendance. The usual courtesy will be extended by the railroads and stage lines. Stages will leave Woodstock and Ludlow stations for Plymouth on arrival of the mail trains. All are most cordially invited.

Z. GLAZIER, Scerdary.

Gouldsville, May 12th, 1879. Spiritualist Convention at Plymonth, Vt.

The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at Ridgeway Corners, Orleans Co., N. Y., on Saturday and Sunday, June 7th and 8th. Mrs. E. L. Watson, of Titus-ville, Pa., and others, are expected to address the meeting. We extend a cordial invitation to all who are destrous of gaining knowledge of the Spiritual Philos phy.

J. W. SEAYER,
GEO. W. TAYLOR,
Mrs. E. GREGORY,
Per order of Committee.

ELI CLARK.

Northern Wisconsin Spiritual Conference, Northern Wisconsin Spiritual Conference,
Our next meeting will be held in Spiritual Hall, Ouro,
June 27th, 28th and 29th. Every effort will be made to secure the best talent for the occasion. No pains will be
sparred to make this the most important and interesting
meeting ever held in this State, Let every lover of free
speech be present. Our platform is tree for all to express
their highest convictions. Further notice will be given as
soon as arrangements are perfected.
WILLIAM M. LOCKWOOD, President.
Dig. J. C. Phillars, See y.

Anniversary Meeting.

The Harmonial Society of Sturgls, Mich., will hold its annual meeting in the Free Chaffeli at the village of Sturgls, on the 13th, 14th and 15th days of June. Able speakers from abroad will be in attendance to address the authence, By Order Committee.

Passed to Spirit-Life:

From Sandy Hill, N. Y., May 6th, Mrs. Amanda B., vife of Orville Griffin. wife of Orville Griffin.

She had seen forty-six summers, and was happy in the thought of soon joining the angel throng. She leaves a kind husband and two sons to mourn her loss. She was beloved by all who knew her. A large congregation met at the house, among whom was the Baptist minister, who, like a good neighbor and Christian gentleman, officiated at the grave, as the writer was only able to conduct the services at the house. I was told that the grave was inial with evergreens, emblematic of her unchanging faith.

M. S. Townsend-Wood.

From Boston, May 15th, Paul Stanley, only son of Paul S. and Anna Griffith, aged 4 years and 2 months. and Anna Griffith, aged 4 years and 2 months.
Funeral services, by the writer, were held at the home of
his parents, No. 9 Tyler street, on the afternoon of the 16th,
and on Saturday the remains were removed to Newburyport
for interment. He was a child of much promise, and of a
deeply affectionate nature, which made his (seeming) loss
the greater not only to his parents, but to his grandparents
and aunt; and their only consolation in this hour of affliction
is in the knowledge that an eternal regulon awaits them all,
£71 Lecerett street, Boston.

J. H. CURRIER.

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

New Books.

VACCINATION; ITS FALLACIES AND EVILS.

BY ROBT. A. GUNN, M.D.

All fallacles classified as science must crumble before investigation. Such has been the fate of all the pretentions theories of earlier medicine, and such is the predestined end of the debasive hypotheses upon which are based many of the medical degmas of to-day. Of these dogmas, I believe the practice known as vaccination to be most about and most perincious. I do not believe that a single person has ever been protected from small-pox by It; while I know that many serious bodily evils and even deaths have resulted from its employment. Paper, 20 pp. Price 10 cents.

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The author takes the ground in this pamphlet that vaccination is physiologically and morally wrong, and its advocates are interiorily conscious of it. Paper, 30 pp. Price 45 cents, For sale by COLBY & RICH,

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May be Addressed till further notice

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

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April 5.

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Mrs. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of halt, she will give an accurate description of their leading trails of character and peculiarities of disposition; marked changes in past and tuture 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 hose intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$1,00.

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Feb. 15.

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Spiritualism Abrond, she exclaimed, "You are a vulgar beast," (or words of a like import,) but in an instant apolo-

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Edglid BY G. L. DITSON, M. D. BLEGUM

Le Messager, of Liege (1st and 15th April), continues its publication of the extraordinary Fancher phenomena, as portrayed some months since in the Banner of Light. In the charming in a low and debased channel, stamping the soul nothing, but rather gains in piquancy and a touching pathos which our harsher tongue birth could not wholly eradicate. hardly imparts to it. Miss Fancher's simple statement of being occupied reading a book while it was hidden away under the bedelothes from all human sight; her ability to distinguish colors; her wonderful workings in wax without being able to see what she is doing, border on the marvelous and unreasonable, yet are known to be as frue as strange.

Under the head of Canseric Medicale is developed some of the littleness of which the human mind is capable, arising from envy, conceit, isporance or higotry. A few lines will explain the matter; "Mr. G. Edard has been subject to much judicial annoyance for having healed without a diploma. . . . For the sole reason of having cured by magnetism those rel'ellions diseases which e dinary medicine hadfailed to effect, be loss had to sustain dive processes, three appeals, eight, judgments, arbitrary arrests and three months in prison. . . . To emphasize this sail affair let me cite the epi-

n of Control of the host hepayers he find a brinding day of the we have prevented a personal day. She to see if his personal and testing. The transport for the personal day of the personal day of the host of th

Mr. I'der'l's not only an author, but the lifventor of several clestro-magnetic appliances of

much pro-tical importance. M. Fauverry, writing of "Scientific Inquiry concerning the life beyond the touch, says; "In effe t Modern Spiritualism, or Spiritism, juirsaid according to the contine method, is no other than the experimental method. Leaving the old theological as paments it involves only the facts. See, touch, of corve these burrible phenomena. They are will in the reach of all. Exclude them, them if you cain." With the Lose of autoulough facts M. Fauverty fortifies his professes. Theoriety, negatising other.

besti there let of them, are underso of with creditable factored intensity.

But, while much remains; to be quoted that dans a Vertidevide interest, I stars confine investito are also bloomered of semants be entired wither Electric Woman " to remarks founded upon what is critical to a person in Nevada Cire, who, Baying used electricity for a neuralgic consplaint, but without any benefit, entired electrilight from her ayns, her hely, well eithermouths after to but ceased to ese it a battery. Entering a depty to the on a cold exeming in January she elleggered than her arms were surrounded by a place horecent list, while a luminous train's liewed the coule which she drew through her lain. "Examides of this reduce were not lacking in uncient times, both among men and animals. Mr. Henry Martin, in his history of magnetism and elegricity in past ages, annouted at high connection with a neoplatonist. Daninscies, head of the school of Athens; that the London patricial Severus, at Alexandria, bad a lease that emitted starks when rubbed; that, recording to Planarch, Tiberius land a beast that did the same: that Valumir, companion of Artifly follow of the great Theodorie, emitted sparks Liu self. It comes to ime place though rarely, says Damas has, when I put on or table off my perments, to see a quantity of sparks by trend then, while they sometimes mepear to be gow red with a flame, Strabo says. that a little while before the death of Casar the hands of a select pleased as it on the and emitted sparks. Pliny absorpticals, that men have was a presame of the greatesting grance. The aged historian, Valerius d' Antinei, says that flatia (Were seen in the hair of Servius Tullius) while in his gradje, and about the head of L. Marius when, in Spain, after the death of Scipio, he exhorted his Roman soldiers to vengeance. Virgil attributed poetleally the same marvel to the young Ascagne and Lavinic, John of Lydia adds that a like thing happened to Constantine the Great. Julius Obsequens reports in the year 639 of Rome, that the funic of a slave seemed to be on fire, but without harm to it." Reference is then made for further information on this subject in connection with Spiritualism, to the researches of Messrs, Wm, Crookes and La Figurer, and to the history of Angelique Cottin. forms me, when she lays them aside at night.

From a very impressive discourse pronounced mable deceased brother Spiritualist, formerly friend, Mr. Parent, without the aid of a priest, may lead some to conclude that he did not believe in a God, nor in the immortality of the did not practice according to the established reour present life."

URANCE

she exclaimed, "You are a vulgar beast," (or gized, and in language the most refined, gave a different expression to her true sentiments. What adds to the strangeness of this is the fact that the Countess had a sister who was in all respects like herself. A previous humble existence, a low life, might perhaps be the first to deed, where every thought and expression ran culture of a subsequent good fortune in a new

our attention that I must ask more than usual indulgence. I will abridge, as well as may be, from the Akhbar some foreign opinions upon the the air, taken from Baron du Potet's magic déhave been disturbed by the expressions of M. them he considers to be the same as that of Cazeneuve against Spiritualism. One of these toads, lizards, and other animals, which, imbedunderstand the matter, leads us to publish: his time, admired for the state of insensibility pre-tidigitateur; but the Commander Cazenenve, Spiritualism is in question, without investigating to his normal state. In a work by Father Kirit, though many treat it with decision as a succher, published in Rome in 1616-Ars magna luperstition and a folly. Mission of science-to ciset ombre-the influence of the imagination refuse to pay if the attention it has a right to, a very curious and instructive experiment to thrust it to the door and turn the back mon. Easten the feet of the fowl with a cord, and it, is to bankrupt the truth, to leave for profest, when it has ceased its efforts to be free, draw a the dynature of science, M. Auguste Vacquerie chalk line from its eye outward, then loosen doubt. I have not that fatuity of race which decrees that the scale of being stops with man. Their existence admitted, their intervention is the same experience. Cagliostro was the first, but a detail; why can they not communicate with mortals? But these immaterials cannot move matter; but who told you they were immaterial?' Spiritualism does not plant its banner upon the territory of any religion, but it calls brothers the members of the whole human missions, and scientifically demonstrated actual family. Spiritualism, unjustly ridiculed, has its anesthesia in those put into the mesmeric sleep, public organs, its reviews, its journals, its bm_{τ} or in those strongly somnambulized. characterid its books. A society for psychological studies, withorized by the Minister of the Interior, has been formed in Paris, with the following members: MM. Bonqueret, meden. depute, President; Baroux and Bene-Caille, in- fall a tear of pity on the dust of our earth, mille Chaigneau, men of lettres, Secretaries, perhaps the material of souls, ras, etc., as re-Colonel Devoluct, and the historian Bonnemere." lated to dissipation to forces, and what has Reference is then made to what has been accom-Hished through Dr. Slade in Germany, Bassia, 'power and light." and to the works of Messes, Crookes, Chinnery and offers. Today, lowever, the Commander Cit cheuve prefends to combat, and to declare talse the spiritualistic phenomena; but whys country people of Wratschewa (government of de és les always abstain from visiting the séances, where he can put to flight the false miracles and the forces of Spiritualism? And there have been dysical manifestations at Oran, and of which the Monitour de l'Albreit speaks under the head of 'The Devil at Oran.' But if this Spiritualiste is such a farce, why do they abstain from making the same war upon the miracles of Lourdes and of Salette, and of the farce of the pilgrimages at which the French Republicans have shrugged their shoulders? Is it because it is clerical? Is it that Rose Tamisier and Mdlle. de Lamorlière have found grace before if? Go on with your anti-spicite demonstrations, Mr. Careneuve; Spiritualism is enirosse against your ed, preparated: But Spiritualism, like all an- Session and the Anniversary of Allan Kardee unsaid. ..

twenty, are reserved also from Algiers in the explaining the objects which the Society had in P. W. Union. The physicians think that they do view; and was followed by General Bassols, the not arise in common hysteria, bad alimenta- Society's Secretary, with an able and lucid distion or other natural (ordinary) causes. A dozen course. Senor Lopez again addressed the meetof them live in Chiaisis, and eight in the village ing. Senor Palacios also spoke, and Lady Dona of Verzegnis. They are all women except one? Adela de Garcia read part of a poem, which the had an law of efflight about their heads, which and are from twelve to forty-live years of age. For some hours they are tranquil, but at a certain moment they give themselves up to the most extravagant acts, often indecent, accompanied with indecent words - the more strange as these women Lave always heretofore been noted for exemplary character."

At a recent soirce in Paris, Mme. Massion asked Mr. d'Alesi if he could paint mediumisti- nomena, finds a lengthy record in the Critic, and cally the portrait of her father, who had a long time since departed this life. Placing himself, under the guidance of his spirit instructor, Donato, he produced the likeness, which was so striking that Mme. M. recognized it at once, and with no little emotion.

So very remarkable and entertaining have been the seances of the celebrated Hungarian I may add that I know a lady here whose gar- media, Mme, and Mr. Hugo d' Alesi, that quite ments are often luminous, as her husband in- a number of pages, in fine print, of the Recue are devoted to them.

La Rerue Magnetique, Paris, (April 1st.) apin Liege, by Mr. Adam, at the grave of an esti- pears with a new cover, ornamented with a view of a room in which a magnetizer is operating a Catholic, the erator said: "The burial of our upon his subject. It detracts from rather than adds any value or dignity to this important publication. The distinguished astronomer, author, Spiritualist, M. Camille Flammarion, is the soul, in fact that he had no religion; and this first contributor to this present issue, and treats may seem natural in our times when certain in- of "Animal Magnetism" with that intelligence terested parties have introduced the usage of which distinguishes his other writings. "The qualifying as implous, as dishelieving, those who public experiments of Mr. Donato," he says, "which the Parisians have now for two years ligion. But this is a great mistake, for Mr. Par- enjoyed, and those with which Mr. Charcot has ent believed in God, in the immortality of the for some months favored the medical students soul, and in a responsibility for our acts during at the Salpetriere, have attracted a new and general attention to the phenomena of human magnetism. After having been radically denied Revue Spirite, April number, has many attract, by the doctors and physiologists, it seems totive articles, among which I may briefly notice day to be accepted by a certain number of its "Free Thought," by M. Caillé: the "Strange old adversaries. . . . The sciences of obser-Existence of Mary Fancher"; the celebrated vation admit nothing à priori : but the observed preacher Loyson, who is still attracting in Paris | facts ought to take rank in the domain, always much attention, not only on account of his de-|enlarging, of human knowledge, though they parture from the rules of the Catholic church | remain unexplained in the actual state of their by marrying, but by his new Gallicane Eglise; knowledge (connaissances). It is precisely here a "Curious-Case of Obsession," and scances where the reflections of Arago are admissible with Mr. and Mme. Hugo d'Alesi. Regarding The doubt, he says, is a proof of modesty, what is termed here a case of obsession, but | and it is rarely hurtful to the progress of sciwhich the editor thinks may be better explained ence. One cannot say as much of incredulity. by an anterior existence which the subject may | Our senses, in spite of twenty-four centuries of have had, there is in it a striking resemblance study, of observation, of researches, are far from to the two sisters, in a story by Perrault, one of being an exhausted subject." The writer then whom was recompensed, the other punished, by treats of somnambulism, "which ought not to the fairies. Lady Anna Boltine, daughter of a be rejected a priori, above all by those who are Russian general, translates for the Revue this cognizant of the recent progress of physical sciremarkable case. She was acquainted with a ence." He afterwards explains how through Countess D, who by education and taste was seven different states, the beautiful Lucille, extremely fond of pictures, but who, on being "veritable type of Rubens's Virgin," passes in respect to the "Grupo Marietta." The writpresented to an artist, or on being shown a under the magnetic influence of Mr. Donato; painting, would first hurl out the most abusive and he finally makes a comparison between our banner. "Faith" in our ideas, and "Hope" epithets-"execrable, abominable," &c., then, what is here witnessed in this gentle subject, as if by force of will, become amiable, and with and like phenomena that have in past ages at-

lines of the village of Loudun in 1632, who accused the priest, Graudier, of bewitching them, and caused him to be burned; also, the "exorcisms of the sister Agnes," and the "convulsionnaires of Saint Medard.'

Under the heading Therapeutique Magnetique, M. A. Bué, after showing that both iron and quinine produce greater evils than those for well up and make itself felt ere the accomplished | which they are prescribed, gives a very interestand wealthy dame, as she is now, could arouse ing case where a young lady, daughter of the herself to restrain it; a previous existence, in- Baroness de N., was cured by magnetic treatment when all else had failed. A young life was going out, a pale emaciated creature, dying foreign language in which it appears it loses with indelible vulgarity that the heroism and of chlorosis, came into the hands of Mr. B., who soon restored her to society, to her family, with all the bloom and the vigor that seemed natu-"Spiritualism in Algiers" so seldom claims rally to belong to her.

M. H. Durville has a short article on the Fakirs of India, illustrated by a figure floating in subject of our faith: "Some people in Algiers roiler. The voluntary insensibility obtained by has addressed to us the following communica- 'ded for centuries in rocks, revive on coming to tion, which our impartiality, without seeking to the air. Saint Augustine speaks of a priest of Much noise has been made about a celebrated, which he could bring upon himself. His name was Restitutus, of Calama; and pricks, burning it appears to me, is in no way justified, when even, had no effect upon him till he came back study, to sound. To clude a phenomenon, to of a hen on her actions is demonstrated, and is says: 'As to the existence of spirits I have not her, and she will not even, if urged, seek to get away, but will fixedly watch the line. A learned Jesuit, Daniel Scheventer, of Nuremberg, relates among us, who obtained over certain persons perfect insensibility produced by gazing into a bottle of water. In 1821, Baron du Pôtet experimented before the corps medical at the Hotel-Dieu and other hospitals and Academic Com-

A word or two from the Zouave Jacob from a letter to the editor of the Rerue: "Jesus, Plato, Bacon, Swedenborg, Deleuze, (and many others,) from the height of their celestial abodes, let deers, Vice-Presidents; Chas, Lomon and Ca-stained with blood, to call to our minds that we are children of God. Spiritualists, magnetizers, the others, as Baron du Potet, Dr. Conan, bealers, who are still subject to persecution and the sareasm of ignorance and bad faith, lift up your souls to the divine source whence come all

A paragraph from a Russian paper announces that a "sorceress has been burned alive"-an "het of savagery," says the writer. Among the Novogorod) there gained renown a prophetess named Agrefeno Ignatiewna. She was highly venerated and received fees from the credulous Finally, any accident or malady was attributed to her influence, while the sick invoked her aid Her powers of sorcely were so generally admitted that she was arrested and condemned, and in the presence of the authorities, author ized by the burgomaster, she was on the 16th of February last burned alive. And this would happen to me in my town to-day, if some of the ignorant who surround me could have their way; and this in this enlightened (?) age.

SPAIN. Fl Criterio Espiritista, of Madrid, (March num blows. In spite of your attacks we see it heeds ber,) is largely taken up with the "Inaugural clent and modern discoveries, must submit to 12-with the interesting proceedings which took persocation; there is always a struggle in the place on the 25th of March, at a reunion of the held of progress." And this still leaves much Sociedad Espiritista at their new hall in Barquillo street. At the appointed hour the Pres-Cases of obsession, numbering more than ident, Senor Garcia Lopez, opened the meeting, Society proposes to publish, written by D. A. Hurtado. Much enthusiasm was manifested. and the large and highly respectable gathering. embracing many ladies and gentlemen of rank and learning, was one that will long dwell in

the memory of its participants. A very curious case of "Natural Somnambulism," with many more very extraordinary phein some respects resembles what has transpired with Miss Fancher. The young woman's faculties changed from time to time from extreme sensibility to complete insensibility, and she was enabled occasionally to see through opaque bodies.

Under the heading of a "Review of the Spanish Press," the Critic says: "The Revista of Barcelona, El Buen Sentido of Lerida, and La Revelacion of Alicante, have always been distinguished for the high tone of thought they express, and they continue in their noble mission of teaching and propagating our doctrines.

At a recent session of the Spiritual Society it was stated that a bottle of magnetized water had caused several holes to be burned through the cloth of the pocket in which it was carried and the clothing in the immediate region of itsmoke issuing therefrom and thus attracting attention. Another communication throws much doubt upon there being in the séances celebrated as the "Marietta," any genuine spiritualistic manifestations. The noted phenomena are declared to be all imposture, which time will reveal. The Buen Sentido of Lerida informs its readers that a teacher in the normal school of "Los Palmos" (Grau Canaria) had been dismissed for professing and propagating Christian Spiritualism.

SOUTH AMERICA.

The Constancia, of Buenos Ayres, opens with an excellent discourse by D. Hermano Mayor at the reassembling of the "Society and Grupo Constancia." He says: "And our hopes, expectations, enlarged, are being realized; new societies and grupos are being formed here and in the country villages, and they will come byand-by to fraternize with the brethren of la Constancia. Dolores, a city of some importance in this province, has just founded a society under the name of la Divinidad. Here in Buenos Ayres we have another called la Caridad, before which notable phenomena are produced." He then referred to the progress the cause is making in North America; also, in England, Germany, Russia, &c. Following this, is a notice of 'Spiritualism in Spain"; of the "Central Association" there, and some vigorous sentiments er says that "Advance!" is the first word on in their complete triumph, because they embrace the "Truth," and make manifest to us lady. When presented to the Empress Eugenie | young religieuses of the convent of the Ursu- which we can reach perfection, which is advanc- made or marred by their earthly spiritual lives; that

ing toward the deity." . The accomplished poetess Da. Amalia Soler furnishes a lengthy poem to the Constancia addressed to "My Invisible Enemies," and the astronomer Flammarion has also several pages on "The Force of the Wil and of Intelligence as Independent of Matter.' Space, however, forbids attempting any synopsis of this lengthy and crudite contribution "A Medium Floating in the Air," etc., (referring to Mr. Eglinton) is an article from the Banner of Light, and to which the Constancia gives credit.

Revista Espiritista, of Montevideo. Two numbers of this able periodical are in hand (March and April 15th), with several valuable contributions from its editor, Juan de Espada. "Yesterday, To-day, and Perhaps To-morrow," is the heading under which J. de E. dwells upon our love to his fellow-man; how Cristobol Colon (Columbus) was paid for giving a new world to Spain, etc., etc.; and as Spiritualism is a giganmonstrating so much good in its public and private life, in actions, thoughts, desires, overcoming the malevolence of ignorance, calumny, and the very odium which was once attached to the religion of Christ when it was new. Lady Da. Soler contributes also to the March number of this magazine a very interesting story, one of, singular pathos, and of a high spiritual charactic progressive step, an apostle of the truth, de-

ulations regarding "those phenomena which correspond to the moral order: what quantity of thought is equivalent to a quantity of the will? how an idea can transform itself into determinate cause of action? can we convert a recollection (un recuerdo) into an emotion, and rice rersa?" A short chapter, "An Introduction to the Doctrine of Spiritualism," an extract on "Heaven and Hell," from Allan Kardec's work, and a poem by Hurtado, all teeming attractive to the Tolucans.

La Doctrina, of Bogeta, should have been reviewed with the other South American periodicals: but it is not too late to say that the number in hand, the sixty-fifth, is the first I have ever seen of this publication; and probably for the reason that it is almost wholly political. The exception to this last expression is to be found in a lengthy letter "from a Catholic," in which Spiritualism is made to take superior rank to the dogmas or teachings of the Roman pontiff. The communication is dignified, without bitterness, but makes the contrast between the Romish faith and spiritual knowledge strikingly in favor of the latter. He states that the Spiritualists believe in the "Scriptures," believe that they emanated, not from God but from a high grade of spirit, liable to err-the many errors therein there to the deity, being sufficient to establish itualism is not a religion, and does not pretend to be, for the knowledge of absolute truth is very far from man. Divested of a vain presump tion, of a mad pride, they call it a school of practical philosophy, and make no pretensions other than the study of psychological facts to arrive at a knowledge of the truth to which humanity aspires. In Catholicism faith is dominant, and its adepts are thus led in a false road, into ob scure paths. In Spiritualism reason predominates, that is, observation and experimentation of all the facts and theories which have had so great an influence on the destiny of our race.

With much less reason Catholicism exists to-day; it has finished its object, and should give place to modern ideas; not only conforming to the spirit of the age, but more immediately coming to a recognition of the truth."

ITALY.

Annali Dello Spiritismo, of Turin (April numher), though overflowing with good things must claim but little space here at present. It publishes Chap. IV. of the celebrated "Catholicism Before the Time of Christ" (which dwells principally upon Brahmanism), then takes up "Religion and the State," making a distinction between the church of the State and the religion of the State; following it very appropriately with (the important difference between) "Knowledge and Faith," and some interesting events related by D. Rinaldo Dall' Argine: This gentleman says he was in an old mansion in Florence in a well-lighted room, with a number of persons who sat together around a table, and joined hands upon it. Ere long he felt a hand grasp his knee, and though he did not-see it, he could see the impression made by it on his pantaloons (of white linen). Speaking of it to the medium it was suggested that he should put his hand on his knee under the table, and doing so felt in his the warm pressure of a feminine hand. Then wishing a proof that one could come of whom he was thinking, he had placed in his hand the hand of a child, a little one that had had the growth only of a year, filling him with inexpressible joy, for his little Carlino had departed this life when only a year old, and whose death, as he was wont to call it, had been the cause also of his wife's decease.

I hope to return to this in my next, and notice other articles.

Letter from Washington.

To the Editor of the Banner of Light: It is so rare that anything from this locality appears

in your columns that it must be supposed by most of your readers that the capital of this great nation is too gross and sensual to admit of the refinements of spirit culture. Perhaps it is true that our denizens generally are too busily engaged in getting bread to feed the body (which here means getting and keeping office or rigging purchases by which to lift money from the people's Treasury in one shape or another) to devote much time to the progress and development of the spirit. Political capitals are not likely to become the "hotbeds" of spirit culture until some money-making or ambition-gratifying feature of the philosophy is develoned. At present the doctrines taught by our philosophy smack too strongly of the humanitarian and too little of self to be palatable to the avaricious and the ambitious. If we had media here who could and would foretell accurately-the future, and could and would, for money, inform those applying how to carry elections and "bull" or "bear" the stock markets, or how to steal or appropriate to their own uses the entire trust funds and appropriations for the Indians, they could revel in all the luxuries of wealth and be extolled by the political and secular press as the greatest among the prophets, utterly regardless of the purity of their private lives or the means by which they acquired their information. But when they come declaring that they are simply unconscious instruments in the hands of spirits through whom unseen intelligences are able to make known their existence and condition in the after-life; that they are not necessarily more truthful or pure there than their lives on this earth would fit and prepare them to be; that their houses and clothing there are manufactured by their

the selfishness that accumulates large wealth, and after thus wringing it from the hard-earnings of their fellow-men, hoards it to leave to children who have been taught to worship it as the one thing needful, only begets spiritual poverty in the future existence. and leaves the most horrible scars and wounds and deformities in the spiritual bodies, which appear in tatters and perhaps without a roof to cover them. When these media recite this honest story they are denounced as false teachers, or as "wizards" and 'lunatics." Nevertheless there are many Spiritualists here who continue to investigate and to develop in ı quiet way.

There is no organization here, and perhaps not sufficient unity of sentiment and harmony of feeling among the Spiritualists to warrant an attempt at organization. There is still much of the old Adamic spirit or weakness among the subscribers to the new Philosophy, and it is extremely difficult to find any who do not much prefer their views and their favorite mehuman ingratitude; how Jesus was paid for his dlum and their familiar spirits to those of any of their neighbors. Now, if this lack of unity will only lead to household or heighborhood development, as I trust it may, instead of the past practice of calling upon every medium that appears for more and more tests, I shall

singular pathos, and of a high spiritual character, such as graces always her much courted pen.

MEXICO.

La Razon, of Toluca, is the only publication which has reached me this month from Mexico.

"Spiritualism in the Nineteenth Century" is continued in the present issue, with some spectal spiritual spiri

New Publications.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish us with a copy of a wellexecuted pamphlet of some 92 pages, issued by M. L. Holbrook & Co., New York City, which, under the title of The School Garden, gives the personal experiences of Dr. Schwab, director of the Vienna Military Gymnasium, etc., in the introduction to practical use of the provision of the Austrian educational law of 1869, regarding experimental gardens to be attached to with careful study, must make this little paper | the schools of that empire. The work contains much practical information, and is rendered into excellent English from its patronymic German by Mrs. Horace

RECEIVED: THE TOURISTS' GUIDE to Colorado and Leadville. By L. Cass Carpenter, 80 pp. This well-executed pamphlet contains much information for inquirers concerning Western progress. We select the following as a good specimen from among other tems of interest:

thems of Interest:

"Denver can boast of four daily and ten weekly papers, all of which compare favorably with newspapers of any city in the West. The Tribune and Rocky Mountain News are morning papers, and the Times and Democrat are issued in the evening. The Tribune and Times are Republican in politics, and the News and Democrats are Democrate, The Rocky Mountain News is the oldest journal in the Rocky Mountain region, the first copy having been issued April 23d, 1850."

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> For sinking spells, fits, dizziness, palpitation and low spirits, rely on Hop Bitters.

SPIRIT IDENTITY.

BY M. A. (OXON.) Author of "Psychography,"

The author says this book differs from his previous work on Psychography, and that he writes now for those who have studied and made themselves familiar with spiritual phenomena, whereas then he wrote for the unhastracted world who have no knowledge on the subject beyond what can be gained from a casual conversation or a misleading paragraph in some newspaper. Then he was careful to employ non-committal terms, to state no theory for acceptance, and to refurin generally from the use of any language that might refull genegally from the use of any language that might serve to Inclease the prejudice wherewith new truth is al-ways viewed. In this work, on the contrary, he is speaking in the esoteric body, and propounding evidence for the per-petuation of life and individuality after the death of the

pediation of the and individuanty after the death of the body.

To advanced investigators the book is especially addressed. To those who may have doubts moon the subject of the full establishment of the fact of spirit identity, we think the relations and the reasons here presented will be especially acceptable. The book is one that will repay several perusals; and so it should be with all good books. We heartily centered "Spirit Identity" to the attention not only of all extremels "Spirit Identity" to the attention not only of all extremels that it is a spirit all sets that the spirit is defined in which psychography. Cloth, 143 pp. Price \$1.55/postage to cents.

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