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## Spiritual Phenomena.

#### THREE REMARKABLE MATERIALIZ ING SEANCES IN PRESENCE OF THREE DIFFERENT MEDIUMS.

FIRST SEANCE.

To the Editor of the Banner of Light: Not long since I attended an evening séance in Boston, the medium's husband and myself being alone present. A well-formed stout boy, apparently some twelve or fourteen years of age, was the first spirit that materialized. He intimated by raps and pantomime that his name was "Jim," and that many years ago he tended woolen carding-machines in a manufactory of mine. He came in his shirt sleeves, (without coat or vest,) and wore dark pants. His features and form were fully developed, and very distinct, but I failed to identify him. I have, however, no doubt had scores of "Jims" in my em-

When the boy retired, my wife opened the cur tain (that was hung across a partly-opened folding-door to darken a back parlor where the medium was seated,) and came out, beautifully clothed in white.

She soon gathered sufficient strength to approach and stand beside me. After making, as and around my head, face and throat, and comelements in the lace were said to enter as a part of the process. As was usual on such occasions my wife sat on my knee, with her arms about my neck, and tenderly embraced me, laying her head also on my bosom for some considerable time. The conditions of both the atmosphere and the circle were so good, that there was no discernible resemblance in my wife's features to those of the medium, which, with the color, texture and arrangement of her hair, together with her complexion (a clear brunette), were exactly as they were in the prime of her womanhood in earth-life. Her hands were (on this occasion) of natural warmth, as were also her lips, which were repeatedly and fondly pressed to mine as we exchanged kisses, as sensibly. warmly and naturally as were ever passed between husband and wife in earth-life. Before avoid articles of furniture,) to the further side lier, and essayed to reach the key of the gaslight, which after one or two efforts she succeeded in doing, when she turned on apparently me her face in full gaslight, shaded only by a newspaper; she then turned down the light to its previous gauge, and after a little while repeated the same operation of turning the key to and fro, and walked back to the front of the curtain. As she kissed me good night, and was about to retire, I asked her if she could not open the curtain and let us see the medium at the same time with herself. In answer to my query my wife intimated a wish to have the alphabet called, she at the same time standing in plain sight outside the curtain, with a hand placed against a panel of one of the folding-doors. On calling the letters she rapped out on the door with her fingers the word "soon." The raps

accompanied the movement of her fingers. My daughter Fanny (a blonde with very fine light curly hair) came next, and stayed out some time, embracing and kissing me as usual before leaving.

sounded precisely like ordinary spirit raps, and

My daughter Anna was the next to come, her tall, striking figure and graceful, free and elastic movements being at once recognized by the gentleman present and myself. With scarce any hesitation she walked with a firm step to the further side of the centre-table, and at the first attempt reached the gas-key and to all appearances turned off and totally extinguished the entire light. She however immediately reversed and turned the key the other way, when, contrary to my expectation, the full light instantly blazed forth again, in which she stood for some considerable time, showing me every expressive feature of her beautiful face so distinctly that it was impossible I should mistake her identity. The dark color of her hair um just alluded to. Two rooms (on a second and brunette complexion were also in striking floor) were used at the scance, the one being upon by fraudulent mediums and "rag babies,"

that she seemed so strong that I thought she herself. Upon this Anna threw three several times the curtains apart their full width, and showed the medium to us each time, sitting in her chair a little on one side and back of where she stood. By my request the spirit next placed herself erect against the folding-door, that I might mark her precise height, which I did with a pencil on the panel of the door, and after the scance found it to be, by a tape-rule, exactly five feet four and one-half inches.

My daughter Gertrude, who, unlike her mother and sister Anna, was of light complexion and fine brown hair, was the next to show herselfgreeting me on her coming and retiring with the customary kisses and other tokens of endearment. She, too, as her mother and sister Anna had done, turned on the light in full, that I might more fully identify her features, which seemed the more singular, as I tested her height as I had done her sister Anna's, and found it to be but exactly five feet. She, too, before retiring put the curtains wide apart and showed us the nedium sitting in her chair.

My daughter Constance, a child of premature birth (or one, rather, lost in embryo), was the next to come. She is of the complexion of Gertrude, and very much like her in form and color of hair. She also turned the gas on in full and off again to its usual position, as her sisters had done, although on measuring her height I found it to be but five feet one and a half inches. Before retiring, Constance raised the curtain (instead of putting it aside as her sisters had done), and not only showed us the medium but permitted me to take her shawl in my hand.

Another daughter, who also passed away in embryo, came next. She was of a brunette complexion, with dark hair. She did not venture to turn on the gas, but permitted me to take her height, which was exactly that of her sister Gertrude, and also showed me the medium with herself. On retiring she kissed my forehead instead of my lips, as her mother and sisters had

My daughter Mary, who passed away at the age of twenty-seven months, came next. She was tall, slender and very graceful, and turned the key of the gas-burner without effort, although, as her sisters and mother had previously done, it was always turned at first in a wrong direction. This, I think, was not the result of accident, but in accordance with a law in the spirit phenomena that I have witnessed in other directions, which I think Robert Dale Owen fomewhere in his writings partially explains. usual, a profusion of fine whitelace, with which I think the mistake was made in accordance she enveloped her head and the upper part of with a principle that enables many spirits to her person, she placed quite a pile of the lace on | write from right to left with greater facility than from left to right, as is often the case, as like appearance. Approaching within a few feet menced manipulating those members, especially if the power was applied from the under side of of us, he lifted aloft a part of his surplice (as if my throat, which was at the time a little in- the paper. Mary was rather the tallest of all flamed and sore. This, as intimated, was de- my daughters, being, by actual measurement, signed to be a healing operation, in which the five feet four and three-quarters inches in height. She, too, threw the curtains apart before retiring, and showed to us very plainly the medium sitting in her chair.

Last of all came a spirit purporting to be a sister of my wife's, by the name of Agatha. I have but little doubt of her identity, although her features were not sufficiently distinct to be fully recognized by me. Before retiring, another female spirit (apparently a girl searcely arrived at her teens) showed herself in company with Agatha, just within the folds of the

I asked that we might be permitted to see the medium at the same time with the two spirits. This was twice attempted, but not with full success so far as my observation extended, although the gentleman present said he saw the two spirit-forms at the same moment that he retiring, my wife walked in a circuitous route (to saw the medium. I, too, saw the medium and one fully materialized spirit-form at the same of a centre-table, that stood beneath a chande- time, whilst what purported to be still another looked to me simply like a white garment flitting to and fro. After the séance was over, we measured the distance from the front of the all the gas, and withdrawing her veil showed curtain to the gas-burner, and found it to be in a straight line on the floor thirteen feet and four inches, and in the circuitous direction pursued by the spirits, something over twenty-one feet. We also took the height of the medium, which was five feet three and one-quarter inches. Standing where the spirits did, she was unable to reach the key of the burner by several inches, and said she always stood on a foot-stool to turn it. Either the medium's arms were not so long as those of my wife's and daughter's, or the latter had the power to elongate theirs when necessary.

## SECOND SEANCE.

Whilst in New York last winter, I received the following letter from a Boston gentleman with whom I was entirely unacquainted, never, to my knowledge, even hearing his name mentioned before:

"Boston, Feb. 1st, 1879. MR. THOMAS R. HAZARD-At a séance I had a few days ago with a medium, your spirit-friends joined with mine in a request for me to write and invite you to attend a scance for spiritual manifestations. The medium is not a public one, but my acquaintance with many mediums for twenty-five years past, I think, justifies me in saying that this one is the most powerful and satisfactory of any I have known or read of. If you will do me the favor to call on me, I will give year forther than 100 me, 100 miles you will be sufferned to 200 ms favors for give you further information. Our scances for materializations are held once a week only, and are strictly private, only three being present, including the medium, who sits with us. No curtains, no cabinet. Yours very truly,

I accordingly made arrangements to attend one of these sittings, and some weeks afterwards, for the first and only time, found myself in company with the writer of the foregoing letter at a materializing séance, at the rooms of the mediaccord with those features when in earth-life. perhaps ten by twelve feet in dimensions, in

(all with clasped hands), the latter consisting of might show us the medium simultaneously with two elderly gentlemen and myself. A light, shaded as is usual at materializing séances, stood on a table in a corner of the room, just to the right of where we sat.

An apartment perhaps twelve feet square was used for the spirits to materialize in. In this there was no light except what was admitted through two partially darkened windows that looked on a public street. There was a doorway between the two rooms directly in front of us, that was open during the whole séance, there being no curtain or other blind of any kind. There was only one other door in this room, which I bolted on the inside-after the medium had taken her seat in the circle-and I know there were no fraudulent contrivances, so far as my senses after a close examination enabled me to decide.

A very few minutes only clapsed after we were seated, when a materialized form, purporting to be the mother of one of the gentlemen present, walked out of the open door before us and conversed in an audible voice some time with her son. On her retiring a finely-formed Indian warrior came out, clothed apparently in dressed buck-skin, ornamented very tastefully with variegated materials of darker hue. He came close to us, and gave us full opportunity to examine his form and features. He certainly was to all appearance a genuine North American Indian. Occasionally he would throw himself gracefully at full length on the floor and place his ear close to it as if listening to hear the footsteps of an enemy, and then spring to his feet and dart forward, as if fighting with tomahawk in hand and uttering war-whoops.

As the Indian was about to leave, I observed a female spirit, clothed in white, coming from the open doorway directly toward me, accompanied by a thick-set old man, clothed in black, and of an exceedingly sombre countenance, with a heavy beard. The female spirit claimed to be my daughter Mary, and manifested the like affection for me she is accustomed to do through other mediums, although I was not able to identify her features, which were veiled. She was also larger in person than she generally appears when she comes through other mediums. I felt sure that I recognized the old gentleman as Nathaniel Minturn (to which he assented); a greatuncle of my deceased wife. On my querying with him, he told me in audible voice that my daughter brought him with her, and that he "came from the church." I was struck with the latter expression, though at the time I did not probably comprehend its full meaning.

After my daughter and her old uncle had retired, a singular-looking tall form came to us wrapped entirely in a black surplice, or dress of with his extended hands) and, with his face still covered, commenced pronouncing in solemn, doleful tone, occasional snatches of some chant (apparently) or other Jaftin ritual of the Catholic Church. The idea conveyed to me by what I saw was that the spirit of the materialized form then present was very dark and unhappy in the other life, and I was not a little surprised to learn from those present that it was Archbishop Hughes, who I was told often came to the circle in other guise, and was really a progressed spirit. This I too had learned from more than one other medium through whom he has communicated with me. The thought was then impressed upon my mind that it was the mission of the gloomy spirit who said he came "from the church" to represent the creedal teachings of the Protestant churches, which led its votaries into comparative spiritual darkness. the countenance being rendered dark and gloomy thereby, though still visible, while the doctrines inculcated by the Romish Priesthood shut out all light from the souls of those benighted masses as was represented by the Archbishop, he being enveloped entirely from head to foot in a dark mantle impenetrable to the light. Since the scance where the above manifestations occurred, I have been told, through other media, that such was the lesson intended to be conveyed to us, and that the first spirit represented Protestantism, as its doctrines are inculcated in the pulpit, and the other Catholicism, as taught by the hierarchy of the Church of Rome.

My daughter Fanny came next, and like her sister Mary, threw herself on my breast, and fervently embraced and kissed me, expressing unbounded satisfaction in my coming there to meet them.

A niece of one of the gentlemen present came next, accompanied by her little child of some two years old. After the child had sat some time with its uncle, I took it on my knee, and petted it. On my telling the little creature that I would ride it "Jack horse" on my foot, as I used to my own children, it manifested pleasure, and smiled, as was observed by its uncle. and the medium who sat by my side. I then placed it on my foot, and tossed it in the air, as I repeated, probably for the thousandth time. the delightful melody, though no doubt distasteful to some dignified, "respectable Spiritualists" (whose ambition seems to be to sit next to the white throne when they go aloft):

> "Ride a Jack horse To Banbury Cross. To buy little baby a plum; When we got there The trees would n't bear. And so we came jogging hum."

As I finished the stanza I tossed the delighted child on its feet, when it started off with its mother, but remembering how often over "credulous ignoramuses" and "senile," "superannuated old fools" like myself have been imposed I called the child back, and again taking it in and expert was Foss, that to show his dexterity

tle warm face, and kissed not only its lips, but cheeks again and again, and although the cunning little "fraud," purposely no doubt, with malice prepense and sinister intent, kept its eyes fast shut and "make b'leve go s'eep," still I am willing to place my hand on the Good Book, and swear, before any court in heaven or on earth, that I believe it was not a "rag baby," but a real (flesh and blood materialized) spirit child.

My wife was the next spirit to come, accompanied by her brother, the late Lloyd Minturn. She manifested the same ardent affection as it is usual for her to do through other mediums: speaking fluently and very distinctly, as our daughters had done. Still her form was not so slender as it should have been to conform with its carth characteristics, or with that she generally appears in before other mediums. When spiritlaws are better understood, we may possibly be able to understand why these apparent discrepancies occur in spirit materialization.

It would fill many pages to narrate all that vas said and done by my wife and daughters at this séance, so I will forbear, and proceed to speak of her brother Lloyd, who, unlike my wife and children, presented himself on this oven sion so exactly like himself when on earth-in height, face, form, bearing, attitude, expression and clothing, that it would have been impossible that I should not have fully identified him on first sight. He stood back for some minutes with his eyes intently fixed on my face while my wife was conversing with me, and in an attitude-with his hands partly thrust into the outside pockets of his coal-that was absolutely unmistakable. He was a well-bred gentle man, as was exemplified on the occasion by his undemonstrative demeanor as he quietly stood in courteous attitude, politely waiting for his sister to finish her interview with me. He was dressed in a fashionable Broadway promenading suit, his coat, pants and vest being all made of a broad, cross-barred woolen stuff, and in the style of the day such as I perfectly remember seeing him wear on many occasions more than forty years ago. His dark whiskers and hair were none other than his own, as was the high beaver on his head. Lloyd Minturn was of the most fearless nature I ever knew possessed by any man, and of great-pride of character, which characteristics were now marvelously expressed in his countenance and method of handling him-

self. He was a passenger on board the ill-fated steamboat, Henry Clay, that was burned many years ago on the North River, many perishing both through fire and water. He himself reached the shore in safety, when he immediately obtained a boat, and rowed to the burning wreck and at great risk of life and limb rescued sever- done with back, and make a second trip when I al of the passengers from death, receiving senever fully recovered. If I recollect right Mr. | tion I have not the slightest doubt, as I know Minturn was the only materialized spirit that there was no possibility of any human being obmanifested at this scance who did not converse. and I feel pretty sure that the power of speech was thus dispensed with that he might the more completely exhibit his other personal attributes. At any rate, I feel as entirely sure that the materialized spirit I there saw was Lloyd Minturn, a brother of my deceased wife, as I do that I ever saw him in earth-life. For some time I tried on the occasion to induce him to tell me his name. He however persistently refused making any intimation of his proper identity until I remarked that I knew he was no other than Lloyd Minturn, when his countenance lighted up with an eager, delighted expression as he made several steps toward me, bowing his head in token of the correctness of my recogni-

tion, as he advanced. A very intelligent, light-complexioned Indian squaw (apparently of mixed blood,) called "Starlight," (a familiar of the circle,) came next. She was tastefully clothed in variegated Indian costume; and wore a pair of beautiful moccasins made apparently of soft yellow buckskin and ornamented with rows of beads. She seated herself on the floor before us, and went through the motion of braiding some material, and made herself interesting in many other ways, chatting frequently in semi-Indian dialect.

Pete, a Virginia negro, was the last spirit that appeared on this evening. He was a familiar of the circle, and evidently its hero. His shrewdness and knowledge of men and things seemed meanor and bearing placed it beyond doubt rum, sixteen drops of Bourbon whiskey and that he had passed his earth-life in the service eighteen drops of old Cognac brandy. On my understandingly, whether it were Sherman's with pancakes." refunding the four per cent. bonds, the fame and pedigree of race-horses, or the quality of wines and liquors. His account of the Long Island Union Course races some half a century or more ago, in which the famous Eclipse was bars ten or fifteen seconds across the room matched for a great sum against all Southern comers, was more graphic than any pen can describe. He seemed not only familiar with the name and speed of every horse on the course. but also with their owners, including Colonel Johnson, and all the boys who rode, not excepting the world-wide known Purdy. Pete acknowledged, however, that he himself was not a markable occasion, I am more and more conprofessional jockey or rider, but only a "rubber." who came to care for some of the Southern contestants on the course, and rub them down after each heat.

Pete's description of being once driven over oné of the Alleghany Mountain stage routes by a famous driver by the name (L think) of Foss, was inimitable. The mountain road at the time was so covered with glare ice that it was necessary to keep the horses on a full run in descending, otherwise the stage might slide off themselves at noonday in the air in close proxperpendicular rock precipices a thousand feet | imity to the earth, and walk side by side with or more in height. Pete said that so fearless harmonious individual friends in the streets of

As Anna was about to retire, I remarked to her | which the medium as well as the company sat | my arms, I drew the veil from off its chubby lit- | he purposely brought the wheels of the coach sometimes within two or three inches of the precipice. Pete also told us as a fact that although his hair was uncommonly curly for even one of his race, such was his fright on the occasion that when the stage reached, the bottom of the mountain every spear on his head stuck out as "straight and stiff as a tallow candle." I forget, however, that in repeating Pete's undignified anecdote I may be wounding the tender sensibilities of some of the exquisitely nurtured would-be "leaders" of "respectable Spiritualism," and may, perhaps, be by them classed among "the diabolical" ones, for whom they seem to cherish such mortal antipathy—so I

> At the risk, however, of shocking beyond endurance "respectability" and "leadership," and long-faced Orthodoxy in general, I must narrate a most extraordinary instance of the spiritual phenomena that occurred on this memorable evening in connection with the irreverent spirit Pete. I forget exactly in what connection our conversation happened to turn on the subject of ardent spirits, but on occasion of Pete's saying that he had a recipe worth five thousand dollars for the making of old-fashioned punch, I in a playful vein said that I should like to possess it. Pete told me in reply that be would not only give me a recipe for making the punch, but that if we would furnish him with the money to buy the necessary ingredients be would treat us all round with some old-fashioned punch of his own making!

This we agreed to do, and some change was put by each gentleman present into a little box or basket handed round by "Starlight" for the purpose indicated, amounting in all probably) to less than a dollar. Thus furnished with the means of purchasing the materials for the punch, Pete departed, as he said, for "Young's," where his appearance would excite no special notice, the servants in that hotel being most er all of his race and color. I forget what transpired in the circle after Pete's departure, further than that "Starlight" remained with us until he returned, some ten minutes after, bearing with him a white quart pitcher filled with hot punch, which " Starlight" poured out for us in half-pint white mugs, handed her also by Pete. That the punch was both good and strong I had ample proof, as the half-pint that fell to my share (in which there were two half lemons floating, sensibly, affected my head for some hour or more after I drank, it. Before I had finished my mug, Pete called for the pitcher and mugs, that he might return them to their owner. I told him that I had not finished drinking mine, when he politely told me not to hurry, as he would take what was had emptied my mug. Strange as readers may vere wounds in his endeavors, from which he think it, that this was a real spirit manifestataining access or egress to or from the room without it being perceived by all the sitters present, whilst the only fire on the premises was in the apartment where we were sitting, and close to us.

One of the gentlemen in the circle mentioned to me that, on a former occasion when he happened to express a wish to have a little wine on account of a temporary ailment, (Pete and the medium being there present;) he was requested by Pete to take an empty goblet from off the mantel-piece and hold it behind him. He did so, and when directly after he was told to examine the goblet, he found it half full of the wine he had asked for. It is well that Pete had not performed this "miracle" a century or two ago, as he would no doubt have then been burned by "The Church" for blasphemy in thus presuming to turn not water but air into winethat is, provided the priests of the day could have chught him! On my asking Pete to explain how he obtained the punch, he told us that he materialized his form at Young's, and after getting and paying for the beverage, by an act of his own will, in less than a quarter of a second of time he was back to the scance-room with the punch all made to his hand. The punch was evidently composed of several kinds of liquors, which on my request Pete gave us the proportions in drops - something as follows, (though I do not remember the exact proportions,) say, ten drops of Santa Cruz rum, twelve to be without limit, whilst his courteous de- drops of Jamaica, fourteen drops of Medford of cultured gentlemen, and had, as it were, be- hasking him the age of the brandy, Pete playfully come to their "manner born." No subject could said "it was made in the year oue, when Adam be started that he seemed not able to discuss; was a rag baby and lived in a house shingled

During the hours these wonderful manifestations were transpiring the medium sat quietly by my side in the circle, never leaving her seat but on two occasions, when she passed for perwhere we sat and back to her seat, fanning the air with her hands as she went and returned. for some purpose that she herself did not seem aware of. Perhaps it was to convey mediumistic elements to the atmosphere. She seemed to take as much interest in the manifestations as any of us. From what I witnessed on this revinced that we are on the very eve (as I have been again and again assured of late by many of our most intelligent communicating spirits, such as Parker, Channing, Owen, Edmonds, Lincoln, Joan of Arc, and others,) of the most wonderful outpouring of spirit power the world has ever witnessed, in which our spirit-friends will be enabled to materialize their spirit-forms so permanently that they can stand forth and address multitudes from the platform; show

[Continued on eighth page.]

## Foreign Correspondence.

WORDS OF GREETING TROM LAMA HARDINGE BRITTEN.

garger at a sittle Banks of Light I would gladly send you tidings of spiritual progress from below the equator were there sufnefectly interesting material for the purpose, but beyond the bare fact that Mr. Henry Slade has been and cone, awakening enthusiasm and interest on the part of believers, and calumny and slander from skepties, there is little or nothing of a flow memalinature to record.

Mr. Thomas Walker and I have kept the ball rolling in Sydney and Melbourne by unremitting platform ministrations during the last twelve mentls. Large and enthusiastic audiences have greated as both; warm personal friends have superfied the ruzzed paths that these distant lands of en up to us, and many a grateful thought will turn southward from every scene I may beh eforth visit, in memory of the beloved friends and fellow laborers I shall, in all probability, never more meet on this side of the readers at as early a date as possible. We acspiritual Nordam. Amidst a full tide of public services and public successes, my way has not been altogether unmixed with thorns, and those made: planted by the hands that should have been rotherditor of the Ranner of Light; foremost to have rooted them up.

Save and except the embarrassments which every industrious servant of the spirits is liable to suffer at the hands of their own household, my career in Australia has been one of uninterrupted success, and missionary work of the most influential and interfaut character.

Seven months of my time were passed in Melbourne, five in Sydney, and in each place immense audiences greeted me; hundreds of letters and interviews from private parties have borne witness to the direct conversions effected in theological opinions; and in a thousand ways, both from triends and enemies, I have positive evidence to show that a greater charge has been wrought in public opinion by my own and Mr. Walker's last twelvemenths' Australian labors than the dreary platitudes of old theology can subvert in many and many a long twelve years.

Both Mr. Walker and I have visited as many places outside the two great centres named above as we could afford to do.

As I have stated in former payors, the lecturers in Australia, with rare exceptions, are called upon to bear the expenses of their meetings themselves; and when the hire of halls, janitors, We., the cost of advertising, posting, board, lodging and traveling expenses are all required to come out of very low admission fees to our lectures, it will readily be understood that we were only able to risk such costly experiments, in Sydney or Melbourne, where we were sure of fine audiences, or in such other places as a few liberal friends could be found to stand by us as guarantees against loss. The remedy for this difficulty is of course most obviously and most justly found in associative action; but that action must not in justice be allowed, either here er in any other part of the field, to drift into the exercise of unrelenting. authoritative individualisms.

One thing is certain : Spirits, the invisible wire-pullers of Spiritualism, will endure no associative action or authoritative combinations until these who compose the mass, and assume the dictation, are thorough Spiritualists in prin-

tation. Mr. Walker is, I believe, engaged by an association to lecture in Melhourne for a year; a good move for the public, whatever it may be for himself. This young gentleman has been indefatigable in the work of building up and assisting the Progressive Lyceums both of Melbourne and Sydney, as the flourishing condition of both institutions testifies.

Permit inie to say in my own behalf that I have added to my onerous public duties the task of writing and publishing two small volumes, and several tracts, since coming here. The cumbersome methods of transmission which fetter international literature prevent my sending on copies for sale, but as I have written both works in the best interest of our movement, I shall certainly bring a sufficient number with me to-sup ly those who may desire to possess them on my return to the United States.

And this brings me to the last and main purpose that now lies before me. My career as a public exponent of Spiritualism on the rostrum is to close, as my beloved guides inform me, even when the powers conferred upon me to move the masses are at the maximum of their force. My farewell to the rostrum, then, is to be taken in a brief tour through the United States, the period of which seems to open up before me some time in the coming autumn.

I am even now en route for the last station of my long pilgrimage, having finally left Australia for New Zealand, at which place I am now located in the beautiful town of Danedin, and from whence I send you one of many highly flattering accounts of my debut last Sunday, also a brief notice of a generous and beautiful testimonial that was presented to me on the occasion of my last lecture in Melbourne.\*

As I find, to my deep regret, that Herman Snow and his indefatigable companion have been obliged to relinquish their bookstore, &c., in San Francisco, those friends who desire to communicate with me will please address me to the care of Mrs. Ada Foye, P. O. Box 1775, San Francisco, Cal. Through the friendship of Mrs. Foye such letters will reach me until I can give a more definite address. Cordially com-

\*Pressed for room, we have been obliged to condense the letter of our est-emed correspondent, but we subjoin with pleasure the tributes paid her by the journals she refers to,—

me, I remain,

Yours for the truth, EMMA HARDINGE-BRITTEN.

P. S.-Having received from my spirit-guides a commission to devote some leisure months in the future to the preparation of a large and compendious record of the modern spiritual movement, in all and every country where its manifestations have occurred during the last thirty-one years, I shall soon request from my American friends such assistance as they can furnish me by MSS,, memoranda, and other well authenticated records of facts, files of papers, rare books, &c., &c.

## A WORD FROM "OVER SEA."

Several weeks since we received a letter from our correspondent, Mrs. Louisa Andrews, of Springfield, Mass., who, at the time of writing, was in London, Eng. From that epistle we at once printed certain extracts which, through the nature of the matters treated, would not admit of delay in their appearance, promising at the same time to lay the residue before our cordingly take this opportunity (the first which has arisen of fulfilling the announgement then

At last we have occasional days of sunshine, even in the midst of London, where for so many weeks not one ray penetrated the clouds, smoke and fag! Perhaps only those who have been long deprived of it can fully estimate the com-mon but most precious blessing of the sunshine, hardly thought of when it comes to us as it does in our American climate. There it is not the exception but the rule, and we are apt to show our appreciation of it only by complaining when, orcasionally, clouds and storm make the outer world look dark and dreary. When I see how we forget to note with joy or thankfulness the most essential blessings when they are no longer yare, I wonder whether we shall not have to become radically changed in stirit, as well as in bodily nature, before we shall be in a condi-tion to appreciate and enjoy a life of cloudless sunshine, of sure and undisturbed peace; whether, at least through deep and even painful sym-pathy with those yet struggling with sorrow partry with those yet strugging with sorrow and sin, we must not suffer still and always, in order that life may not become to us blank and unmeaning, like a shadowless victure! It may be that as we rise higher in the scale of being we may not, as now, need that which is dark to serve as a fell to the brightness; but if so, we had been always a fell to the brightness; but if so, we shall then have attained to a spiritual condition from which we are, as yet, so far removed that we can form no clear conception of it. And so, seeing how beautiful and how gladdening is the seeing how beautiful and how gladdening is the suishine of coming spring as seen up on the dark; background of a London winter, we may learn a little lesson old as humanity, but always to be learned anew and be thankful, also, for the days that are clouded and gloomy, knowing that, being what we are, we could by no means spare these "blessings in disguise."

On a recent Sunday I attended afternoon service at the chapel of the Foundling Hospital, on Guilford street. The music was very good and the choral singing by the children very pleasant to hear. The orande, but fresh, young voices sound.

to hear. The orade, but fresh, young voices sound d and vizorous, and tresh, young voices sound-ed alad and vizorous, and most of the faces look-ed rosy and happy. There are about four hun-dred girls and boys in this institution, beside two hundred infants who are kept out in the country. The clerzyman who officiated preached a very lifeless sermon, which could hardly have afforded much spiritual help or enlightenment to the little ones for whose benefit, chiefly, it vas; as I suppose, intended, as the pews were dinest empty. The reverged gentlemen took for his text the story of the publican and the pharisee who went up into the Temple to pray; and the whole gist of his teaching was that humbly to confess our sins, to have faith in Jesus as our Sayiour, and to relieve that through ing but stein justice on the part of the Creator, while all love, all pity, all hope of redemption must be sought in and through Jesus. To him alone we must book for help and salvation. All divine love was attributed to him who laid down ing but stein justice on his life on the blood-stained altar of Omnipo-lent Justice; a justice depending, by the im-mutable laws of its being, "an eye for an eye, and a tooth for a tooth "—and, with the impla-cability of a Shylock, insisting upon the fulfill-ment of the letter of the law as laid down in the hond. Well might children so transfer third; in bond. Well might children, so taught, think it anytural and right to bend the knee, as these did, whenever the name of Jesus was spoken or surg, while that of God, our Father, was passed by unnoticed. How could they honor or love such a God a shad been represented to them? It seemed truly a vive that all these girls and

bys, whose minds might so easily, and by such simple words, have been led into the light, and their hearts fed with sweet and strengthening food, should get only such dry and empty husks of doctrine. And yet even such worship as this-the learning to look up to something above themselves, unseen and holy, and to rest in faith upon a love ever ready to help and save, must be greatly better than nothing: and, perhaps, whether this love be attributed to a being called God, or to one more conceivable to them, named desus, or Christ, matters less than at first it would seem to us to do. I tried to realize this in a right and loving spirit, for it was a touch-ing sight to see so many fatherless and motherless little ones gathered together; and surely it is a most blessed-charity that takes these poor; forsaken lambs into a safe and comfortable fold, making them as happy as children who have no tree home and on whem no waym yersonal affection is lavished, can be, The corgymen of the Church of England who greach salvation by faith do, many of them, such faithful and no-ble work in their efforts to elevate the deprayed and ignorant, and to alleviate the misery of those who cannot help themselves, that we who perhaps are too ready to pride ourselves on our more liberal and exalted views of Deity and Humanity, may well pause and ask ourselves whether in deeds of love and charity we excel or equal those whose creeds we criticise so con-temptuously. We who claim to be true Spirit-ualists should be particularly careful not to manifest, as too many are apt to do, a lack of brotherly love in dealing with creeds sacred to many pure and noble hearts. Charitable think-ing and speaking is as much a duty as charity in action. We should remember that the tree is preach most eloquently and teach most efficiently whose deeds, inspired by the spirit within, speak for them. Words and actions which are tender, considerate and loving, should be to the world the outward manifestations of our faith.

The extracts spoken of above were made at Et. R. of L.

'Mrs. Hardinge-Britten, the inspirational bectarer, who comes here with a world-wide, rejointden, address d a Dimedin and bect in the first time for the Princess Theatte on Sunday evening. There was a vety large and respectable and become minister and orabical effect. At its closes she was borily applanded. Apart to mad epidious as to the first state at the model of the power and orabical effect. At its closes she was borily applanded. Apart to mad epidious as to the first state at his model of that her becture are intelled that her so is so a high order. She shaks again next sunday right in the Princes. The divided Progress and Destiny of the Haman shell. "The Age, April 28."

'An interesting memento of Victoria is new on viewing the shape of a righty silver-mounted cann agg, which together with a highly landatory address, was presented to Mrs. Hardings-Britten, in recognition of the extraordinary interest awakened by her bectures in Melbourne, The presentation took place on the occasion of Mrs. Britten has been delivering be tures upon the subject of Free Thought, Spritual and Religious science, in sydrey and Melbourne during the last twelve months. She has also delivered many addresses for the benefit of different chainted and subject of the benefit of different chainted and subjects of the subject of the present of the subject of the subject of the present of the head of the subject of the present of the present of the subject of the present o this point, and the lady closes her letter by refercated gentleman here, who is said to possess equivalent to a demonstration. So far, the statewonderful power as a spirit artist." "Besides ments both of Dr. Babbitt and Mrs. King must water-color drawings," she writes, "he uses remain in the domain of hypothesis; they are pencil and pen in making pictures illustrative not yet actual demonstrations, no matter how of different parts of the Bible. When they are true they may be in reality. Their substantial done, he does not know their signification, but demonstration lies in the future.

mending myself to all who kindly remember DR. BABBITT'S "PRINCIPLES OF LIGHT application of the finer forces and potencies of AND COLOR"-CLAIRVOYANT DIS-COVERIES IN SCIENCE.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light; In the Banner of Light of May 31st Mr. Franklin Smith begins an interesting article upon Basic Principles in Science" with the following passage: "William E. Coleman, in alluding to Dr. Babbitt's great work on the 'Principles of Light and Color,' says that 'its foundationprinciples are not therein for the first time announced.' No writer upon scientific subjects, before Dr. Babbitt, that I have ever heard of, has gone down into the realms of the atoms, and shown their exquisite mechanical structure and the refined forces by which they are vitalized and actuated." The quotation from myself, detached from its context, taken in connection with Mr. Smith's subsequent remarks, scarcely does justice to what I really said, and is calculated to convey a wrong impression to his readers. Mr. Smith is correct in saying that no seientific work, so far as known, has shown the mechanical structure of atoms and the refined forces actuating them; nor did I assert that any writer, scientific or spiritual, ever had so shown, though the sentence of Mr. Smith, as it stands,

might so imply. Here is what I said:

After stating that Dr. Babbitt's "Light and Color" was one of the most important contributions to nineteenth-century literature, and that in its peculiar field it was unique, though its foundation-principles were not therein for the first-time announced, I went on to specify the foundation principles which had been heretofore given to the world, and where they might be found: "The duality of nature," I remarked, "the correlation of matter and spirit, 'the positing of spirit as the positive principle of all power, just as matter is the negative principle, the existence of various grades of ethers-refined potentialized substances-in combination with the various forces of nature, as light, heat, electricity, etc., such forces being not only modes of motion but substances as well-all these conclusions, embraced in Dr. Babbitt's work, may be found in Mrs. Maria M. King's 'Principles of Nature,' the first volume of which was published in 1866. That stupendous work deals with the principles governing the universe in all departments of being, material and spiritual; hence it only outlines the branch of research utilized by Dr. Babbitt. His work, on the contrary, is devoted to the special field of light and color, which he has elaborated in a manner never before accomplished. These two works, 'Principles of Nature' and 'Light and Color,' are the most important contributions to spiritual science the world has yet seen; and in coming ages, when spiritual science and philosophy will be intelligently and diligently studied, these two books will be standards in their respective fields. Most gladly do we welcome Dr. Babbitt's great work to the now diminutive library of rational spiritual science, along with those of Davis, Tuttle, Denton, King, Buchanan, Sargent, Moses, and, possibly, a few others."

It will be seen, therefore, that in naming the principles found also in Mrs. King's work I did not include those bearing upon the structure of atoms and the mode of operation of the ethereal forces vitalizing them. The many details upon these subjects found in "Light and Color" are original with Dr. Babbitt, and for their presentation he is entitled to due credit. Concerning the dictation, are thorough Spiritualists in prisciple and practice, as well as in mere intelligued and practice, as well as in the penileut sinner would receive forgive-incoments of the same paragraph as that ments I remark, in the same paragraph as that the containing the quotation above, as follows: "A gentleman of cultivated and scientific and clairvoyant the practice, as in the penileut sinner would receive forgive-incoments and clairvoyant attainments I remark, in the same paragraph as that containing the quotation above, as follows: "A gentleman of cultivated and scientific and the ments I remark, in the same paragraph as that the containing the quotation above, as follows: "A gentleman of entitioned in the containing the quotation above, as follows: "A gentleman of entitioned in the containing the quotation above, as follows: "A gentleman of entitioned in the containing the quotation above, as follows: "A gentleman of entitioned in the containing the quotation above, as follows: "A gentleman of entitioned in the containing the quotation above, as follows: "A gentleman of entit itualism urgently needs. What a pity it is that in this particular he almost stands alone!" So far from depreciating Dr. Babbitt's work, as Mr. Smith's isolated quotation and his succeeding remarks might imply, it will be seen that I gave him due meed of praise for his valuable

discoveries. Mrs. King's work distinctly posits the socalled imponderable elements, light, heat, electricity, magnetism, etc., as material, etherealized substances, and gives some general indication of their mode of action. It does not how ever, explain the configuration, structure, etc... of atonis and groups of atoms, nor elaborate the modes of motion of the various grades of ethers (which ethers, though, are often spoken of by it) circulating through and around the atoms, productive of the various forces of nature. In this department of research Dr. Babbitt's work is unique, and to him is due the honor therefrom accruing. Dr. B. has never seen Mrs. King's work till quite recently, and he now says: "From my brief glance at it I perceive at once that it is a remarkable book, containing many vast conceptions and remarks which show its spiritual origin, as it presents ideas which I think no man, much less a woman, could have developed." This work, he thinks though, is deficient, in that it consists so largely of assertions rather than demonstrations. While "Principles of Nature" may explain many of the basic principles in the universal economy, it does not explain how the actions of the various forces are brought about, or how, just how they are produced. Dr. Babbitt claims to have applied these desiderata-that he has shown exactly how all the forces of nature operate-and that his conclusions are tantamount to an absolute demonstration. In this latter, I think, he goes too far, the same objection, in my mind, applying to both writings; both works rest upon a series of assertions, the truth of which is yet to be determined by further research and patient investigation, scientific and clairvoyant.

Dr. Babbitt has formulated an elaborate theory of atomic structure and ethereal action; but how know we that his theory is true? It may be a demonstrated verity to him, but before it can take its place among the recognized truths of science it must be demonstrated as true to others. I do not say it is not, in general, true-I think there is much truth in it-but the individual opinions of myself or others are not

It is well known that Dr. Babbitt's work is largely due to his clairvoyant researches into nature's occult principles. It is significant that in Mrs. King's "Principles of Nature" may be found a prophetic anticipation, as it were, of just such discoveries, through clairvoyance, as ful faculty in the direction of the discovery and Republican.

"Clairvoyance," says Mrs. King, "is a gift vouchsafed by nature to individuals of particular temperaments and constitutions, by means of which they may study the secrets of nature, may discover the action of the invisible elements, the life-forces of nature; therefore men are not left without the means of studying nature's most intricate methods. Are the discoveries of the astronomer, the chemist, of value to man? Not less so are those of the clairvoyant. Are the telescope and the microscope products of art and of nature combined? so is well-directed, cultivated clairvoyance; and if men prize the former, and avail themselves of discoveries made by their means, they should no less prize the other and avail themselves of discoveries made by its means. Man has no more right to deny the discoveries made through clairvoyance than those made through the telescope or microscope, it ranking with these as a product of natural law, and therefore its discoveries not possible to be set aside. Man cannot truthfully say, "We have no means of testing the truth of principles, of propositions relative to the action of nature's invisible agents." They may trust the revelations of the clairvoyant as well as those of the telescope, which latter they do not pretend to deny from want of personal observa-

"The educated clairvoyant may behold in the beams of the morning sun the grades of the electric fluid [or ethers] and their action upon each other; also the effect of that action. He can behold atmospheric atoms eliminating light, and he may behold that the effect of the rapidity of this action is the effect of heat; therefore he unavoidably arrives at the conclusion that chemical action of atoms of light produces an effect, which is heat. Thus as he observes-as he perfeets his clairvoyant sight by practice, by arthe may discover the most intricate processes of nature, and arrive at just conclusions concerning the methods and the results of these processes by the use of his reasoning faculties."-Principles of Nature, Vol. I, p. 249.

Fort Leavenworth, Kansas,

#### THROUGH THE AGES: A LEGEND OF A STONE ANE.

O'er the swamp in the forest
The sunset is red,
And the sad, reedy waters,
In black infrors spread,
are affame with the great crimson tree-tops o'erhead.

By the swamp in the forest
The oak branches groan,
As the Savage primeval,
With russet hair thrown
O'er his huge, naked limbs, swings his hatchet of stone.

By the swamp in the forest Sings shrilly in glee The stark forester's lass Plucking mast in a tree— And hairy and brown as a squirrel is she!

With the strokes of the flint axe The blind woodland rings, And the echoes laugh back as The sylvan girl sings, And the Sabre tooth growls in his lair ere he springs!

Like two stars of green splendor
His great eyeballs burn
As he crawls! Chilled to silence,
The girl can discern
The flerce pantings which thrill through the fronds of
the fern.

And the brown, frolic face of
The girl has grown white
As the large fronds are swayed in
The weird, crimson light,
And she sobs with the strained, throbbing dumbness
of fright.

With his blue eyes agleam and
llis wild, russet hair
Streaming back, the Man travails,
Unwarned, unaware
Of the lithe shape that cronches, the green eyes that
glare.

And now, hark I as he drives with
A last mighty swing
The stone blade of the axe through
The oak's central ring.
From the blanched lips what screams of wild agony

There's a rush through the fern fronds,
A yell of affright,
And the Savage and Sabre-tooth
Close in fleree fight,
And the red sunset smoulders and blackens to night.

On the swamp in the forest One clear star is shown.

And the reeds fill the night with
A long, troubled moan.

And the girl sits and sobs in the darkness alone! In the class-room blue-eyed Phemie
Sits, half listening, hushed and dreamy,
the gray-haired, pinched Professor droning to his
class of girls.

And around her in their places Rows of arch and sweet young faces Seem to fill the air with color shed from eyes and lips

And the leafy, golden fremor Witches so the blue eyed dreamer That the room seems filling straightway with a forest green and old;

And the gray Professor's speech is Heard like wind among the beeches, Murmuring weird and wondrous secrets never quite

And the old man turns the pages Of the weird, illumined ages, eing from earth's mystic missal the antiquity of Man:

Not six thousand years-but eras. Ages, cons, disappear as roping back we touch the system where the Human

Centuries, as we retrogress, are Dwarfed to days, says the Professor, our lineage was hoary ere "Eve's apple-tree

grew green. At what point man came I know not, Logic proves not, fossils show not, But his dim, remote existence is a fact beyond dispute.

Look! And from among some thirty Arrow-barbs of quartz and ehert he Takes the filmt head of a hatchet, and the girls grow hushed and mute.

Old, he says, art thou, strange stone! nor Less antique thy primal owner! When the Fens were drained this are was found below two forests sunk.

Underneath a bed of sea clay And two forests this relique lay, here some Allophylian Savago left it in a half-hewn

Does the old Professor notice Large eyes, blue as myosotts.
Raised to him in startled wonder as those fateful words are said? But for Phemie, through the trees in

Her dream forest, fact and reason Blend with fancy, and her vision grows complete and clear and dread :

By the swamp in the forest
The sylvan girl sings
As his filmt-headed hatchet
The wird Woodman swings,
But the hatchet eleaves fast in the trunk he has riven—
The Man stands unarmed as the Sabre tooth springs!
—[The Century,

POEMS OF THE LIFE BEYOND AND WITHIN, Edited and compiled by Giles B. Stebbins, of Detroit. Second edition, 264 pages. Boston Colby & Rich.

This work is a collection of poems, all having for their theme the immortality of the soul. The selections are from the best poets of all ages. One reading them cannot help being placed in a happy condition of mind at the peace and happiness which is in the future. The compiler is a Spiritualist in earnest, and of course a thorough disbeliever in the hades of the ancients. The work closes with three really good "trance poems," inspired by the spirits of Robert Burns, Theodore Parker and Edgar A. Poe. The book have been made by Dr. Babbitt. So far as is nicely bound, printed on tinted paper, and reknown, he is the first one to utilize this wonder- freshing to wearied humanity.—Lansing (Mich.)

## Free Chought.

Mr. Henry Kiddle's "Spiritual Com-munications."

To the Editor of the Banner of Light: Will you permit me to give vent, in as few words as possible, to the impression I received from Mr. Kiddle's letter in a late issue of the Banner of Light? I confess that it did not improve his cause in my eyes, and I am sure will not with those of my Spiritualist friends with whom I had occasion to exchange views on his book. The exceedingly mild strictures of the Banner on this work did not justify a reply in the style of his letter, which, in my opinion, betrays a good deal of presumption and even arrogance. Even if Mr. K. should have "studied the subject of spiritual communion for at least five years before his experience commenced"-an assertion with which some of his remarks in his preface would scarcely seem to agreethe publication of his work in itself would prove that he is still to be regarded as a novice in practical investigation and the discernment of spirits. No Spiritualist as well posted in our literature as in possession of practical experience, would have advised Mr. K. to publish his communications in the way he has done, as revelations from individual spirits, bearing world-re-nowned names, the identity of whom Mr. K. declares to be beyond doubt, because he is convinced of it.

The arguments used by Mr. K. to explain and excuse the insignificance, shallowness, shortcomings, generalitles, and even absurdities, in the messages, as he says coming from people like Moses, Luther, Napoleon I, Washington and others, are a futile attempt at removing the objection that they may really come from malevolent or evil spirits, or at least from that class which, as we know, make use of their spirit-power for the mere purpose of their own individual amusement whenever they find mediums and sitters credulous enough to become the subjects of mystification and to take brass for gold.

If we look at the real effect this book will have on the cause of Spiritualism, with its intelligent adherents as well as its many bitter enemies, the assumption lies very near that a hundred times more harm than good will be produced by it, and the suspicion is justified that its publication was the result of a scheme, a conspiracy of a band of enemies of our cause in the spiritual world, for the purpose of discrediting and ridiculing Spiritualism. That such a class of spirits exists, as numerous and more so as among living men, no Spiritnalist will doubt for a moment.

There is no hiding, in this case, behind the human insufficiency of the medium, because of spirits such as Mr. K. introduces into the world we have a right to expect that, basking in a higher light, they would be fully aware of the limits of the power of any medium, and would not impress any others but such as would prove, at least, approximately able and equal to express their ideas in substance and form. If Moses, Luther, Shakspeare, Byron et al., feel impelled to inspire some mediumistically endowed epigone, they will certainly select an instrument adequate to reflect their present *exalted* condition, even in an imperfect form, and not to show themselves at a level with terrestrial platitudes and glittering generalities. To prove this I may refer to similar communications, as Shakspeare's and Poe's through Lizzie Doten, or Dickens's through Mr. James -communications which at least bear out the possibility as coming from the source claimed for them.

The argument, also, that Mr. K.'s communications are Christian and confirm the Christian doctrines can be but of very little weight with any advanced Spiritualist. He knows that Christianity in the spirit-world does not and cannot represent more than a sectarian religious view, as it does here; and Mr. K.'s very reference to Allan Kardee, who, as a prominent propounder of the theory of remearnation, is rather a poor authority for absolute truth to any thinking Spiritualist, proves Mr. K.'s insufficient discernment of spirits.

In my opinion, the only thing which is really praiseworthy in Mr. K.'s book is the sincere conviction, firm resolution and undaunted courage of its author; but I cannot help fearing that just because of the prominence his position gives to his work, this will produce more injury than benefit to our great truths. Against one thousand converts it may make, it will confirm ten thousand enemies in their hatred and opposition to Spiritualism, and provide them, as has already been the case, with new weapons of scorn and ridicule against facts which they do not understand at all, and Mr. K. has thus far understood only very imperfectly.

Yours very faithfully, DR. G. BLOEDE. Brooklyn, N. Y., May 31st, 1879.

The Council of Nice.

Here was a conclave beside which presidential conventions, Berlin conferences, and even the latest Vatican Council, pale their uneffectual fires. The principal object of the Nicean Synod was to settle on a permanent basis the true doctrine of the divine nature of Christ and his precise relation to the "Almighty Delty of the material universe." The necessity for settling this matter arose from the then dominant Aryan controversy. The convention went beyond merely settling this vexed question, and fixed for all coming time the canons, the discipline and the general order of the priesthood and the Roman hierarchy. Thus was first codified the common law of the Church. These fundamental laws are collected in this volume and presented in a popular style. The general accuracy of the historical confilet he has given what he regards as the most reliable version, without stopping to array historical doubts or make a showy display of critical knowledge. The historical student can easily verify the integrity of the author's labors by a critical reading of these few comely and most entertaining pages. These doings of the convention contain the substance of all Catholic doctrine as understood and practiced to-day. Hence Dean Stanley, the most brilliant of the modern lights of the English Church, with a discriminating candor which reflected credit upon him, said of it, "The creed of the Council of Nice is the only one accepted throughout the universal Church, and this council alone of all ever held still maintains a hold on the mass of Christendon." It consisted of three hundred and eighteen members. Its exact duration is disputed. The better opinion is that it lasted a period of three months, from the 25th of May to the 25th August, A. D. 325.

Mr. Dudley has in this little book of one hundred The Council of Nice.

A. D. 325.

Mr. Dudley has in this little book of one hundred and twenty pages contributed a valuable chapter to the golden volume of this greatest of the world's conventions and the choicest portion of the world's history. There is no attempt to raise the author above the theme, nor to crowd the eccentric speculations of an individual against the collected wisdom of the ages. This is the more noticeable and the more commendable, as the writer appears from various remarks in his pages, if not a positive free-thinker, at the least a halting believer in supernatural truths. Clear statement and sound learning everywhere abound, and good tasto is in general the presiding genius of these pages. Just how much of original investigation the author can justly lay claim to we do not feel entirely competent to decide; nor is its decision essentially necessary to a reasonable settlement of the question of the value or the merits of this contribution to historical knowledge. He who collects in due order and puts in popular and correct form the latest results of all research which had preceded is a gleaner in such a field of no mean pretensions, and he should not be condemned because he is not an originator. The sum total of original ideas is quite limited, and the number of great original authors may be counted on our fingers' ends. But this author has evidently done much more for the Council of Nice than to gather what others have sown. He is himself an historical student of ripe culture, and he has in these few pages presented what the general reader might in vain search for in ponderous volumes whose numbers are legion.

The fascinating interest of these imperial, historical 1. D. 325. Mr. Dudley has in this little book of one hundred

has in these few pages presented what the general reader might in vain search for in ponderous volumes whose numbers are legion.

The fascinating interest of these imperial, historical studies can be felt better than described. All other studies are, in the comparison, mean and contemptible. These furnish the history of faith and the record of humanity. Whoever, with a learned spirit, dives into the depths of these studies, seeking the greatest of the great men in the world's history, judged by the canon of ideas, of actions, of results, will find greatness, not in Caesar or Augustus or Napoleon or Washington or Bismarck, but the rather in a Constantine and a Charlemagne, whose names are embalmed in the world's faith. Hence, Gibbon, as quoted by Mr. Dudley in his closing period, wisely said of Constantine. "He ever considered the Council of Nice the bulwark of the Christian faith and the peculiar glory of his own reign." The philosophical significance of this union of greatness with goodness and faith has ever been, and will continue to be, the groundwork of divers opinions among deep-thinking men. Some have seen in this the divine origin of faith and the supernatural guardianship of the Church, and a perpetual recognition of the sublime principle of Edmund Burke, that man is, by instinct, a religious animal. Others have seen in all this but the accidents and incidents of events, without logical relation or correlation. Which of these historical seets is right or nearest right it is not our office to say. But any and all contributions to the literature of such topics of grand history should be regarded as redicter events in literature. This little work may give a new zest to the great theme.—Boston Transcript.

\*History of the First Council of Nice. A World's Christian Convention, A. D. 325. With a Life of Constan-tine. By Dean Dudley, Attorney at Law and Member of Various Historical Societies. Boston: Dean Dudley & Co.

## Banner Correspondence.

New Hampshire.

NORTH WOODSTOCK .- John W. Mansfield writes: "Lately there has been much abuse and ridicule heaped "Lately there has been much abuse and ridicule heaped upon the cause of Spiritualism by skepties and those who are so wicked that it is for their interest to prove it false. Many facts in relation to manifestations appear at first sight calculated to disturb an investigator and throw him back, but when understood fally, are not at all obstacles in the way of his desire to believe the phenomenat. I cite one instance to illustrate my meaning: I was present when a medium was deeply under the control of a spirit who was talking upon this very subject. Salid the spirit: 'People in the earthlife have no idea of the difficulties which spirits have to contend with while endeavoring to manifest themselves through media. For instance, I find while controlling this man that I continually gesticulate with my left hould, a thing I never did while on earth. I seek for the cause of this, and I ascertain that this medium is left-hunded. Now if I should endeavor to identify myself through him, a person who knew me would doubt that I was the controlling spirit upon seeing this marked characteristic in the medium, and knowing that it was very unlike me while in earth-life.'

Would it not be well to publish from time to time a series of simple facts like the above to illustrate more fully this most important subject of manifestations? Your many readers would gladly contribute their various experiences; and it seems to me that it would do an immense amount of good if the subject can only be started in the columns of your excellent paper. There are many instances where communications are colored by the mind of the medium, if he or she be not perfectly bassive. upon the cause of Spiritualism by skepties and those

by passive.

These facts must be discussed, and the laws, if possible, understood, in order to stop this continual ridicule which Spiritualists have to bear from skeptics and from materialists."

MANCHESTER.—R. II. Ober writes, June 9th: "I have recently heard of the exit of Moses Breed, of Ware Centre, Vt., April 25th, aged seventy-two years.

Ware Centre, V., April 25th, aged seventy-two years. He was strictly temperate in his living; the poisonous tobacco weed never polluted his mouth; he was an early abolitionist of the Garrison school, and a believer in the equality of women and men. For many years he has been a subscriber to the Banner of Light, from which he derived benefit and consolation. His antiable wife passed to the new life some five years before him, and I doubt not met him with loving embrace as his sainted spirit winged its way to the purer realins, Friend Breed was intelligent, but unassuming in all his walks in life, and beloved by all who associated with him. He left a scaled letter with directions for his funcral services, requesting that all should be simple, with no sectarian priest to mock the spirits, who no doubt were hovering over the remains. His neighbors met and expressed their sympathy and heartfelt sorrow that they were to see his cheerful countenance among them and hear his words of cheer and love no more in physical life."

#### Pennsylvania.

TITUSVILLE,-O. II. Judd, President Spiritualist Society, writes, June 9th: "In reviewing my late com-munication to the Banner of Light for May 31st, I find that I omitted to mention Judge R. S. McCormick, of Franklin, Pa., as one of our speakers. He lectured for us on an average one Sunday in each month for more than a year, refusing any compensation for his services, adding largely to the interest of our meetings and to the growth and upbuilding of the cause in this place. Judge McCormick is a deep thinker and reasoner, and an earnest, conscientions and fearless advocate and exponent of the above means and reliables of the State exponent of the phenomena and principles of the Spiritual or Harmonial Philosophy. I feel that I have unintentionally done him an injustice by the omission, and ask you to publish this correction."

PHILADELPHIA .-- Ed. S. Wheeler writes, June 9th: "During the interim of our lectures we are havoth: "During the interim of our lectures we are having at the hall of the First Association of Spiritualists a series of Standay Conferences. Yesterday, C. P. Lanning being in the chair, a number of very pertinent addresses were made, all of which seemed to evince the moderation, charity and aspiration for harmony and truth, which are the natural outcome of a philosophie Spiritualism. Something better than the spirit of 'toleration' seemed to pervade the meeting, and the freedom of statement of conviction was unmarred. Among the rest, Mr. Hare spoke in a most interesting and instructive manner. Without proclaiming war upon the phraseology of the various systems, Mr. Hare asserted the claims of Spiritualism as a stupendous fact, and pointing out the attitude of Mr. Crookes as one of the Council of the English Royal Society, and of Mr. Varley as associate member of the same, he urged Spiritualists, in the name of many such men he had niet, to prepare themselves to wield the vast power they held, as the great majority of the human race fully represented in the very vortex of intellectual life here and in Europe. To this end he counseled prudence, and a fearless yet inoffensive course toward honest opposers, but stern and erushing rebuke to all proven hypocrites and frauds, even if pretended mediums. Be angry and sin not, said he. He also urged care to avoid crude radicalisms of expression merely for the sake of sharpness, and counseled a life in harmony with pure and emobling inspirations." ing at the hall of the First Association of Spiritualists

## Michigan.

JACKSON .- W. D. Taylor writes: "Your article in the Banner of Light for 'The Mediums' is to the point. The multitudes read and know far more clearly and profoundly by the help of phenomena, than when carried up and away on the wings of speculation and theory. The fact of it is, we have had too much speculation; speculation in regard to the 'unknown' does not help us. Show the people what is known, and they will *low*, not believe, for where knowledge enters belief

FLINT .- Mrs. Ellen A. Parker writes, June 9th : "The Spiritualists of this place invited Sister M. C. Gale (formerly of New York) to deliver a course of Gale (formerly of New York) to deliver a course of lectures here; her response to our call was cheerfully and promptly given, and she has now been with us four Sundays, speaking morning and evening, at Reform Hall. The audience the first day was rather small, but at each succeeding lecture the numbers increased, and now the hall is filled with intelligent and inquiring minds. The week-day evenings are spent in holding circles, and inviting friends from the ranks of Adventism, Universalism, and a fair sprinkling from the different churches. She has given great satisfaction, not only to the Spiritualists, but to all who have heard her. At the close of each lecture she gives opportunity for any one to ask questions, and thus far answers have been given promptly, and with great satisfaction. She been given promptly, and with great satisfaction. She has also given some beautiful tests of the return of our loved ones. She is engaged to speak at our State Camp-meeting, and at several grove meetings, but will answer calls to lecture when not otherwise engaged. Her present address is Flint, Mich., P. O. box 145."

## Massachusetts.

SAUGUS.-Charles D. Brown writes that Mrs. L. G. Jones, of 761/2 Cambridge street, Boston, a good test medium, held a seance at the house of Bro. Cook, in Sangus, June 7th, which was very satisfactory to an audience of twenty. The tests were often so unmistakably clear as to be readily recognized. Full names, residence, &c., were given.

MONTAGUE.-Harvey Lyman, Esq., writes from the Lake Pleasant Camp-ground: "I am here preparing the buildings to receive the large crowds which we exthe buildings to receive the large crowds which we expect will seek this place as a summer resort before the camp-meeting commences. Mr. Norris Henry takes charge of the grounds in the interest of the railroad. Mr. Stedman is to feed the people this summer at the reasonable sum of four dollars a week. He gave on opening day, June 1st, a free fish-chowder, which was very nice indeed. The painters are here and are improving the appearance of the boats and Pavilion. I have never seen the grove look so well as at present."

## Iowa.

LOCKRIDGE .- Mrs. Sarah Wagle, in renewing her subscription, says: "I am now in my eightieth year and soon expect to pass to that happy Summer-Land and soon expect to pass to that happy Summer-Land, where sorrow and death never come, where the eyes never grow dim, where good will be rewarded, where toil and privation are not known. Life has a new charm for me every week, as the dear old Banner of Light appears. Had I the means I would give it the aid that it so richly deserves. Press forward, brothers, in the good cause; and when the time comes for you to put off the old garment, and put on the new, may it be said of your good works and deeds, 'Well done, thou good and faithful servants.'"

## Ohio.

GINGINNATI.-A correspondent writes, June 4th "Mrs. Dr. Abbie E. Cutter expects to leave the West for Massachusetts on or about the 1st of July. She would like to make a few lecture engagements between here and Boston. Persons wishing to hear of her experience in materializations at Terre Haute, Philadelphia, and Memphis, can now have an opportunity by addressing her at once. Letters directed to No. 209 Chestnut street, Chelsea, Mass., or to 128 Third avenue, Louisville, Ky., will be immediately forwarded to her."

## Wisconsin.

STOUGHTON. - Nelson Greenbank writes: "Enclosed please find P. O. order for three dollars and fifteen cents, for one year's subscription to the Banner of Light, as the old has nearly expired. May your no-ble efforts in the cause of humanity be amply rewarded, both in this life and that to come."

## Illinois.

CHICAGO .- A correspondent writes from this city, briefly reverting in high terms of commendation to the work being done there by Mrs. Cora L. V. Richmond and her guides. He also speaks highly of the Spiritual

Record, published by the Society for which she labors, and which gives weekly the Sunday afternoon address and poem delivered by her. He hopes the managers maylyet see their way clear to enlarge the Record, so that the morning discourses may also be printed each week. the morning discourses may also be printed each week, also the 'wonderful questions and the more wonderful answers heard, at Mrs. Richmond's Friday evening receptions,' together with other spiritual matter.'

#### Mrs. Hamann's Mediumship.

To the Editor of the Banner of Light:

She has just left for California, said Cutter. I was sorry to hear that, for she was a remarkable medium, and I wanted to see more of her. Still, why should she not go if so inclined and if for her interest? I believe she had a louder "call" to settle there, as the minister once said who was tempted by a \$1000 increase, and mediums, you know, like ministers, are very human. My only regret is that I did not see more of her while she lasted. Well, what I mean by all this is, I was told by a friend that I had better go and have a sitting with Mrs. Hamann, who was living on Harrison ave nue. I intended to, but I did not go, being pretty well satisfied with the few of these endoric individuals who were already in my beat, especially when I know that all is not gold that allitters, and not everything that pretends to glitter, glitters. I did send two or three individuals to her, as a medium, one in particular whom I was interested in as a new convert, of great respectability. I did not know whether he went or not, as he made no report. I learned through Mrs. Bagley (whom I have proved to be a remarkably good test medium) that he had been, and was well satisfied, his departed wife, who was my friend, telling me of it with some circumstances that were a credit to both Mrs. Bagley and Mrs. Hamann as mediums. These circumstances had an influence, and I went to see the latter lady without delay.

This Mrs. H. was from California; had been here some three months, and having strong inducements to go back, has just done so, though very likely she may be here again in the fall. I feel after this interview that I ought to make this note for the good of the cause, so that seekers after truth may know that the avenues or wires of communication with the other world are still in good working order. The Banner, also, will follow her across the continent, is read pretty extensively out there, and if this notice will do her or any one else any good it will pay me for my trouble.

At this sitting I had good evidence that she is one of the best test mediums I have ever sat with. She goes into a trance, and is ably controlled, or she answers in extenso any question written on a slip of paper, and folded up, she not seeing it or knowing its import. Mr. Ralston, of California memory, and Jim Fisk, of New York, are her controls; of course the identification is an open or a doubtful question, but of the fact of spirit control there is no question. This much may be said in their favor: when thus under control she (using street language,) was the best posted person on stock matters and movements that I ever talked with, I will venture to say the information and points that the former (Mr. Ralston) can give on California stocks would prove to any expert that he was at home on the subject, and could give points that would command the attention of experts in the business. This lady said she did not sit much for social or family matters, but considered her specialty a business medium. During her entrancement I talked with her distinguished controls, and satisfied myself that there was the ability of an active proficient, and though not inclined myself to rely much on spirit advice in matters of business, I am always willing to listen to and be hospitable to spirit advice, but am always my own executive, never going against my judgment. I prove all things, listen with an attentive ear, and then hold fast to what appears to me to be good.

Perhaps from a desire on my part, perhaps from the spirit's knowing my wishes, this sitting drifted from a business to a social one, and I had intercourse with many of my spirit friends and relations. It, would make too long an article for me to go into the details, which even to me were quite remarkable, making me feel that I was really in the presence and interviewing some of my loved ones "over the river." I am sure the circumstances that I refer to could not have been known to her; the almost forgotten peculiarities of some, who in their peculiar and quaint way sent messages to others in the form, naming them, were deeply interesting. They would tell me of things in detail with the clearness usual only with mortals. Of course it is now too late for any one to have this experience, so you must take my word for it. I felt that I ought to write this note, as I have said, for the good of the cause, and only feel sorry that some good spirits, who generally so easily influence me, did not spur me up to get this experience when Bro. Cutter first introduced her name to me. As it is I am well pleased, and very likely may draw from it to brighten some of my future "Penumbral Cogitations." JOHN WETHERBEE.

To the Editor of the Banner of Light:

The eighth and last recention of the season of the First Society of Spiritualists was held this evening at the residence of Mr. and Mrs. Henry J. Newton, on West Forty-Third street. The evening was very fine, and the former receptions having been so pleasurable a large number gathered for the interchange of thought on the questions of the day and for a season of social enjoyment. All seemed to be in the best of humor, and Mrs. Brigham was cordial and happy in receiving her many friends. (On Tuesday last Mrs. B. spoke at Morrisania, and on Wednesday at Yonkers.) Upon entering the parlors we noticed on the centretable an imperial photograph of Mrs. Brigham, which had been deftly touched with the painter's brush. It was the gift of a lady friend, and the picture was pronounced to be a good one. The frame was unique and rich. Mr. Henry Kiddle was present, and naturally, as his book has been so much before the public, he was the observed of all observers. Though we believe it is the first time he has attended any of the receptions, yet he appeared quite at home, and apparently enjoyed the evening to the full. He was accompanied by his daughter, Mrs. Emma Weisman, who, it will be remembered, was the principal medium through whom the matter came which he has given to the world in his book. Dr. J. V. and Mrs. Mansfield were also among the guests.

The company having spent a couple of hours in pleasant social communion, Mrs. Sarah W. Van Horn, by request, varied the programme by giving a recitation, selecting the piece entitled, "Conception of Agnello," by Bret Harte. The lady received the closest attention, and the recitation was an intellectual treat. The audience were then favored with a violin solo by Mr. ----, Mrs. Weisman playing the accompaniment on the plane. The selection was, "The Sixth Air Varie," De Beriot. The piece was received with hearty applause. "The Wake of Tim O'Hara" was then given with a good deal of spirit by Mrs. Jessie Yenni, and to a recall she recited "Kittle McGee," creating much mirthfulness. Miss May Croley followed with "The King of Denmark's Ride," and was fully appreciated. "Along the River of Time I Glide," was sung by Messrs. Alfred Weldon, Edwin Leach, Dr. D. J. Stansbury and Mrs. M. A. Newton, the latter also playing the accompaniment.

At the conclusion of the singing Mr. Newton aunounced that he would receive subjects for Mrs. Brigham to speak upon and also for a poem. The subjects selected were "The Brotherhood of Man," "The Social Element," and for poems, "The Spirit Meaning of Flowers," and "Nature's Anthem to the Infinite." We give the closing sentences as follows: It has been said by one gifted by nature that the true sculptor saw in the rough block of marble the true ideal of loveliness so in this great brotherhood of man we find the good, the true, the beautiful impersonated. That which Man has to do as his greatest work is to strive by all his aspirations, by all his endeavors, to enable his moral and religious nature to unite, until from this rock, which is undeveloped unity, shall come the state of the brotherhood of man. It is not for us to enter into the mysteries of this matter to-night. Only this would we say, that in this great and beautiful development of the brotherhood of man there must be a perfect development of individuality, the bringing out of the highest elements. In all that can blend you in the true development of this harmony, and in the bringing out of the greatest self-control, shall you find the best impulses to develop to that grand and perfect work, the brotherhood of man.

man.
After the delivery of a poem the company dispersed, each one being well pleased with the evening's entertainment.
HERDERTUS.
New York, Saturday evening, June 7th, 1879.

PRE-NATAL MOLDING.

Not long since I met with a venerable lady, of marked intelligence and spirituality, who had formerly been for many years a preacher in the Society of Friends. From her lobtained a narration of some interesting facts in her pre-natal history, as she had derived them from her moth-

er. They were to the following effect: Some months previous to her birth, and while anticipating that event, her mother, who was a Quakeress, had become exceedingly despond-ent and oppressed with gloomy forebodings, in consequence of severe domestic trials. Poverty, privation and disgrace seemed to stare her in the face, in connection with this expected in-crease of family. While in a state of mind hor-dering on despair, a prominent Friend called upon her one day, bringing with him two or three copies of a new book just published. This was the journal of a distinguished Quaker preacher, then recently deceased, who had passed through great vielssitudes and dangers in the performance of the mission to which he had felt himself called, but had been wonderfully sup-ported through all by an unfaltering trust in

The mother at once seized upon one of these books, with a strong interior feeling that in it was help and hope for her. She obtained a copy, and almost literally devoured its contents. It brought to her the needed help. In its perusal she seemed to be lifted up into intimate sympa-thy with its author, and to partake of the same calm trust and unfaltering faith which had sustained him in life. Her fears and forebodings all disappeared, never again to return, and she received in some way a premonition that her forthcoming child would be a daughter, and would prove a great help and comfort to her through life.

This premonition proved true. The daughter

at an early age showed a remarkable predispo-sition to spiritual concerns, and in due time became an acceptable preacher in the society, notably resembling in many respects the one whose biography had so deeply impressed the mother during the period of gestation; and she was able to provide a pleasant home for her mother for more than lifty years of her later

ife.
This narrative is valuable for the suggestion it gives of possible aids that may be available by mothers in the most important work of prenatal culture. The psychological influence which a mother may exert over the embryo in exalted a mother may exert over the embryo in exatted mental and spiritual states, induced by reading, meditation or aspiration, is now generally un-derstood and admitted, and it is surely a power-ful instrumentality for good. But it is possible there is something more than this. Readers who there is something more than this. Readers who believe in a future life of love and service for those who have passed within the veil—that they who have delighted to labor for and bless humanity while in the flesh may and do become angels to minister to those they leave behind, after they have passed the portal of the higher life—certainly such need have no difficulty in any action of the higher life when the horizon was the same and the same supposing that benign immortals will be glad to render their services when practicable and desired, in so momentous a work as the ante-natal shaping and molding of a human being for a career of distinguished usefulness on earth.

The mother above alluded to became deeply conscious at times, as stated, of close rapport and soul-communion with the esteemed friend whose autobiography so uplifted her mind. Many others have had similar experiences as regard departed friends. Nothing is more rea-sonable than that two souls thus sympathizing should gravitate to each other, even though one has thrown off the incumbrance of the flesh. And if the departed preacher was thus drawn to be actually present with this mother at this important period, it would be scarcely avoidable that he, through her, should not exercise a pow-erful psychical influence over the then forming embryo. And this would explain why the daugh-ter developed a tendency to become a preacher

of the same type as himself.
I might add that this lady informed me that I might and that this may measure in later years she had received evidence which fully convinced her, not only that such psychical influence was exerted by the disembodied preacher, but that he purposely selected her while in the festal state, watched over and prepared her for the special service of becoming his pared her for the special service of becoming his mouthpiece in completing his earthly work, and in due time had employed her for that purpose. And this fully accounts for the completeness with which she had represented him in her public ministrations.

To some persons such a conviction will doubtless seem wild and incredible; but to the thoughtful and spiritually-minded, I am sure, there is nothing intrinsically improbable in it. If there is any truth in the ancient promise.

If there is any truth in the ancient promise, "He shall give His angels charge over thee," &c., in what more important matter can their guardian care be exercised than in that of assisting a conscientious mother in her most responsible work of molding a young immortal for a life of usefulness and honor?

When mothers shall come to feel the true dig-

nity of the office of maternity (if worthily en-tered upon) they may know that all the powers of good in the universe are on their side, and ready to contribute to a noble and successful issue.—A. E. Newton, in the Alpha for February.

## Woman Suffrage—Just What to Do to

Vote. The women of Massachusetts are to have the right or privilege of voting, next Spring, for School Committee only, at first, but we trust with such good results in that particular as to command the bestowment, in the near future, of the unrestricted right of the elective franchise. Naturally the women of Massachusetts desire to know exactly what steps they must take to make their rights as electors sure. The following pre liminaries are the proper ones to this end. They have been carefully prepared by Judge Russell, whose active support of the new law just passed was largely condu cive to its passage:

cive to its passage:

1. Women who have paid a State or county tax within two years of election, need not take any action, except to demand registration. This demand may be made (1,) in Boston, fourteen days before election. (2,) in other cities, seven days before election. (3,) in towns, at any time up to Saturday before election. If the tax has been paid by parent or guardian it is sufficient. If the tax was assessed on the woman's property standing in her name, it is sufficient, although paid by the hand of another.

2. If a woman has paid no tax; she must on or before Sept. 15th give written notice to the assessors that she desires to pay a poll tax. She must also furnish evidence that she was an inhabitant of the town or city on May 1st. She must also furnish a true account of her

dence that she was an inhabitant of the town or city on May 1st. She must also furnish a true account of her estate, real and personal, under oath. (1,) If she has no estate, real or personal, she should say so. (2) The fact that such estate is returned, does not of itself subject it to taxation. For example, a woman returns that she has a deposit in a savings bank. It is not taxed, because it is exempt by law. But it must be returned.

3. Persons only deshing to pay a poll tax for suffrage, may have the tax divided so as to pay either a State or county poll tax. This in Boston will be \$1.00. In some towns it will be much less, The State and county tax will differ in most places. And suffrage may be gained by paying the smaller tax.

By following the above directions, every woman in

By following the above directions, every woman in the State, duly qualified, may exercise her legal right to vote for members of the School Committee,

#### Jesus. "We have heard so much preaching about his

journeys and sorrows and miracles," says the Merrimac Visitor, "that we are apt to think of him more as a wandering priest, who when he was thirsty turned water into wine, and when he was hungry made bread of stones, than a mechanic, the carpenter of a Jewish village, busy with his saw and hammer, and seldom going away from his home. As the representative of humanity he took the condition not of the few, hut of the many; and though his heart may have gone out for the rich, he had no promises to give them, while his hand was ever extended to the poor, and upon the working masses were his blessings showered continually. There is no his blessings showered continually. There is no character in history, throwing out all considerations of his divinity, that deserves so much to be studied and loved by the laboring people as that of Jesus. To them he was prophet, king, and saviour; to them he was love and wisdom; to them he was light and life. He drew near to them in their humblest estate; and he drew than year to him they have been and ford them near to him—to his very bosom and fondest embrace. He sat at meat with them, slept in their cottages, and wept over their sufferings.
We can see how a rich man might be infidel to
the teachings of Christ, but why any poor workingman should be is passing strange.

New Mooks.

## HISTORY OF THE COUNCIL OF NICE, A.D. 325,

With a Life of Constantine the Great; Containing, also, an account of the Scriptoral Canons, a adopted by the Christian Church; the Yote on the Bi-vinity of Christ; the appearanced of Sanday as a logal Sabbath in the Bonan Empireranda general exhibition of the Christian Belgion in the drys of the early Father.

drys of the early Fathers.

BY BEAN DUDLEY.
A Lawyer and Historian.
This is a second colliton of the original work, and greatly enlarged and improved, with a portrait of Constantine, and many critical nodes from all the great writers on the estimated. The first edition was published in Iso, and we found it very interesting and highly approved by various sects; in fact, by all lovers of impartial history of Dogmas, Creeks, Dlylne Humanity, Bible Canons, and Inspired Superstition.

NOTICES OF THE PRESS.

NOTICES OF THE PRESS.

From the New England Historical and Genealogical Register, Jan., 186.

This work upon the Xleene Council Is one of a great deal of research, and at the same time prove the author to be a scholar of varied learning. It will be found a very convenient manual ber these decisions to investigate the transactions of the carve Curistians. The work is getten up in a very handsome style.

Froin the Vermonter, Dec. II, 187).

The auther of this book is a young lawyer of Boston, and we realises to our surplies on teership such a work from him, for having enjoyed his acquaintance for a number of years, we had not conceived that he was sufficiently interested in Church history, though aware that he had a penchant for booking upand bringing forether the things of long are. The bent of his mind will readily be perceived when the fact is made known that he is an arity member of various Historical societies. Mr. Dudley has given a vast deal of information in a very small space, and has so simplified everything that his work is well adapted to the mines of the besidesial large, and by reading it they may with pleasure to themselve vastly herease their knowledge of Church Illistory. It is beautifully printed and stongly bound. From the Vermonter, Dec. 11, 186).

tory. It is beautifully painted and stongly bound,

From the Boston Investigator, Ang. 11, 180.

Bepen to Cound sponders, "W. F." - The "History
of the Council of Nice" is a sketch of the proceedings of
the famous smoot, which met A. D. 3%, toolisons and settle
the scriptural canon, the nature of Christ, his relation to
the Delix-and, in a word, to let the world know which was
the genuine Christian religion and which the bogus! Oblig-ing, wasn't it? and very modest! The book is quite Inter-seting on account of its rare and emions disclosures. You
will be pleased and calling with its great amount of histori-cal facts, which cannot observe be got at without considerable research.

From the Boston Recorder, Mor. 28, 1831.

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The style is according according to the magnetic form.

morary.

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lety, on Monday evening, Oct. 23 Price 40 cents, For sale by COLBY & RICH,

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mankind, or a firmer consistion of the obligation imposed
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massive instrument in this matter. Not that he has yielded

upon the editor by Divine Providence, than this one.

The editor, like the medium, has been to some extent a passive instrument in this matter. Not that he has yielded billudy foany suggestions emanating from the spaints through the medium; for to do this would have been superstitions and bangerous in the highest degree. There is a mightier split than any of these communicants; and to Him the oditor and his cosworkers have earnestly appealed for guidance and Humination, in the everyelse of their own pudgment and conscience—never to be super-eded.

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# Banner of Light.

BOSTON, SATURDAY, JUNE 21, 1879.

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WHOLÉSALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Easton

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Rich, Banner of Light Publishing Horse, Reston Mass, All other letters and communications should be forwarded to Lythun County.

forth a new and more divine obtained things; to infuse a better spirit into every profession; to enter buspesso incles, and proclaim the "Go den kine" as the legitimate standard of section; to redeem the world; to make men and women better; to teach them to live according to the dictates of the. In a few moments the medium said, "I see a function, that their lives may be pure and three leading lady standing by your side," and then proceeded iniscence, drove Mrs. Andrews to seek for her-soft some evidence of the continued life of her

#### Spiritualism and Morals.

There is no way by which Spiritualists can so effectively commend and recommend Spiritualism as by faithfully living it out in thought, word and deed. Having learned to look with faith as exemplified in the creeds, they are surein Spiritualism themselves. If they indeed believe in it they will make it manifest in the whole tenor of their lives and conversation. Merely to have become convinced of the momentous truth of spirit communion is of no practical use; it must be accompanied by daily evidence of the influence of such a conviction. When the heavens are opened, it is the Spirit that descends; and the Spirit will inevitably show where it has made its descent by the great change in the lives which it freshly and powerfully inspires. Faith in the great facts of Spiritualism is something more than a subscribing and consenting faith in the theories and systems called creeds, which engage only the intellectual faculties. Spiritualism is a belief that takes deep hold of the whole nature of the one convicted, mastering it so as to show that the entire individual life has been changed.

It is for so comprehensive a reason as this that Spirifualism includes in its care, the cause of both private and public morality. No man or woman can include in habitually lax courses, whether of life or thought, and still be a genuine Spiritualist. No true believer in Spiritualism bor, or pursue the ways of infidelity, or hold the in fact do anything that the world-so calledapproves against the condemnation of individual conscience. If there is anything whatever in this new revelation which is named Spiritualism, there is everything in it. It is something to fill the life with an entirely new purpose and meaning. It works with a regenerating force in every part of the being. If bids: us put away evil thoughts, which bear fruit in evil deeds, and become pure and simple, innocent and holy in the sight of all. Only as it. affects the life itself is it in any genuine sense Spiritualism. Men and women cannot believe in it and still lead immoral lives./It must make them more religious than ever. It can only publish itself by the work which it performs on the character.

Too much talking and wrangling and striving for leadership and mastery have conspired to keep the vital fact in Spiritualism more or less concealed, by thrusting it in the background. It is time that the matter be better understood. The rest is but husks when the full corn of the life is thrown away. What matters it whether this or that thing be done in the name of Spiritualism if its real meaning has evaporated or never been apprehended? Who is going to be persuaded into a better belief, one coming through knowledge, it he sees the effect only in increased indifference to morality, in a greater laxity of life, and in a course of action which practically ignores what the angels continually tell us is sacred? If there is to be no better fruit than this borne of Spiritualism, it is fated to pass'into forgetfulness sooner than Old Theology with its merciless superstitious grip on the human spirit. The organization for which Spiritualism is now waiting with such eagerness is the organization of pure and exalted influences in outward and visible lives; of love and gentleness and charity in the intercourse of individuals; and of a belief in the constant presence of angels, in the words and deeds by which we all best proclaim our inward belief.

A REMARKABLE DREAM .- Henry G. Atkin-. son, F. G. S., writes to the London Spiritualist from Boulogne, France, May 24th, 1879, as follows: "Mr. John de la Montagnie, late American Consul here at Boulogne, told me yesterday that on the 3d and 4th of this month he had a fearful dream, which was repeated, that a friend in New York was in great trouble; that he was pursued by a man (a judge) with the determination to kill him; and that he received a letter, dated the 22d May, from his friend, relating his anxiety and other circumstances precisely as in his dream."

We shall print next week another number in the series of Dr. G. L. Ditson's reviews of our foreign spiritualistic exchanges.

#### The Silent Advance.

The additions to the ranks of the believers in Spiritualism are constantly being made, but in so quiet and private a way that the public gain no idea of the rapidity with which this army of Truth and Liberty is growing. There is no publie demonstration of an increase of numbers, as is the case with the popular church in which. the accession of a new convent is prominently announced and his "taking in" made the oceasion of a public ceremony. So the lovers of old creeds and a fossilized theology quiet their fears of a growing disbelief in their pet dozmas with a false assurance that this Spiritualism, this despised Nazarene of Christianity, if not actually dead is dying, or at most making but little pro-

Alas for them, worshipers in a temple made with hands, they will be brought to a sense of Fr their situation not until the underpining of their fabric has rotted away, and they find themselves and the steeple of their church one leterogenous mass of rubbish in the cellar there-

An incident has just come to our knowledge which is but one of thousands daily occurring il-

A medium of this city was called upon a short time since by a gentleman who introduced himtheir belief in the ability of the denizens of another world to communicate with those of this."

He pansed to give the lady an opportunity to make some response, but as she remained silent he continued, "Really, I do not know why I came here, but as I am here I should like a sit-

The medium was greatly surprised at his remarks. That the gentleman was honest was quite evident. He did n't profess to be what he | ner of Light. The title, 'Object Lessons in Spirwas not. He was no wolf in sheep's clothing what he thought concerning it. After some THE MISSION OF MODERN SPIRITUALISM IS TO TURGING the lady consented to have her powers periences, especially with Dr. Slade, and her re-ESTER INTO EVERY DEPARTMENT OF LIFE: To bring ( tested, and the two seated themselves, the gentleman at the same time reaffirming his skeptiplaced him in such a position.

considerable emphasis, "There, there! it's no use! it's just as I said! it's all fraud, and I told you so. The person you describe is an exact resemblance of my wife. If she stood before you you could not better describe her; but then she well." Much more he said to the same purport: ly not to be content with merely professing faith, but all his assertions did not discompose the medium, who again and again declared such a spirit stood by his side.

"I don't want to hear any more," said the visitor; "you get a description of, an individual from the mind of the person present-mine, for instance, in this case—then you go on to relate it as being that of a spirit. It's all delusion!"

As he was about to leave he offered the lady a dollar, but she refused to accept it under the circumstances. He passed into the hall; and as he did so the medium, controlled by some

surely down town to his place of business, and I prising as it does as fine a selection of religious as he entered his counting-room was met by a literature as can be produced by any denominaclerk who handed him an envelope. It was a tion in the world-elevated in tone, liberal in telegram. He broke the seal, opened the despatch and read: "Your wife died five minutes lence": aga of heart disease."

This was a shock that nearly unmanned him. As soon as he could comprehend the fact his, can wag a slanderous tongue against his neigh- mind reverted to his experience of the previous hour. As soon as possible he went to the house marriage relation lightly, or strive to employ of the medium, rang the bell, and the two again his profession of faith for sellish advantage, or met. Supposing he had come for another sitting, she addressed him before he had an opportunity to speak, remarking, "I cannot, sir, possibly, sit for you again." "I have not come for that purpose," said he: "I have come to apologize to you." Then, grasping her hand, the strong-willed man burst into tears and said, 'It is all true! it is all true!'

Astonished at the scene, she knew not for the moment what to say or do, but at length sufficiently recovered her self-possession to ask him to be seated. He then drew forth the telegram and read it, and it was found that at the very time she was describing the spirit the despatch was being written, and, as her counting had indicated, she passed from her earthly body just five minutes before.

And thus the work goes on. Not by words of appeal; not by learned arguments and finely woven theories; not by books and tracts; but by actual, real, tangible facts; facts that the simplest mind can grasp and the most highly educated be forced to accept as indisputable evidences of its truth.

15 The Banquet of the Commercial Club of Boston, in honor of the Commercial Club of Chieago took place at Horticultural Hall, this city, on Saturday evening last. It was a very pleasant affair. The party dined and wined, and then the intellectual feast began. The Mayor welcomed the Club to the Hub in felicitous remarks, and Dr. Oliver Wendell Holmes poetized as follows:

Chicago sounds rough to the maker of yerse; One comfort you have—Chichmatt sounds worse; If we only were licensed to say Chicago; But Worcester and Webster won't let us, you know, No matter, we song-ters must sing as we can; We can make some nice complets with Lake Michigan, And what more resembles a nightingale's volce. Than the oily trisyllable, sweet Hilmois? Your waters are fresh, while our harbor is salf. But we know you can't help it, it is n't your fault; Our city is old and your city is new. B∯≒the-fallroad men tell us we're greener than you. Vor have seen our gilt dome, and no doubt you've be That the orbs of the universe round It are rolled; But I'll own it to you, and I ought to know best, That this is n't quite true of all stars of the West. That this is n't quite true of all stars of the West.
You will go to Mount Auburn—we il show you the track,
And can stay there—unless you prefer to come back;
And Bunker's tail shaft you can climb. If you will,
But you'll pull like a paragraph praising a pill.
You must see—but you have seen—our old Fameuil Hali,
Our cliurches, our school-rooms, our sample-rooms, all;
And perhaps, though the followings have their jokes,
You have found our good people much like other folks.
There are cliftes by rivers, by lakes and by seas,
Each as full of itself as a cheese-unite of cheese:
And a city will brag as a rooster will crow;
Don't your cockerels althome—just a little, you know?
But we'll crow for you now; here 's a health to the boys.

The London Spiritual Notes (now published monthly) is rapidly winning public favor, as it richly deserves. It is well edited, and the interesting.

But we'll crow for you now; here 's a health to the boys, Men, maldens and matrons of fair Illinois, And the rainbow of friendship that arches its span

From the green of the sea to the blue Michiga

June 14th, 1879.

#### Care of the Insane.

This vital subject continues to be discussed in this and other States. A petition signed by many of the most prominent citizens of New ation of the legislators of that Commonwealth, asking for an investigation of the entire system is certain they never would have done if they had not believed all that was contained in the paper to which they affixed their signatures. and seemed to threaten rain, which Old Prob. himself The petition opened with the following expressive statements:

"There has lately sprung up a general and marked discontent in the public mind with re-gard to the management of our insane asylums. From the nature of the case, the internal mechanism of these institutions being more or less during the day, but the weather was all that comfort expected that the popular feeling could point to any special fault in the system as its cause, Like most popular movements, the agitation of vielded the platform to Drs. Greenleaf and Storer, the asylum question has, until quite recently, rested on isolated and flagrant instances of abuse, rather than on the great systemic defects. which these instances were but the outcome. lustrative of the way in which converts to the angel faith are being made.

A medium of this city was called mon a short.

But within the past few years members of the medical profession, whose studies led them to investigate asylums, without bias or prejudice. purely in the interests of medical psychology truth and freedom, might recognize the growth also and philanthropy, have made public charges from year to year of those fraternal sympathies and self as a total disheliever. "I know it is all a against the system of asylum supervision and fraud," said he: "I know it is deception from a sylum management in this State which are debeginning to end; and yet I would like to see something of these spirit-manifestations upon something of these spirit-manifestations upon spirit-manifestati which a few over-eredulous friends of mine base lums have been either unable or unwilling to their belief in the ability of the denizens of answer their arguments or to disprove their

#### Lessons in Spiritualism.

The London Spiritual Notes for June says: The paper read at the Discussion meeting of the B.N.A.S. on May 5th, was from the pen of Mrs. Louisa Andrews, of Springfield, Mass., U.S.A., the London correspondent of the Banitualism,' sufficiently explains the intention, seeking the lambs of the fold; but, open-heart-, though it hardly indicates the wide scope, of the ed, he approached the subject boldly and said very interesting dissertation on which Mrs. Andrews entered. She has had long and varied excital of these was a valuable addition to the facts already recorded in the practical history cism and wondering what power could have of the subject, as well as to the evidence for spirit-identity. The discipline of suffering, of to describe a spirit-form so minutely that the self some evidence of the continued life of her gentleman hastily arose and exclaimed with lost one. She found it, first through the mediumship of Charles II. Foster, and afterwards through Henry Slade. Through the former medium she obtained the very words, in the same tone in which she had heard them from her son's lips immediately before the accident that reimpatience, not to say scorn, on professions of is not dead-she is living, and is hearty and moved him from her. Through the latter she again's aw his form temporarily incarnated, and listened once again to the voice she had thought to hear no more. No wonder that Mrs. Andrews spoke strongly in defence of public mediums, and of the objective phenomena which she had witnessed under such complete conditions. The paper was of high literary merit, and was listened to with profound interest and attention."

#### Spiritualists, Support Your Periodicals!

The Texas Spiritualist, published monthly at Hempstead, Tex., by Charles W. Newnam, has new influence, held up her hand and counted the following earnest word to believers in the beings-they never would have violated the instincts the thumb and fingers, saying as she touched Spiritual Philosophy in its June issue. Its edieach, "One, two, three, four, five," which pro- tor publishes a list of the Spiritualist weekly. ceeding the skeptic thought to be another and monthly papers and magazines with which evidence of fraud and exhibition of tomfoolery. he is in exchange, and proceeds to say in con-The door closed. The gentleman walked lei-nection that he is proud of the assembly, "comsentiment, and inculcating a high moral excel-

"No Spiritualist he continues should fail to he a subscriber to one or more of these journals. No Spiritualist can afford to stand still himself or permit his family to suffer for the want of that reading that will broaden and deepen their knowledge and keep them fully abreast with the progress of the age. It is not all of Spiritualism to know that our friends still live after death and that we can hold sweet converse with them, when we can find a medium. It is our duty and when we can find a medium. It is our duty and our privilege to so develop ourselves, and our children, by reading spiritual literature, and by other means to acquire knowledge and experience of spiritual affairs, that we may always feel and know that our spirit-friends are with us—that we may commence now and here to us—that we may commence now and here to progress and grow hearer and hearer day by day to the supreme spirit of the universe, whom we call God. We give the list, not as an advertisement for the papers, but for the benefit of our readers, and believing that we could not better serve them than by inducing them to become entegrithers to some of these spiritual papers." subscribers to some of these spiritual papers.'

Are there Judge Sewalls on the Massachusetts bench to-day? We should think so, if the account of the recent arrest and conviction of an old man and his son in Danvers is true. For awarding a premium of a cigar in pitching ball, when the pitcher hit the bull's-eye in their base-ball gallery, they were convicted under the law against gambling, and sentenced to pay a fine of fifty-two dollars and imprisonment thirty days each in the house of correction, besides being required to first give bonds in the sum of one hundred dollars each to keep the peace for three years! As they have no money they will have to go to jail for three years! and at the expiration of that time they will be put in the house of correction for thirty days, and still be liable for the fine of fifty-two dollars! not paying which the authorities will again send them to prison. Here is a specimen of old-time New England blue-laws doubly distilled. How long will the people stand such nonsense?

MA German correspondent writing from Texas informs us that he has perused the Banner of Light for several years, and considers it the "best reading" he receives. He also states that there are no mediums in his vicinity, and that Spiritualism generally is treated with scorn and derision. Being desirous, however, of establishing communication with his spirit-friends in his own family if possible, as an aid to that object he sends for the little work, "Rules for Forming Spiritual Circles." We trust he may be successful, and that good results will flow from his efforts.

Mr. William Eglinton has returned to London from Cape Town, South Africa. He is to pass an examination for registration as a Surgeon-Dentist. He will probably hold several séances, privately, before his return.

Friends in New York State : Don't for-

get the claims of the Camp-Meeting to be held

at Schroon Lake, (Adirondack region) in Sep-

tember, C. F. Taylor, manager. Number Three of PENUMBRAL COGITAreader finds much in its contents that is very TIONS, by John Wetherbee, Esq., will appear next week.

#### Opening Day at Onset Bay Grove.

A preliminary gathering of the friends most interested in the summer season at this home by the seaside was announced as a Basket Pienie, to be held on York was recently drawn up for the consider- Thursday, June 12th. Many of the cottage owners were making ready for the entertainment of friends and summer boarders, and it was thought a good time of insane-asylum management in the State, for those who wished to purchase lots, or to see the Men of the medical eminence of Drs. Parker, place with reference to engaging quarters before Clymer, Markoe, Sands, Seguin, besides many | Camp-Meeting time, to anticipate the season a little in more, signed their names to the paper, which it | enjoying a lovely June day in the woods by the shore. A DISAPPOINTMENT.

But the skies were overcast on Thursday morning sanctioned in certain localities, and not knowing that Onset Bay might not be just one of the "localities" indicated, the people feared to go from home. However, when the Boston party arrived, and the bell announced a meeting at the stand, some two hundred yielded the platform to Drs. Greenleaf and Storer, who were to make short speeches. Dr. I. P. Green leaf in a genial and impressive manner considered the claims of this summer home to the character also of a Spiritual home, where friends who lived together for awhile as neighbors amid these beautiful influences of nature, and under the ministrations of the spirit of divine ideas which constitute a home circle in the spiritual kingdom. At the close of his well-elaborated remarks, he stepped down in front of the desk with an evidently premeditated purpose, which became apparent as two of the audience upon the front seat rose and joined hands before him.

AN OPEN AIR MARRIAGE SERVICE. Mr. Southworth Loring, of Middleboro', and Mrs. E S. Lewis, of Fitchburg, were the happy couple, and Dr Greenleaf, in an admirable impromptu form of mar riage service, led up gradually to the denouement of his vocation as the authorized representative of the State, in pronouncing them "husband and wife-wife and husband-equals in rights, in privileges and in duties by mutual choice, desire and promise, hereby acknowledged in the presence of these witnesses." Mrs. Lewis the bride, daughter of Mrs. Aplin, whose cottage was the first built at Onset, and who has been one of its most active ploneers, was, with her husband, congratulated by assembled friends, the congregation sang 'Nearer, My God, to Thee," and Dr. H. B. Storer pro

ceeded with his address :

He reviewed the attitude of Spiritualists before the world—as specialists they were committed to the affirmation of the reality of spiritual phenomena, the fact of spirit-communion between the mundanc and supermundane spheres of being by signs and tokens mani fold. Their duty was to facilitate the conditions of such communion so far as possible, and to defend mediums and mediumship from unjust attacks. But while studying and teaching the philosophy of spirit-life, as specialists, they also recognized the comprehensive claims of all earnest and truth-loving souls upon their fraternal sympathies and fellowship. We work with all who work for humanity. In our criticisms we attack not men but systems of error. The law of duty, written upon the mind and heart, revealed by intelligence and love in the constitution of human nature, is supreme, and we do not admit the validity or binding authority of any law or commandment derived from any supposed revelation from a God outside of man. Here we join issue with the so-called Orthodox theology of the various sects. The sad tragedy which occurred just across the bay, at Pocasset, is a fearful commentary upon the malign influence of this central dogma of the popular theology. If poor Freeman and his sadly-afflicted wife, both of whom deserve our profoundest commiscration, had not believed in an outside God-a being whom they had been taught to believe gives revelations from the heavens to direct human conduct, that transcend and override all the laws written in the constitution and relations of human of natural affection, and outraged the tender relation ships of parents and child, by sacrificing the child of their love to the bloody Moloch of Orthodox superstition. Instead of condemning Freeman, the church members who seek his life or demand his punishment should see that he is the logical product of fidelity to the doctrines and faith which they profess, and with which they are ignorantly poisoning the public mind.

Natural religion and natural morality were in process of evolution from the essentially divine nature of man, and the speaker closed with the hope that every day of the ensuing season, during which we are to be together, would bring its own enchantment to trans mute not only the public teachings from this platform, but the daily social intercourse of our life among these scenes of natural beauty, into food for the soul-by which the Divine Image in each one of us may daily be revealed in greater perfection.

After the addresses the company dispersed to find excellent dinners prepared at the new hotel just erected by parties from Brockton, and by Mrs. Williams at her permanent residence.

Next week the programme of speakers for the ensu ing camp-meeting will be ready for publication. Everything indicates the best meeting, in both quantity an quality of thought, yet enjoyed at this place.

That Spiritualism is creating, both by it phenomenal and philosophical phases of evidence, a profound sensation in the antipodes, is a self-evident fact, as any reader may see by reference to the numerous reports of what is going on in Australia which have appeared of late in the Banner of Light. As fruit of the prolonged public inquiry thus in process, three pamphlets lie on our table, entitled respectively (1) "MEDIUMS AND THEIR DUPES," (2) "VAG-ABONDS AND THEIR DUPES," and (3) "SPIRITS AND THEIR FRIENDS." The first named (1) comes to us bound in a cover of appropriate green, and is a work of some fifty pages; it purports to be the joint production of a half-dozen "philanthropists," (?) "who not for the sake of profit nor gain, but from a higher motive," so they announce, seek in this brochure to "lash one of the greatest impostures of modern times"; and its contents, as usual in such cases, present a flat loaf of dullest ignorance, spiced with cant and ridicule and frosted with a delectable sugarcoating of appeals in behalf of "Religion" and 'Morality" to please the theological palate. The other two pamphlets are devoted to replying to the foolish arguments, inane misstatements and general fallaciousness of the one just referred to; and present as authors the names (2) of Harold W. H. Stephen, and (3) E. Cyril Haviland-a trenchant article from the pen of the last named gentleman in defence of Dr. Slade having appeared not long since in our colamns. A casual glance at the contents of both proves that the writers thereof have no fears for the safety of the cause under the attacks of the wiseacres with whom they have to contend. The discussion thus set on foot (however bitter the animus displayed on the part of the theologic bigots thereabouts) will, we feel assured. in Australia as elsewhere, ultimate in a final advancement of the best interests of the New Dispensation.

Mrs. Elizabeth Davenport Blandy, sister to the world-renowned "Davenport Brothers," will be in Boston June 19th, and will hold seances at 31 Indiana Place; she will also give private séances wherever her services are required. Her development is for the physical phase of spirit manifestations. She will also attend the Lake Pleasant Camp-Meeting.

Don't fail to peruse Bro. G. B. Stebbins's excellent letter printed on another page.

## The Case of D. M. Bennett.

On our eighth page the reader will find a petition to the President asking that the pardoning power of the National Executive be put forth in chalf of Mr. Bennett, as it was in the case of Mr. Heywood-no logical reason existing, as the Boston Herald puts it, why he is not "as much entitled to elemency, as the author of the book" himself. This petition head should be cut out and pasted upon a sheet of paper, circulated for signatures, and sent to the office of The Truth Seeker, 141 Eighth street, New York City, at once. We give below a card from Mr. Green, the recommendations contained in which are also worthy of consideration and adoption:

WRITE TO THE PRESIDENT. Every Liberal of the United States should not only sign and circulate a petition for Mr. Bennett's pardon, but should write to President Hayes personally, and call his attention to the great crime that has been committed, under the forms of law, against the freedom of speech and of the press. Ten thousand such individual apof the press. Ten thousand such murriage appeals should be sent to the White House during the post ten days.

The One Hundredth Anniversary of the battle of Stony Point, N. Y., will be celebrated on the 16th of July next, on which occasion definite measures will be taken toward erecting a monument to Gen. (Mad Anthony) Wayne, on the government grounds at that place. Among the interesting relics of the battle which will be produced on that occasion are the original letter of instructions sent by Gen. Washington to Gen. Wayne, respecting the plan of attack, also the letter written by Gen. Wayne only an hour before the attack, in which he says: "When you receive this I shall be no more." Full particulars of the projected monument may be obtained by addressing Henry Whittemore, Chairman Executive Committee, Wayne Monument Association, Tappan, N. Y.

In Justice Miller has refused to reverse the decision of Judge Dundy, of Omaha, in the habeas corpus case of Standing Bear and his little band of Ponca Indians, whom the military powers had arrested for the purpose of returning to the reservation in the Indian Territory, and the cause of the red man has achieved an importanttriumph, unless future legislation shall deprive the race of the right of expatriation, which this case accords to it. Standing Bear can therefore, it is presumed, go back to the home his friends, the Omahas, gave him, and to the plowshare which he left in the field when the war department apprehended his feeble company.

A prominent Spiritualist in New York City writes to us in a business letter as follows: "I trust your large and warm soul may be sustained by angel-power; and I know that there is a blessed reward and a triumph for you in reserve." Another gentleman, residing in Washington, D. C., says: "I am a constant reader of your good paper, and owe to it nearly all I know of late spiritualistic literature. I think its tone, spirit and matter all correct. It is my most welcome weekly visitor." The above are specimens of many encouraging words transmitted to us of late from those who appreciate our

John W. Mansfield, of North Woodstock, N. H., makes some very sensible remarks under our correspondence heading in regard to matters appertaining to spirit-control, which facts are but little known by even a large class of Spiritualists. As Prof. Brittan, of New York, has had a vast amount of experience with all classes of media, an essay from his pen upon the points eliminated by our correspondent would be undoubtedly very acceptable to the readers of the Banner of Light.

Saturday, June 14th, we were agreeably surprised at meeting at our office in Boston with itualist and whole-souled man, Fred. F. Cook, Esq., of the Chicago (III.), Daily Times. Bro. Cook has already found time-in the midst of the multifarious cares incidental to his stirring vocation-to do much good work for the cause, for which all friends of the spiritual dispensation owe him a debt of gratitude.

The Committee having in charge that worthy enterprise, which is an honor to the head and heart of this city, viz.: the Poor Children's Excursions, are making calls for donations that the present season may be as successful as the last. Lovers of the young should cheerfully and generously respond. Subscriptions can be sent direct to the treasurers, Messrs. Peters & Parkinson, 35 Congress street, Boston.

Messrs. James S. Dodge and J. Manning announce that "Should the weather prove fair, the Spiritualists of Boston, Chelsea, Lynn and Stoneham will unite in holding a Grove-Meeting at Howard's Grove, East Saugus, on Sunday, June 22d. Lynn horse cars leave Boston, via Charlestown and Chelsea, at 8:20 and 9:20. Conveyance from Lynn to the Grove provided

Dr. Sarah E. Somerby writes: "The Conferences at Republican Hall, New York, will be kept up through the summer; there is a large attendance, and they were never more interesting. than now. Spiritual experiences and mediumistic developments form the principal topics of consideration."

M A firm and unflinehing Spiritualist, writing to us from the West, says: "Dr. J. Rodes Buchanan and Mr. Epes Sargent are considered, all through our ranks, as the deepest and most philosophical thinkers we have."

It will be seen by his brief letter in another column that Bro. Harvey Lyman means to fully accommodate and please everybody who may visit the Lake Pleasant Camp-ground the present season.

Read the announcement on our fifth page concerning the Spiritualist Camp-Meeting to be held at Webster's Grove, Bonair, Ia., July 2d-

Read the card of The Western Homestead magazine on our fifth page.

## Grove Meetings at Lake Walden.

To the Editor of the Banner of Light: On account of my business and with a desire

to accommodate the Committee who have in charge the arrangements for the Poor Children's Excursions, I have waived my right to convene a camp-meeting at Lake Walden Grove the present season, but will, instead of the proposed camp, hold a series of grove-meetings at this place on Sundays, commencing the first Sabbath in July and continuing until the first of September. Able speakers have been secured, and everything will be done to make these meetings worthy of the patronage of the public.

Boston, June 16th, 1879.

J. B. HATCH, Manager.

#### BRIEF PARAGRAPHS.

A very valuable friend and correspondent in New York writes: "I hope and desire to see the time before the 'boatman calls me to step on board,' that the dear, good Banner of Light will have sixteen pages instead of eight." We have desired for a long time to double the size of this paper, but our patronage has been insufficient to warrant the undertaking. When Spiritualists as a class become more liberal than they are, pecaniarily, the Banner of Light will be enlarged. But the prospect is not very encouraging in that direction at the present time, we are sorry to say. We may, however, publish a Supplementary at no dis-

The human devil is actively at work in New York City. On the 11th inst. a respectable wealthy lady was brutally murdered and robbed, and a man and his wife were chloroformed and robbed in their chamber at Rutherford Park. Also great crimes in other cities

During a thunder-storm in Philadelphia on the 11th inst. lightning struck the pump-house of the Atlantic Refining Company at Point Breeze in the southern section of the city, causing a disastrous confiagration. The oil-refinery was burned, and rivers of burning oil carried destruction to other property, embracing wharves and shipping. Loss nearly a million dollars.

#### Sunflowers will keep off malaria.

The time is evidently near at hand when the large cities of the United States will be obliged to have mounted police and flying-artillery ready to move at a moment's notice, as criminals from Europe are daily landing on our shores. We are no alarmists, but the horoscope of the times indicates the most ferrible evil aspect. Our courts are corrupt, laws loosely made and more loosely administered, and great wrongs are done in the name of law by the imprisonment and fine of respectable individuals without the slightest regard to

It is a singular fact that, notwithstanding the prevalence of violence in Texas, the sale of liquor is strictly prohibited in many counties of that State.

A judicious silence is better than truth spoken without charity.

Parties in search of a competent practical printer and a good writer, should address A. B. Griffin, of

Every good act is charity. Giving water to the thirsty is charity. Itemoving stones and thorns from the road is charity. Exhorting your fellow-men to virtuous deeds is charity. Smiling in your brother's face is charity. A man's true wealth is the good he does in this world. When he dles, mortals will ask what property has he left behind him? but angels will inquire, "What good deeds hast thou sent before thee?"—Mahanet

ON THE LATE CONJUNCTION OF VENUS AND THE NEW MOON.

Of your twin splendors all the evening air Appeared so glad, that other lights were none, Save only Venus and Endymion! Night wore, of pearls, the heaven's lovellest pair, Her brag of beauty and her fairest fair,

As if to show, in absence of the sun. How she could cheapen stars by wearing one Upon her forehead with the crescent there! Then learn, fair ladies, when you wish to shine Brightest and best in beauty's glorious dower.

Go not in riches of a diamond mine l'owdered all o'er, but choose a simple flower; Wear but a rose in tress, and one great pearl Like the moon's crescent on your brow, sweet girl! Washington, D. C.

The recent Kansas cyclone killed fifty people, wound ed over a hundred, swept away scores of houses and destroyed the growing crops. The result is distress, and though no regular call has been made for help, there is an appeal to the charitable in the mere statement of the facts. Mr. A. Williams, corner of Washington and School streets, Boston, will receive and forward any contributions that may be made for the sufferers.

An admiring correspondent of the *Investigator*, forgetful of its teaching, inadvertently remarked that the receipt of that paper thrilled his "soul" with joy. If the *Investigator* goes on thrilling the souls of its readers, they will at last come to believe that they have souls, and then the *Investigator* will find its occupation gone.—*Hoston Heraid*.

A number of prominent citizens have been privately discussing, since William Lloyd Garrison's death, a project for erecting a statue to his memory in Central

The only capital punishment that no one objects to is the death of the mosquitoe. It is blood for blood.

Scarcely a minister in the land knows how to preach a sermon except H. W. Beccher. No matter whether one believes what he says or not—he never repeats himself, his language is exquisite, and it does one good to hear him. Why does he excel? We whisper it—but don't tell anybody!-he is inspired by the angel-world. There is no doubt of it. Could mortal eyes see beyond the vail they would behold a profusion of spiritual flowers surrounding him while speaking.

"Will you have some strawberries?" asked a lady of her guest, "Yes, madam, yes; I cat strawberries with enthusiasm." "Do you? Well, we have n't anything but cream and sugar for 'em this evening," said the matter-o'-fact hostess.

Black is never used at funerals in Russia, nor worn by mourners. It is only in England and America that people look as horrible as they can in order to advertise the death of a relative.

We acknowledge the receipt of two new pieces of sacred music: "Fold Your Arms Around Me Tighter," and "See that My Grave is not Robbed.'

The English have a new thing in the "Preliopektos skirtette."-Exchange. Is it another Zulu disaster?-Boston Post.

An effort to rigidly enforce the sectarian doctrines of Methodism regarding the control of that institution, has caused the resignation of the entire Faculty of Willamette University, Portland, Orc. The cultured officers, it is reported, would not yield to the ignorant dictum of the Pharisees having control of the enterprise; hence their withdrawal. Score one for the bigots

Two or three years ago the man who had predicted that in 1879 an ocean steamer a day would arrive at and sall from this port would have been deemed a crack-brained enthusiast. Yet this number has been nearly reached the present week, five ocean steamers leaving and six arriving here.—Boston Transcript, June 14th.

## W. J. Colville's Meetings.

On Sunday afternoon, June 15th, a good audience (when the state of the weather is considered,) convened in Kennedy Hall, Boston Highlands, to listen to the remarks of Mr. Colville's guides on such topics as should be selected by vote of the people in attendance. The subjects chosen were "The Tree of Life," and "The Boundary Line Between the Two Worlds." The discourse occupied some three-quarters of an hour in delivery, and at its close half an hour was devoted to the answering of questions. The improvised poem was given on "The Tree of Life"-" The Right Time to Die" being also interwoven by Winoona.

In the evening an able lecture was presented having for its theme "The Spiritual Significance of the Lord's Supper." The origin of the communion service was traced to ancient religious customs extant long before the time of Christianlty. The effort was well received. Want of space preyents any attempt at an abstract. Next Sunday afternoon the subject for the discourse

will be chosen by the audience; in the evening Mr. Colville's guides will consider the following: "The Baptism by Water and by Fire-what do these terms signify?" The services will commence at 314 and at 714

On Thursday night, June 26th, a course of week-evening lectures on Social Science will be commenced at this hall by Mr. Colville; a slight admission fee of ten cents being charged to defray expenses.

Mr. Colville is open to engagements to speak on Monday, Tuesday and Wednesday evenings at localities within easy reach of this city. All communications of a business nature can be addressed to him at 8 Davis street, Boston.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyccum No. I holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10% o'clock. The public cordially invited.—D. N. Ford, Con-burton.

ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT.—The Children's Progressive Lyceum No. 2, of laston, holds its session every Studay merning at It o'clock. The publicare cordially invited. Admitance free. J. B. Hatch, President.

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

EAGLE HALL.—Spiritual Meetings for speaking and tosts are held at this hall, 516 Washington street, every Sanday, at 195 A.M. and 215 and 715 P.M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and ests every Sunday in this hall, 718 Washington street, at M, and 21 P. M.

103g A, M, and 2/J.P. M.

KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS, "Free Spiritual Meeting every Simday, at 33/g and 7/2/P. M. W. J. Colville lectures regularly
under influence of his spirit-guides. The public are cordiatly invited. Week-evening fecture on Thursdays, at
8 P. M., followed by replies to questions.

Amory Hall.—The questions for to-day, "What Special Benefit do I Derive from my Attendance at the Lyceum?" was suggestive of many pleasant and happy thoughts, as given by the children and friends—no one manifesting a selfish motive, but each for the happiness and welfare of the other. So should it be: the true lover of humanity only desires humanity's good. And only by a complete knowledge and understanding of individual circumstances and surroundings, are we prepared to manifest that noble charity which suffereth long and is kind. Let us strive to cultivate this estimable virtue, and so shall we be the more competent to impart it to the little ones intrusted to our care. The exercises were as follows: Overture, singing, responses and Banner March; answers to question; piano solo, Nellie Thomas; recitations, "Both Sides," Alberto Kemp; "The Good Little Sister," Jennie Smith; song, "When I was Very Little," Jennie Lothrop; reading, "Early Rising," Helen M. Dill; recitation, "Our Minister's Sermon," Jennie Bicknell; song, "Come Down, Gabriel," Mr. R. Fairbanks; remarks by Mr. Towle and Dr. Richardson; Wing Movements, led by Mr. Ford and Miss Dill; remarks by Prof. Milleson and Mrs. Maud Lord Mitchell; singing, and Target March.

WM. D. ROCKWOOD, Cor. Sec. singing, and Target March.

WM. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, June 15th, 1879.

C. P. L. No. 1 Strawberry Festival.—The Lyceum Strawberry Festival at Amory Hall, on Wednesday last, afternoon and evening, was a grand success—thanks to the many friends of the Lyceum who contributed so bountifully for the Lyceum who contributed so bountifully for the purpose. After 4 P. M. the little ones began to flock to the hall, where they were met by some of the members and officers, who soon contrived plans for their special enjoyment, in which they indulged for an hour or two, when they were called from play to refreshment, to which they needed no second invitation. There was a bountiful supply and every one was fully satisfied. After partaking of the refreshments they resumed their play for awhile. In the satisfied. After partaking of the refreshments they resumed their play for awhile. In the evening the floor was cleared and the older ones had the privilege of dancing, and as the weather was moderate the pleasure was enhanced. At 12 o'clock the company dispersed, with a hope that there may be many happy returns of this joyful day. WM. D. ROCKWOOD, Cor. Sec. Boston, June 15th, 1879.

Armory Hall .- Although the morning was disagreeable and rainy, yet the place of meeting was filled with a good audience at the usual hour, and the groups were full in number. It is encouraging to the workers in this organization to feel that they are not alone in their labors, but that there are many who are not connected with us who stand ready to aid us by nected with us who stand ready to aid us by their presence, and who brave the elements in order to cheer us on in our efforts. The exercises consisted of the following: Overture by the orchestra, singing, Silver Chain Recitations, Banner March; recitations by Nellie Hewes, Addie St. Clair, Albert Rand, Minnie Clark; songs by Hattie Rice. Annie Murray, Alice Southwick; duet by Lillie Wells and Bertha Hall. The exercises closed with a selection by the orchestra.

Chitdren's Progessive Lyceum No. 2. 1

Charlestown Dist., June 15th, 1879.

Lectures at Armory Hall.—Mrs. C. Fannie Allyn commenced a series of lectures in the above hall to an appreciative audience on the afternoon of the 14th inst. The exercises were opened with vocal music by Mrs. Hattie Sheldon and Mrs. Elliot, after which Mrs. Allyn read a selection, followed by a lecture and poem, subject given by the audience. The subject for afternoon was, "Do Spirits Out of the Body Depend upon us for Conditions in Advancing the Cause of Spiritualism." For the evening, "The Reward in Store for those who Lead a Pure and Upright Life." The peeple present listened yory attentively, and much interest was manifested. Mrs. Allyn will lecture in this hall the remaining Sundays of June.

J. B. HATCH, Manager.

J. B. HATCH, Manager.

Pythian Hall.—Notwithstanding the inclement weather last Sunday there were good audiences at this hall. The exercises in the morning took the form of a conference; and several very interesting experiences were related in regard to the faculty that some mediums have of seemingly going out of the body, and visiting localities at a distance: Messrs. Sanderson, Crooker, Huyghue, the Chairman and others, taking part.

Crooker, Huyghue, the Chairman and others, taking part.

The theme for consideration in the afternoon, viz.: "The Physical, Mental and Moral Perils Incident to Mediumship," called out a large variety of talent; Mrs. Dr. Waterhouse, of No. 25 Perkins street, East Somerville, leading off in a trance speech, which was replete with good instructions and excellent thoughts, and was well received by the audience. Dr. S. A. Wheelock, Messrs. Abbot Walker, Crooker, Taylor, Miss Wheeler and Mrs. M. A. Eaton also took part in the conference. The general summing up of the remarks would indicate that there is much more sunshine than storm in mediumship, and the good will more than compensate for all the

good will more than compensate for all the "perils" incident to it.

Miss Jennie Rhind closed the meeting with very valuable remarks upon "Charity and Justice."

By common consent, the same theme will be further considered in the conference of next Sunday afternoon, and all having valuable experience and instruction that can be of service to their are invited to some and talks part in the others are invited to come and take part in the

## Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. W. L. Jack, who for the past several weeks has been visiting Greenfield, Amberst, Northampton and other towns in the Western part of the State, has every where met with excellent success as a medical and test-medium. Reports reach us of a reawakening of spiritual interest all along the Connecticut Valley. Let it overrun the whole country. Dr. Jack may be addressed for a few days longer at Northampton, Mass. Charles A. Hitchcock informs us that Harry Bas-

tian's visit to Pittsford, Vt., is postponed to the first or second week in July on account of business engagements.

Mrs. Cary C. Van Duzee, of Philadelphia, has so far recovered from her two years' illness that she is about to visit her parental home in St. Lawrence Co., New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence Co., N. Y.

## The New York Lyceum.

To the Editor of the Banner of Light:

The New York Lyceum is to hold its annual pienic this season at Elm Park, in 92d street, a short distance west of 8th avenue. The Park has been engaged for west of 8th avenue. The Park has been engaged for Saturday, June 28th, and If the weather proves favorable, a most joyous time is anticipated. The grounds are very pleasantly situated, and their nearness to the city renders them easily accessible at all times of day or evening. Dancing in the afternoon and evening will add its peculiar charm to the occasion, and afford its devotees an opportunity of enjoying themselves. The friends of the little ones and of the cause are cordially invited to join with us in making the day an enjoyable one.

C. R. PERKINS, Cor. Sec.

A BUSINESS MAN WHO MUST SUCCEED,—In several of the large cities of this country there are a few business men who, for many reasons, have been kept constantly and familiarly before the people; men whose good names have not always been sufficient to protect them from business adversily, but have repeatedly assisted them to rise again from conditions of misfortune. Among these men Horace Waters, long identified with the music trade, is a conspicuous example. Horace Waters & Sons, on May 21, made an assignment for their creditors, owing to losses and heavy expenses. This course was adopted because Mr. Waters believed it more honorable to make an assignment while he could pay 100 cents on the dollar than to go on and be obliged at a later day to compromise with his creditors. He does not intend to let circumstances keep him down, but he has given up all his property to his creditors, and will, while satisfying their demands, seek to retain the custom which he had acquired by 30 years of enterprise and fair dealing. He has made arrangements to act as agent for a person who has furnished capital to do a cash business. He will furnish for cash instruments of precisely the same quality hitherto sold by the firm of Horace Waters & Sons, selling them at a great reduction from former prices. To those who send their orders to him, at 40 East 11th street, P. O. Box 3530, he gives assurances that they will be cheerfully and faithfully executed, and that all who desire to make particlases may depend upon securing bargains. Mr. Vaters has business friends, and speedly refsighlish his affairs on a firm basis. Mr. Waters has also signed over his private property to be held in reserve to meet any deficiencies,—New York Weekly Times, June 4, 1859.

On a forty-year endowment policy, issued at age 30, for \$1,000, if only twenty-five payments, amounting to \$631,50, are made, under the Union Mutual's policy and the Maine Non-Forfeiture Law, the insurance will be carried fifteen years longer without payment of further premiums; and then, at age 70, if the party is living, a balance of \$219,89 will be due him in eash. For the same number of payments, and within seventy-four dollars as much money, only 36 years' and 351 days' life-insurance would be secured, under the ordinary life plan, which has heretofore been adopted by those whose object was to provide protection for their families at the lowest cost.

Clergymen, Lawyers, Editors, Bankers and Ladies, need Hop Bitters daily for nerve force.

A Spiritual Camp-Meeting in the Northwest. The Spiritualists of Northern Iowa and Southern Minne sota will hold their second Annual Camp-Meeting at G. W. Webster's Grove, one mile west of Bonair, Howard Co., Webster's Grove, one infle west of Bonair, Howard Co., Iowa, commencing July 2d, ending July 6th. Bonair Station is on the Chicago, Milwaukee and St. Paul Raffroad. Hudson Tuttle will, conduct the meeting, and Mrs. Emma Tuttle will assist to make it interesting by her somes and recitations. Geo. P. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Play and wood free; also tree carriage to and from depot on application to C. W. Webster, at Bonair. Let all who can, bring tents and biankets. Missic will be furnished for dancing evenings if desired, and a social party on the evening of the th of July.

1. Nichols and Tra Eldridge, of Ceresco, W. Widte and W. Nash, of Linne Springs, and G. W. Webster, of Bonair, Committee of Arrangements.

Spiritualists' Camp-Meeting.

Spiritualists (Camp-Meeting.
The Spiritualists of Philadelphia will hold a Camp-Meeting between July 18th and August 18th, 1879, at Neshaminy Falls Grove, at Willet's Station, on the route of the North Pennsylvania Italiroad, eighteen infles from Philadelphia, and about seventy miles from New York.
Information given by S. P. Kase, Chairman of the Executive Committee, No. 1601 North 14th street, or the Corresponding Secretary.

Joseph Worth 7th street,
No. 1706 North 7th street,

#### For Sale at this Office:

FOR SAIC AL UNIS OFFICE.

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Refreshments for sale at the Grove. Music by J. Howard Richardson's Orchestra.

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# Message Department, will be kind enough, Mr. Chairman, to put my letter in your post-office, I'll be much obliged. April i.

The Spirit Messages given at the Banner of Light Public Free-Circle Meethars, through the mediumship of Mrs, JENNIE S. BUID, are reported for and published each week

We also pullish on this page report of Spirit-Messages given each work in Baltimere, Md., through the medium-

Ship of Mis, SARAH A. DANSKIN.

These Messages indicate that splitts carry with them the et amoteristics of their earthly life to that beyond, whether for good or evil gonsequently these who pass from the earthsphere in an undeveloped state, eventually progress to a gger remlitter.

We ask the reader to needly no doctrine put forth by spirits in these columns that does not compert with his or her resem. All express as much of truth as they perceive.

The Russer of Light Pres-Circle Meetings. the flavour of Light Free-Circle Meetings of Power States many Plate towards story), correct Power States and Power States and Plate towards story), correct Power States and Power Pow

Apr Missississide in indicate of These crossississis which is a domain of the crossissis key. M. Lawis P. Witsess, Chefringin,

#### REPORTS OF SPIRIT MESSAGES GIVEN THESE GREATER MEDIUM-HIP OF MRS. SENNIE S. RUDD.

#### Invocation.

Thou ment Spirit of Love, who art from ever-Instinct to everlasting, who with thy divinity seemest to permeane all things, we come to theefor thy blessing; we seek for thy aid that we may do cur work and thy work as ceptably;

#### Questions and Answers.

CONTROLAING SPIRIT, Mr. Chairman, we are 

and magnetic currents is erace on the human system from the tep of the head dewiward and from the feet appared at the same the capital with:

electricity.

O.-fify the same? Are the finer portions of the currents emisted from the top of the head and the contain from the best?

As Yest from the brain go forth the finer

O. 18291. Milessing, What has the control-ling strick to avolve regard to the group of faces in the dictage new before the audience, "The Rising of the Spiritual Son"? "Av-Lean only say to the artist, "Go on in the weak begun. Do when your spirit-friends into press won to do the bringing forth of purity, light, spirituality and go does and thus send forth a cower which aim time may accomplish great to d."

James W. Parker.

Leanne from tuning, lil. My name is James W. Parker. I have been dead twenty years the twenty fittle of his November. I went away, as you call it is died, as the world calls it swith typished tever. I was fitty six years old. I came here more as a matter of curiosity than anything else. I have been round among my reophe. I have been round among my rede. I tried my best to be somebody, but I lost then amy away, as the world calls it ewith typished tever. I was fitty six years old. I came there may be the heart mean there of curiosity than anything for me to do was to come here, and may the leave do the same thing. Now I met an old gentleman the other day, who teld me if I'd come here bould's leaved and understood. [To the Chaleman. Now are you sate you hear me? Yes. Then I am ghal of it. I see these flowers on the table before me, but I've seen flowers before, and if I teld anybody I saw them they deal of the fact that I did see them. Do you know what I say: Yes. Well, I'm ghal of it. I see these flowers on the table before me, but I've seen flowers before, and if I teld anybody I saw them they deal of it. I see these flowers on the table before me, but I've seen flowers before, and if I teld anybody I saw them they deal of it. I see these flowers on the table before me, but I've seen flowers before me, but I've seen flowers before, and if I teld anybody I saw them they do the charten of the man from your place.

White Lily.

The place of the man from your place. I tried my best to California, to San Francisco. He cheated me like the devil, and I lost of the cheat me, it is deven to defin't recognize the fact that I did see them. Do you know what I say? Yes. Well, I'm glad of it. I don't believe I quite realize it. Are you sure you hear me, that you hear what I say, and know and comprehend it? Yes, everything. Well, tien, there's something gained. Twenty years is n't lost for methiar, is it? I have gained considerable experience that I'd like to give, but what's the use of talking if people can't hear me, and tand won't understand me? I'll send this word forth, for I think some of my friends may possibly get it. I'll trust it. But I've get so thred of talking, so tired of making efforts, and mobody hearing anything, that I almost gave up the idea of ever trying again. I felt that it, on could n't hear me I never would try again to come to earth, but would content my again to come to earth, but would content my self with what I could find in the spiritual realms. But do you know we become dissatisfied with that, because we want to give out to others of what we gain, unless one is so selfish he do u't care whether anybody else has a good time or not of the material than I have for a long time. I realize these flowers and these people, Livedity this career and those people. time. I realize these flowers and these people, I realize this paper and these pencils, I realize that I am here, and I am glad to know that. If 4 this message does any 200d, I 'Il come and give team my extensions's

#### you my experiences. Charlie.

April 4.

Mother, the pathway of life may not seem smooth, although we have brought the smoothest stones that we could find to pave your pathway across the river of life, that you might have stepping-stones, that you might come with the bright and beautiful flowers of light close to the spiritual and understand it: When we came in the summer-time, when the sun shone brightly, the summer-time, when the sun shone brightly, there was a slip of the tongue, and you understood it not—we will not say you, but others—but to-day we come, bringing the fresh flowers. There are roses with dewdrops on them now, emitting pearly thoughts of love. The sunshine of love irradiates your brow. We will give you all we can, we will do for you, all that is best to be done we will asket you enable you made. done, we will assist you, guide you, guard and bless you.

Say it is from Charlie. We heard a mother's voice, a mother's love-heat. She will know from whom it comes. The above message was recognized by a lady in the

audience, Mrs. 8. Thomas Hadley, of East Lexington, Mass., as coming from her son Charles.-Reporting

## Nancy R-n.

I send love and words of cheer to my sister:
Theodore stands beside me, and I am doing all
I can for him. I understand all that has transpired in your life. I know with what courage
you have strucgled and with what strength you
have persisted in your spiritual views. I have
gained strength, I have gained knowledge since
I came into the spiritual life. I dare to speak
my views now, openly—although not afraid to
do so in earth-life, for I sometimes found there
was corruption in the churches, but withheld was corruption in the churches, but withheld some of my views. I will do all I can for those left on earth and for those who have recently come into the kingdom of life. Mary stands be-side me, and we together will do all we can for you. Please say it is from Naney R—n, to her sister-in-law. She is a Spiritualist, reads your paper and will understand it. She is the mother of Theodore. I have compromised nobody. I have only spoken my views. April 4.

## Sadie Leominster.

I wish you would say that Sadie Leominster, of Worcester, Mass., who has been gone about five years—is fifteen years old—has come back here and reported, and wishes that somebody here and reported, and wishes that somebody wishes the sound of the sound nve years—is titteen years old—nas come back here and reported, and wishes that somebody would let her come and talk to them. She has friends in Medford, Mass., and she would like to communicate with them if they would like to have her do so; but maybe they do n't. If you have her do so have her do so have her do so have her do so have her do

Maffit.

Spiritualism has taken a strong hold of mankind, bringing its forces to bear at all times and in all places, while churches totter on their foundations. Even the belifty where the bell langs has a spiritual light different from what it once had. No man dares to preach what, years ago, we spoke with trumpet tones from our pulpits. No man dares to predict that any haven to man selectifically taught, nor have I the power to reason from one point to the other, but I am asking and seeking in this good school-room of nature to gather lessons that will be of benefit to me and to humanity. Having thus far spoken I must break the chain that binds me to earth, and five again to the realms of eternal life, where wisdom dwells. Farewell to each and all, but not a long farewell, for coming to you has given me pleasure.

Fanny Small. our pulpits. No man dares to predict that any human being shall go down into the fearful depths of hell, because Spiritualism, with its wand of love, with its yoice of power, has spoken wand of love, with its voice of power, has spoken its words; and not only has it spoken these, but it has touched the brain of humanity, until not one who to-day recognizes the churches as the great ultimatum and as the power of spirituality, dares give forth what was taught years ago. All recognize something of the spiritual, and feel a power which they cannot overthrow. I see you have hanging on the walls before you a picture representing "The Dawning Light," by Joseph John. See you not the sun rising over the hill-ide, and gilding with its beauty all of life? See you not the bright and beautiful light? See you not the bright and climb if you are only ready to step quickly and bring with you flowers of truth to sprinkle along the pathway? Do you not see the bright Annuals.

Age Check his answered at these Schools properly along the pathway? Do you not see the bright parameter by active as smear the wide of the set of the pathway? Do you not see the bright river in which you can have a glorious bardism, consteaded to the world, "I have been haptized and say to the world, "I have been haptized with new life, new power, and new light "? We bright to the collecter."

Receive it, and be blessed; but do not feel that you have no work on your part to do. Each individual must work out his own salvation, for none other can do it. He who ever takes the first step in Spiritualism, and then does not try to work out some good for himself, will suffer when he enters the spiritual sphere of existence. I would not preach to you a hell, as in the past, but I would preach to you a heaven in the future, if you will only grasp it, if you will only understand it, and walk toward it. Matlit. April L

Mr. Chairman, I trouble von quite frequently, but I firel as if I would like to say something yet I would brefer to be anonymous—if you will permit me to be see. I wish to say to father and mother that I am watching over them; and to father particularly, whom I sknow my words will reach, I will say: Be not discouraged, but work, do what you feel to be right, and trust in the future. However unfortunate circumstances , may seem, and however dark the hours may be, that the father that the father particularly will be say: Be not discouraged, but work, do what you feel to be right, and trust in the future. However unfortunate circumstances , may seem, and however dark the hours may be, that the father hours that the father hours may be, the father hours of the father hours that the father hours that the father hours of the father hours that the father hours and be father hours of the father hours of the father hours of the father hours of the father hours and be father hours of the father had been dead to the father hours of the father had been dead to the father hours of the father had been dead to t from the first appeared at the sum of the state with the future. However unfortunate circumstances and force? or do they generate internally and may seem, and however dark the hours may be, throws of from every; it of the system?

Ass. Electricity does not (the system? go onward do what you feel to be right. I am seed in its torces from the top of the locality over mother, my sisters, my husband, and my little brother in particular, who is a the human system more orders. Some individes I can, and will be to them as a star of light. Note that its overy electrical, others have but little.

April 4. April 4.

### Robert Mansell Mason.

. 1 am a tough, customer, Mr. Chairman. Do

A. A less from the lerain go forth the finer and pure electrical activities as ser.

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O. Bown, Milleson, What has the controlling strict the case of the properties of the strict as well being in the chirac as wholeve the audience. "The first strict as a wholeve the audience," The bear only strict all activities as wholeve the audience, "The first strict as wholeve the audience," The short of the spiritual San":

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I can be under the controlling that the first since I was horn, for I can't remember the spiritual San":

I can be under the first the counter of the property nearly all the time since I was horn, for I can't remember the spiritual San":

I can be under the first transfer of the spiritual San "The counter of I can't remember the spiritual San "The first since I was horn in New York Burns, Charles B. Bayer, Bayer, Bayer, Bayer, Bayer, Bayer, Bayer, Charles B. Charles B. Charles B. Gaddhay Faunt S. John M. Levis, Bayer, Bayer, Bayer, Bayer, Bayer, Bayer, Bayer, Charles B. Transcros, scars, spiritual San Muss. Bayer, Beaut S. John M. Bayer, Beaut S. John M. Bayer, Beaut S. John M. Bayer, Bayer Boston—who went to California, to San Francisco. He cheated me like the devil, and I lost every cent I had. At last I got discouraged, and I thought the best way for me was to get out. I got out, and so got into hell. A state of extinence unhappiness. Now, they told me the best thing for me to do was to come here, and may he I d get out of purgatory. I feel better here than I have felt for a long while. Let's shake hands. I got out of my old body somewhere about 1839. I have n't got anything more to say, so I'll go.

Majer, I-saa R. Crose; James M. Burgess; Catharhen C. Farrick Reeves; Michael I. Jones; May 20, 2 Charles II. Seymour; Perchal B. Greene; Susan B. Alvos; Charles I. Seymour; Perchal B. Greene; Susan B. Alvos; William, to irlends who are looking for him; Adver K. Leenard; Ada L. Josephs.

James R. Crose; James M. Burges; Lucy A. Kelleric Charles II. Seymour; Perchal B. Greene; Susan B. Alvos; Charles I. Seymour; Perchal B. Greene; Susan B. Alvos; William, to irlends who are looking for him; Adver K. Leenard; Ada L. Josephs.

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## Huldah Gridley.

I died in Bristol, Conn. Huldah, the widow of Silas Gridley, in my ninety-eighth year. This is to let other people know that though I lived so many years on this earth I died and found rest—not that rest which people told me I would have: I have not found that rest which people speak of in singing and praying, but I have found an Universal Father who stretches forth his love to all his children. Each one is developed upon his own individuality and must appears to the call page which to the law. answer to the call according to the law.

I did not know that when I died I should find

a new life—a life that would give me youth, strength, and force of intellect; but such is the case, and I am so rejoiced that I have found a life that cannot be blotted out by the bigotry or ignorance of men. I am happy in the thought of having a work to do that will benefit others. I was ever mindful in my younger days of every-body, trying to give happiness and contentment to all, but when I grew into old age that in a measure was lost. Now I am regaining the faculty again, and so to this noble work I come, not as a dictator but as an instructor, teaching men and women not to tear God, but to love him, and act according to the consciousness he has settled within them.

Oh, how often I sat with the shadow of bigot-

ry and ignorance around me, for I knew nothing better; it was taught me and I had to acng better; it was taught me and thad to accept it, but now I am free to act and to speak and to work for myself without fear of public opinion. What should people care for public opinion who know they have the truth and the right on their side?

Having given this brief introduction, with an

open heart and free mind, I will withdraw under that beautiful banner which has been raised for the ingoing and outcoming of my spirit-life.

## William Robbins.

Without knowledge or understanding, but from the feelings of my heart, I come to night to tell of my immortality. I am William Robbins. I died in Brooklyn, N. Y. My body was taken to the Principle. taken to the Friends' meeting-house in Jericho. Long Island. I have passed through that change called death, and I have found life at every point. My eyes look on nothing that is barren, everything is bright and beautiful, cheering to the heart and pleasant to the eye. The question arises: Why do men fear death? Through its changes they have added pleasures and de-

Wondrously wise, thought I of myself, but I

sincerity? I am not scientifically taught, nor

It is very consoling to feel that we have the right to send messages of condolence to those whom we have left behind on earth. I died in

whom we have left behind on earth. I died in Washington, M. T. My name was Fanny Small, wife of Bruce Small. I feel as if I was doing my duty, and giving pleasure to him. There is no feeling of doubt; no feeling of not having done my duty toward him and others; and having completely finished my work on earth, I feel that I am ripe to enjoy the pleasures of heaven.

Though there is always sadness at parting from those with whom we have lived for many years, still I would not if I could exchange conditions, for my condition in spirit-life is very pleasant. I know this will seem strange to some who may read this paragraph, but I must express myself as my feelings dictate.

We, in the spirit-world, are not made slaves, we work with freedom, with knowledge and

We work with freedom, with knowledge and with understanding. We know whence we come, and whither we are going, and this gives infinite pleasure to ourselves as spiritual beings.

The philosophy of Spiritualism is wrought with many beauties and much knowledge. Would that all mortals would learn it more clearly before they depart out of the body, for in our learning on earth we are taught that we are only travelers for a season; but the spirit-world gives life from one point to another, and that life is everlasting. My time has not been very long in the spirit-land. As far as I have learned of its laws, I have given; when I have learned more I will return again, and converse with your

with you.

MESSAGES TO BE PUBLISHED: ! GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

N. Lee, Win, D. Morse; (1994); S. C. Sandalla, D. Childs; Hattie Chace, "April 21," — Deming; Lewis B. Powers; Julia D. Childs; Mor. 18 N. Sheldon; Charles Norcross; Dr. Morgan, "April 25, —William B. Rogers; Peter Physics and Physics Physics Rev. Leaving St. William F. Lewis Fig. 1995. Aneuvinous, 9. -William J. King; S. M. Ballard; To Mary; En-uson; Sarah B. Allen; Charles H. Batlger; Georgic Intel Robinson; Sarah B. Allen; Charles H. Batlger; Georgie E. Winship; M. May I. James B. White; George A. Horn; Panny E.—y; William B. Goddard; Adelalde E. Bigelow; Amos Harvey; George William Balley; Mary E. Burr. May 2. Francis J. Mears; James Pike; George H. Steele; Martha H. L. Somers; William A. Thikham; Cecil A. Munyee.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN, William Hildreth: Louisa West; Esther Willetts.

From a neat brochure entitled "Fifty Years in the Field; or, Extracts from the Journal, Letters and Scrap-Book of a Minister-at-Large,' we make the following excerpts hearing on the above-mentioned topic:

When Madam Pfeiffer called our country "the Ind of the disinterested Washington"—a text and a sermon in one, and a motto never to be forgotten in America—I said to her, "You perceive our advantage, then?"

"We feel it," she replied; "all our aims at revolution and reform are abortive, because we liave no disinterested leaders."

"Velyought the forcet one, whom we may fifty

Methought she forgot one, whom we may fitly call the Washington of France, long before his illustrious day. Few names stand higher on the roll of true fame than that of Jeanne D'Arc, the sweet, simple peasant-girl of Domreny, Lor-raine—still well known, loved and revered throughout "beautiful France" and all the world as "The Maid of Orleans."

world as "The Maid of Orleans."

Harriet Parr, of England, has lately repeated her story—consulting all the original voluminous records, and gracing the matchless theme with the sympathies of a sister's heart.

The story in brief, is this: The child of an humble, happy home, Jeanne in her earliest years seesangel-messengers, and hears a heavenly voice bidding her "be a good girl, relieve Orleans and crown the king." Not another, in all the realm hears or sees as she does. She ly voice bidding her "be a good girl, relieve Orleans and crown the king." Not another, in all the realm, hears or sees as she does. She cares not for that. God is speaking to her, and laying his charge upon her. "Tis enough to know, enough to act upon. In solitary, secret meditation and prayer, she seeks and finds sufficient courage and strength for her mighty task. Such it surely was. France, for a hundred years before her birth, torn by internal fends, and ravaged by a foreign foe, had lost everything but Orleans, in one corner, and Charles a careless, aimless young man on a trembling throne. No darker days ever brooded over any land than those familiar to this girl's infancy. Disease, distress and death ruled everywhere. Countless numbers perished in the fields, and wolves, exhausting their supplies of human flesh without the walls, entered the gates of Paris, and prowled the streets, without fear, to feed on the famishing, perishing children—orphaned and defencless—by hundreds in every quarter. Jeanne knew of all this, and to her affrighted ear the monks and men of mercy, in their visits to her father's house, at Domremy, brought the

to her father's house, at Domremy, brought the sad tidings afresh. She loved her native land, as the true-hearted ever do. Knowing of no help but that of Heaven, she implored and re-ceived its aid, and sights and sounds not of this world inspire her to achieve the liberty of her country, dearer to her loyal heart than life it-

Her inspiration seems exceptional. It is, so far as the elements that evoked it were, excep-tional. Even at the darkest period of suffering humanity, it would be hard to discover a gloom as great as that of the maid's experience. And we know full well that when any people sit in we know full wells that when any people sit in such gross darkness, bosoms are never wanting, sufficiently at once distressed, and yet not despairing, which catch the first faint, fluttering gleams of daybreak that are hidden and undreamt of even to all around. Hearts bleeding beneath the harrow are conscious of the birth-throes of redemption, although others feel them not.

Such was the source of Jeanne's petition.
And God proved himself piteous and plenteous in mercy, as of yore, through his answer to her cry. Her own self-sacrifice added, Amen. After much misgiving in her own family, an uncle introduced her to the Governor of Lorraine.

"What is your will, my girl?"

"Your lord? who's ho? Alas! the land has too many such in these distracted days."
"God," was her answer.
"Ah, poor thing! She is beside herself, I see; take her home to your wife and babe, uncle; box her ears, and keep her quiet."
She burst into tears, and withdrew. Ere long a gallant knight accosted her at her spinning-wheel:

"Are you the child that would save her country?"
"Yes, good sir; so my Lord wills it."
"Your Lord?"
"Ay, the Lord, my God."
He weffered her at once his hard and his

"Ay, the Lord, my God."

He proflered her at once his hand and his heart, and pledged his word of honor to carry her to the king.

The governor yielded to his importunity. A horse, a suit of armor and an escort of archers were provided, under the command of the knight who believed in her, with a friend who believed in her together.

knight who believed in her, with a friend who believed in her and him together.

Reaching the court, she was made chief-marshal of the forces, and by the faith with which she animated the French, and the fear with which she animated the English, ere long Orleans was relieved. Itheims saw Charles crowned by the maiden. On the field of Pattay, the Duke of Alencon hurried from the front, and cried, "They are too strong for us, Jeanne, and we must fall back." "Look well to your spurs, I say, dear duke, for we shall want them to drive the poltroons, like sheep, before us! Up and at them, for France and freedom!" Before that prophetic cry the invading host hastened away like flying seud and drifting snow.

Miss Parr says the maiden, in full armor, at the head of the host, always adorned herself for action with red, white and blue—a red mantle on her shoulders, a white skirt over her knees,

action with red, white and blue—a red mantle on her shoulders, a white skirt over her knees, a blue bonnet above her helmet; and she justified her choice of colors thus: "Red for the blood I shall shed, white for the purity I must maintain, blue for the heaven I seek!"

Early Washington of France, Well done! Burnt at the stake in front of the cathedral at Rouen, still lifting its fretted iron spire five hundred fort above the payement warmed with her

dred feet above the pavement warmed with her askes and wet with her blood, and far above the puny cross that the halting Charles reared, seventeen years after her sacrifice on the spot of shame where he abandoned the devoted maiden, the dizzy spire still tells of France's first martyr. . . . Norwill her chord of color ever fade from her country's free flag, or her name from its annals of renown.

Written for the Banner of Light. "A VETERAN GONE HOME." Sylvester R. Fowler, Circleville, O., obit March 10, 1879.

BY WILLIAM P. MOONE. Firm in the placid faith that rends the vail\* That doth this outer, sensuous world divide From that within, his spirit did not quall,

But calmly crossed death's chill and swelling tide. Within life's inner temple he doth stand, Life's portal opened wide to let him through;

How beautiful, magnificent and grand Must be the scenes now bursting on his view! How beautiful, how joyous to behold, On passing to the inner life, each friend Whose mortal form he laid beneath the mould!

What Joy with them in union sweet to blend! And this was his high privilege, for he Had to the spirit sown the precious seed That doth produce on life's eternal tree The fruits adapted to the soul's deep need.

Benevolent and generous, kind and good, In acts of charity he did abound, And such as stood in need of clothes or food In him a generous donor ever found.

And though I know 't is better now for him That he has left his worn-out form of clay, And that of joy his cup runs to the brim, Yet I shall miss him more than I can say, Miss him! where he has gone I cannot go

Until my earthly pilgrimage shall end; And though he may return to me, I know "I may not fully recognize my friend. And till I go to meet him I shall feel There is a difference 'twixt him and me;

Not that himself is less alive and real-The great deficiency resides in me! Therefore till I life's portal through shall pass.

And be promoted, as has been my friend, To join as he has done that higher class. My sorrow for my loss will always blend

With every thought of joy I feel, that he Hath risen to that supernal home above, Where evermore, from pain and sorrow free, He sings with angel-friends God's boundless love.

He sings with angel-friends God's boundless love.

\*I regard as the only faith capable of rending the otherwise impenetrable vali that has hung so long between life in the external or mortal form and hie in the luterior or spiritual state, that system of teaching which takes cognizance of and realizes the power of spirits to return after the death of the physical body, and to demonstrate, by manifesting in a manner peculiar to themselves cappealing thus to the liner consciouses sof friends still in the mortal, not only the continuity of life and individuality, but the fact, also, that in proportion as we live lives of holy usefulness here in mortal, so shall we enter upon a state of corresponding bilssfulness in spiril-life. Men and women still in the mortal are by the presentation of this evidence aroused to a conviction that because these spirils, known to them when in the cartive form, return and demonistrate the fact that they sill survive physical dissolution, so in like manner will they survive the same orders. For this reason, aithough I have never experienced any very salisfactory manifestations myself, yet believing in the testinony of good, reliable wilnesses who have. I would carnestly deprecate any attempt on the part of the would-be cilie in the spiritualistic ranks to interdict mediumship and denominate the so-called physical manifestations as savoring of 'bowness and vulgarity.' Did not Jesus resort to this ocular and tangible order of evidence to establish, to the minds of his disciples and others, the fact of his own individual existence as a living entity, after his crucifision and lisphysical death, saying as he did so, '' Because Tilve ye shall live also ''y and did he not also, previous to this, tell his disciples when he sent them out to do missionary work that believers (having no special reference to any particular time) should not only do the works that he did, but mightler works than those wrough to him? Let all who feel to Ignore so-called physical manifestations, whether they be Spir

THE WAY DOCTORS PROMOTE INFANT MORTALITY BY VACCINATION.—The disgraceful utterance that "infants are a focus of pestilence until they are poxy," is repeated by many zealous vaccinators, and no denial and scornful disavowal of it is heard from official and influential quarters. They pretend to argue from statistics; but all men of good sense and information know that statistics in the hands of experts tion know that statistics in the hands of experts who have power to dictate what particulars shall be made prominent and what not, can be manipulated to prove anything. Meanwhile we have the broad fact that since vaccination has been made compulsory, small-pox has become more general and more fatal; which, even if statistics were as favorable to their case as these physicians pretend, would sufficiently rebut their argument. But can we wonder that small-pox increases? Are they not themselves purposely implanting disease in all our infants? For what is their pretended vaccine? They take corrupt matter from a child and put it into a cow; cause disease in the cow; then take corrupt matter from the cow and call it pure lymph! That is one way of poisoning children's blood.—Prof F. W. Newman.

#### SPIRITUALIST LECTURERS. [To be useful, this List should be reliable. It therefore chooves those immediately interested to promptly notify

us of appointments, or changes of appointments, whenever

behoves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.

REV. WILLIAM ALCOTT. Swift River. Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 25, Mrs. N. K. Andross, trance speaker, Delion, Wis. C. FANNIE ALLYN, Stoucham, Mass.
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THE TELEGRAPH AND TELEPHONE.

Fleeter than time, across the continent.

Through unsunned ocean depths, from beach to beach.

Around the rolling globe Thought's couriers reach.

The new-tuned carth, like some vast instrument,

Tingles from zone to zone; for Art has lent

New nerves, new pulse, new motion—all to each.

And each to all in swift, electric speech,

Bound by a force unwearled and unspent.

Now lone Katahdin talks with Caucasus,

The Arctic ice-fields with the sultry South;

The sun-hathed palm thrills to the pine-tree's call.

We for all realms were made, and they for us.

For all there is a soul, an ear, a mouth;

And Time and Space are naught. The Mind is all.

—C. P. Cranch, in May Atlantic.

thought, he became interested in Spiritualism, advanced money to help the first publishing of "Nature's Divine Revelations," by A. J. Davis; was a fast and generous friend of S. J. Finney, Hudson Tuttle and F. L. H. Willis, and built a free hall, a substantial stone building, yet in good order and open for all opinions and for all purposes of instruction and innocent amusement, with Spiritualism at the front, the rest to come in when the hall is not wanted for this latest gospel. It has been amicably used, much to the benefit of the people, and I spoke there three times, with growing and good audiences. His portrait is on one side of the stand, a frank, strong face, and the benevolent features of Mrs. Kelley make the opposite side warm and sunny. Their memory is blessed for useful and kindly

The island is one of the most important of a group in the southwest part of Lake Eric. It is over four miles long, east and west, from a half mile to a mile wide, high and dry, with rich soil and gently rolling surface, and has about nine hundred inhabitants, American, Irish and German, in nearly equal numbers, the last slowly increasing. Years ago Datus Kelley planted a few grapes in his garden, for the family use, which bore very heavily and with fruit of excellent flavor. The boys began to sell them, from baskets, to steamboat passengers, and a son-in-law, Charles Carpenter, saw their value, planted an acre, realized over a thousand dollars from their sale the first bearing year, and spread abroad the fame of the Kelley's Island grapes, which are still unrivalled. The water keeps off frosts until very late, and Catawba M. D., heads the Boston Committee of Arrangements. Prominent Spiritualists will be among the speakers. grapes are far richer and sweeter than those raised near Cincinnati. The larger part of the island is in vineyards of five to twenty acres; last year six hundred tons of grapes were raised, and sometimes the yield reaches two thousand tons. They are sold far and near, and made into wine on the island. I went into the vaults of the great wine-house, groping by candlelight through long rows of big casks, holding two thousand gallons each, and getting sight of thousands of bottles—in all a hundred thousand gallons, which is less than usual. Large quarries of limestone keep a hundred men busy, and it is shipped away for building and for lime-kilns. Fishermen are at the docks daily to send off their bass and whitefish by steamers, and pleasure-scekers come to the two hotels, to fish and breathe fine air. All this keeps the people reasonably busy. Along the shore of the beautiful bay is a street a half mile or more long, on which most of the people are of the Kelley race. Sitting at their south doors and looking over their grassy yards and across and looking over their grassy yards and across and looking over their grassy yards and across on the street of the sew the blue water, clear and every many person the bautiful flowers. Increase the blue water, clear and every with the street of the sew the blue water, clear and every with the street of the sew the blue water, clear and every with the street of the sew the blue water, clear and every with the street of the sew that they see the blue water, clear and every with the street of the sew the street of the sew of the blue water, clear and every with the street of the sew of the blue water, clear and every with the street of the sew of the blue water, clear and every with the street of the sew of the blue water, clear and every with the street of the sew of the blue water, clear and every with the street of the sew of the blue water, shall meet me of the lumortal shore, "

M. Eouise French. changing, and the Sandusky lighthouse and the

thought, and their hospitable kindness made my stay pleasant.

Fine steamers go daily to Sandusky, Toledo, and Detroit, and it is a delightful trip from either city. Put-in-Bay Island, a few miles west, is a noted resort, yet is less beautiful than Kelley's Island. It is the home of John Brown, jr., son of the John Brown whose "soul is marching on." He is a man of excellent character, and is an earnest Spiritualist.

I learned of an interesting test of spirit-presence connected with Datus Kelley. He used to speak of death as "going up-stairs," when in a humorous mood. A Mr. Randall of Maine, formerly of the island, had a message through a medium just after Mr. Kelley's death, from some one who hailed him heartily and said: "I have gone up-stairs," and that he was Datus Kelley. Mr. Randall supposed him in the body, but wrote at once and learned of his departure.

Near Sandusky lives a Mr. A. K. West, a brother of Prof. Charles West, of Brooklyn, Long Island, the former teacher and frequent visitant of Mollie Fancher, who testifies to her strange condition and wonderful powers. Mr. A. K. West has seen her quen, and adds his testimony, even telling of things stranger than are published. None of these persons are Spiritualists.

I must not omit to mention a short visit to the simple and cheerful home of an aged woman on the island, Mrs. Mehitable Titus. For thirty years she was a devoted Baptist, and then came to her the sense of the real presence of her departed friends, and the sweet light of Spiritualism to cheer and bless her ripening years. She has long been a constant and careful reader of the Banner of Light, and its pages are a gospel of light indeed to her. At eighty-five years of age she is still of clear mind, and of her spiritual condition one might well say, in the words of the English poet, Waller:

"The soul's dark cottage, battered and decayed, Lets in new light through chinks that time bath made." Looking out through the white bloom of the apple-trees by her door to the blue lake, she said to me: "I am ready to go, yet willing to stay until my full time comes."

Selden J. Finney spent some time on the Island in the early days of his spiritual development, and used to wander in the forest and ment, and used to wander in the forest and among the rocks and feel the Indian influences that so strongly marked his mediumship for a time. A great rock on the lake side, near Addison Kelley's, carved with rade outlines of human forms, arrows, pipes, &c., shows the early presence of the red men; and the deep seams and long lines and marks cut in the limestone in many places indicate the crushing of great glaciers, or some other convulsion in primitive and far distant ages. and far distant ages.

G. B. STEBBINS.

Business Men's Need of Recreation.

In a memorial of the late Mr. John A. Buttrick, of Lowell, prepared at the request of the Board of Trustees of the City Institution for Savings of Lowell, with which Mr. Buttrick had been treasurer and elerk for twenty-seven years, or ever since its establishment. breaking down at last through overwork, Dr. Nathan Allen utters the following impressive warning to business men on the necessity of taking rest for the purpose of recreation:

The sun-bathed palm thrills to the pine-tree's call. We for all realms were made, and they for us. For all there is a soul, an ear, a mouth; And Time and Space are naught. The Mind is all.—C. P. Cranch, in May Mantic.

Kelley's Island—A Pioneer Spiritualist.

To the Editor of the Banner of Light:

I have just spent four pleasant days at Kelley's Island. Some forty-five years ago Datus Kelley and his brother Irad bought this island, mainly for its valuable cedar timber, and Datus Went there with his good wife to make a home. He settled on the south side, and slowly the forest was cleared up and the rich land gave plenteous harvests. Others came in, sons and daughters grew-up, the motherly-wife was nurse to the sick, help to the needy, and beloved by all.

Always a man of liberal views and vigorous thought, he became interested in Spiritualism, where is a soul, an ear, a mouth; and the needs a home. The mind a change of exercise and seems by travel, by company, by rest and other means. The more sensitive a person's physical organization is, the more sensitive a person's physical

#### 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 Isaac 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 proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### PUBLIC MEETINGS, ETC.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a Three Days' Meeting in Spiritual Hall, Omro, June 27th, 28th and 29th, 1879. Mrs. S. E. [Warner] Bishop and E. Sprague are the only engaged speakers. All Liberalists invited to participate, as our platform is a freeone. Remember this is a three days' meeting, and will be called to order at 10 o'clock sharp Friday, A. M. So, Iflends, please be in season. Good music secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished for 15 cents. Now, Irlends, let there be a good attendance. Social party Friday evening, Those expecting to attend from a distance, please notify the Secretary, that ample arrangements may be made for their entertainment. WILLIAM M. LOCKWOOD, President. Dr. J. C. Phillips, Sec'y.

Omro, May 20th, 1870.

State Camp-Meeting-Michigan State Association of Spiritualists and Liberals.

# of Spiritualists and Liberals. A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capital of the State, commencing Saturday, July 25th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address S. B. McChacken, Chairman Ex. Com... Lansing, Mich.

Passed to Spirit-Life:

From her home in Arlington, Mich., May 13th, Mrs. Julia changing, and the Sandusky lighthouse and the wooded shores but five miles to the south, with the summer air fresh and pure. It is a lovely place indeed, and called to my mind the beautiful camp-grounds at Onset Bay.

Addison Kelley, Mrs. Emeline Huntington and Mrs. Carpenter, children of Datus Kelley, are among the most active and earnest in keeping up an interest in Spiritualism and liberal thought, and their hospitable kindness made my angel band.
Breedsville, Mich., June 1st, 1579.

From Brooklyn City Hospital, N. Y., May 19th, Miss C. The storm-cloud hung thick and black over her short life, The storm-food hung thek and black over ner short life, Peculiarly circumstranced, wholy misunderstood by her relatives, she chose to live apart from them, even when poverty pointed its fiercest blasts and bade her to ask charity; she gladly accepted our Helping Hond, and during the slx months of terrible suffering was comforted byour loving sympathy and her strong faith, yea, knowledge of spirit.Intercourse. I send this in compliance with her dying request.

L. C. REEVE.

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

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Continued from first page.

our cities, so as to be seen and recognized by all passers-by who knew them when in earth-life, This same class of spirits have repeatedly assured me of late that the enemies of truth have insinuated into our ranks treacherous fees, who, under the guise of carnest workers in the cause, are secretly striving with infinite cumning to obtain mastery over the spiritual press, and either deflect our phenemenal manifestations so as to make them tributary to an antis; iritual organization, or totally uproot and crush them out of existence, and thereby destroy the only rock on which the superstructure of Modern Spiritualism is founded. They tell her other that the fierce war now being wazed as any mediums has not reached its climax, and that Spiritualism is yet to pass The self darker period; but that it will, nevertheless, in a conference regers rise triumphant over all effection, and assert beyond ravil or contradiction its divine mission to become the lasting Savieur of the world.

These extraordinary scances cone of which I have given some account of I understand have been regularly conducted once a week in presence of the same medium for about four years, during which times her spirit-guides have forbid the endargement of the circle (which consists of but two sitters besides the meor destroyed by the entrance of inharmonious minds. The idea of fraud being connected with the proceedings seems Lardly admissible in any sense, when we reflect that the whole compensation of the modium is, as I understand, but four dellars per weeks whilst-to say nothing about the gest of confederates-I am satisfied the costumes I saw exhibited during the scance I attended would cost, if furnished by earthly artists, many hundred dellars. Apart from this no tersely of sound mind and honest intentions, I feel sure, can attend one of the seances and without feeling assured that, under the circumstances, fraud is impossible.

#### THIRD SLANGE.

At the class of the last scan e. I have just described, one of the two zentlemen present that him who wrote me the letter teld me that he had an invitation for the from the guides of Still another materializing medium to attend a scance on the next evening. Tuesday, the 22d of Aprilly at which the manifestations were very similar to these I had just witnessed. He said further that the last named medium had sat for that place of the phenomena but a few times, and that he bireself was the only person who attended the scances unless the huldes of the middline as in inverse extended a particuhar invitation as officers. I accordingly went to the place designated, where I met the centleman before year and to who, with the medium and investificonstituted the circle. Everything was arranged about theeth as an the night providers, the two no massing had being of about the same size, with doors notify a responding. After exemining the premises to any entire satisfaction we took our seats, the heeljum sitting with one of us or leach side of her. The mani-destations that a surred resembled so much these tenethedust eveniur that I will not dwell one was of them. The first spirit that came out Imported to the the Rev. Dr. Taylor, of New York, and it is a paid for avenue whom I used to onensionally helic preach at the c'd Grace Church, that forme, ly steel corner of Rector street, a little below Trinity Church -- now rebuilt near Tenth street on Broadway. He wore a surplice, after the margar of his order, and had somethingsto, say, but I cannot at present recollect-

Mysheighter traitingle come next, then my wife, and after her my daughter Mary, all of them very much after the manner of the last evening, except that my wife and the two daugher of choice flowers, all well apparently, with dew, which they told me they brought from their own gardens in spirit-life, and materialized them rafter they came to the scance-room. (This I forget to mention in its proper place.) They were in form and appearance very much ! as they appeared on the evening before at the other seaned. "On my asking, my wife to let me see here features move distinctly, she took the lamp from the stand and held it near her face whilst she removed the thin veil from over it. Her eyes were closed and her complexion very much lighter than when in earth-life-otherwise the shape of the face and features was not unlike bers.

A very tall squaw, who claimed to be the wife of one of Custer's friendly Indian scouts, came next, and stayed quite a length of tiger, conversing very intelligently and distinctly. She told us slie was killed in the massacre of Custer and his men.

Next came a very dark-complexioned Frenchman, who claimed to be the lausband of Fanny Ellsler. He was dressed in a dark coat, vest and pants, and talked a good deal, needly in French.

Miss Carey I think Phorbel was the next to conse, dressed in pure white. She conversed considerably on various subjects, and appeared to be a highly cultured spirit.

After her came Horace Greeley, with an old white hat on his head, and a coat of nearly the same line, with his two outside coat pockets stuffed with newspapers, sticking out, with some I also in an outside breast pocket. He looked very much as I have seen him in earth-life, but he had but little to say.

Next walked out of the cabinet a tall, strong, foreible-looking man, who talked very fluently, and told us that his name when on earth was "Urey," (or something like it, and that he used to be the great farmer and cattle-dealer of Illi---- Alexander, stock-broker in New York, selling or disposing on every Monday of not less than eight hundred head of beef cattle on Alexander's account, whose farm in Illinois I think he said was thirty miles in length. He seemed to be an exceedingly shrewd, efficient and sensible man on other subjects beside those of his immediate earth-calling. So natural was he in manner, appearance and speech, that no stranger unacquainted with the character of the manifestations would have suspected him of being other than a mortal man had they been present in the circle.

Ellen Jewett (the murdered eigar girl) next came out and approached us after "Urey" retired. She was slender in form, and wore fine white robes. She had something to say in connection with her murderer, Robinson, but I forget its purport.

A sturdy, strong-voiced spirit, purporting to be the renowned John King, came next, clothed in a dark suit, with a large tin speaking-trumpet in his band. His voice and ways were like those of other John Kings I have seen at the Holmeses, Mrs. Seaver's, and elsewhere, although his dress was different. He greeted me cordially with a vice-like grip of his powerful hand that fairly made me writhe with pain, and afforded pretty later a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.—Dhammapoda.

good testimony in favor of his identity. He also called all hands on board to duty, with his stentorian voice and trumpet.

Next came a graceful female (purporting to be a sultana, enveloped entirely in a black mantle from head to foot. After drawing this partially one side from her face, she threw it open and showed her form clothed in beautiful white garments prnamented with fine white

A magnificent lady, clothed in resplendent white, with a crown or coronet encircling her brow, that sparkled seemingly with diamonds and precious stones, next walked out of the doorway. She was recognized by the gentleman and medium present as being known to them as Ma- his correspondence with the other world. This fore. She took the lamp from the stand, and hold- of his class; and as he represents so many othincluding her eyes, as distinctly as if she had searcely merits at our hands. As a further evinever passed from earth-life. Her complexion was very fair and delicate, her eyes exceedingly bright, and her features, which were of the Grecian type, were altogether highly dignified in expression and very beautiful. She removed her corpnet from her brow and placed it in succession on each of our heads, allowing meto take it in my hands and examine it minutely. I could not determine of what material it was dium, lest the manifestations should be marred made, whether of metallic or vegetable substance. It seemed curious that after I took the coronet in my hand it ceased to sparkle as if with jewels, but assumed that characteristic when placed again on the spirit's brow. A spirit calling himself Frank Seaboy came

next, attired in a dark coat, vest and pants. After him came the quadroon squaw, Starlight, and the irrepressible Pete, both of whom seem to be familiar, spirits of this as well as the last bircle I attended. Pete wore an immensely broad-brimmed straw hat, in which he playfully told us he brought the junch to the other circle witness the surroundings and accompaniments on the previous evening. I think he must have obtained the hat somewhere south of Mason and Dixon's line, as I do not think so broad a brim could be found in all Boston, especially one closely seemed to be.

offer, being fully satisfied of his ability to perform, the feat, by what we experienced on the vening before. There was seldom a time, during either this evening or the last, when two or three materialized spirits were not to be seen at the same 'moments. On several or disions at the first seance Is could see in the d m light of the materializing scance-room of irits apparently assuming form to appear in. At both scances, when the spirits retired within the open door, they concetimes stood on one side for a short time, and then suddenly vanished out of sight in an upward direction, as it was said by some present, although I myself did not observe that articular phase of the manifestations. On ome occasions I noticed the retiring spirits standing back in the materializing-room, and gradually fading away for, a time, and then suddenly disappear. During the whole of the last scance on Tuesday night the medium never once left, the place from where, she was sitting, with one of us on each side of her. She seemed to take as much or even more interest in the phenomena which occurred, as any one present. On this evening there were no less than asixteen human forms exhibited as plainly as they could have been had they all been in earthlife. Nearly every one of these conversed audi bly and naturally.

How many other scances of the kind I have described are held in Boston or elsewhere at present I know not, but I have scarce a doubt that then came each brought me bouquets nearly or all materializing mediums would meet they would place themselves under the entire direction of their spirit guides, and firmly resist the approach to their scances of all persons whose presence they objected to.

THOS. R. HAZARD. Vimeluse, R. L.

## "Recollections of Olden Times."

The interesting volume by "Shepherd Tom Thos. R. Hazard, issued from the Newport tR. I. Mercury office, is the recipient of very flattering notices from the press of that State. We append the following from the Providence

We append the following from the Providence Journal;

The readers of the Journal need no introduction to "Shepherd Tom," and they will find this book of recollections of the Narragansett country as full of local history, told in a graphic style and embellished with a delightful humor, like that of a full flavored and seasoned crab-apple from the best tree, as any of the chapters of reminiscences published in the Journal, and there need be no other recommendation than that. The recollections are principally woven around-the story of Rowland Robinson and his unfortunate daughter. Hannah, whose story is told with a very vivid pathos, and, it may be said, in a light much more favorable to the irascible and high spirited but noble-natured father, than some accounts that have been published. There is a vividness in the description of the day of the unfortunate lady's return to her father's house, which we do not know where to find surpassed, and altogether, although the book is avowedly confined to family reminiscences and is much taken up with genealogy, which cannot interest the general public, it has as much graphic and interesting material as any book of personal recellections, which has attracted a wide public attention, like Mr. W. S. Trench's "Realities of Irish Life," or the Rev. Gilbert White's "Selborne," though the latter has become a classic. We feel irresistibly inclined to break through the impersonal reserve of the critic and say, "Long live Shepherd Ton in the old age, frosty but kindly, which he now atorns, and may be give us many more chapters of the history of that country which contains more than half the history and romance of Rhode Island." No one can do it so well.

In the Providence Press of recent date we find

In the Providence Press of recent date we find the following regarding the "Recollections":

A very interesting volume of local history has just been published by J. P. Sanborn, of Newport, entitled "Recollections of Olden Times," by Thomas R. Hazard C. Shepherd Tom, "and is for sale by Mr. S. S. Rider. It is splendidly printed, and reflects great credit upon the publisher. The binding, by Messrs, H. M. Coombs & Co., is an elegant specimen of the art, and a credit to the State. But the book itself! We were so greatly interested in it that we laid it down at midnight with a keen regret. It is rich, racy, spley, anecdotal, historical, amusing, instructive, peculiar, like sparkling champagne in its exhibarations, and unlike every other book which has passed under our reading. What wonderful vitality, clasticity, snap pervades its paragraphs! And then it is so gossipy! When we have finished the reading we shall have something to say to our readers about it. It is a genuine Rhode Island book, and we are so glad that its mature and sprightly author gave it birth! We send our heartlest congradulations to our venerable friend "Shepherd Tom." with the hearty wish that his years may yet be many among us. the following regarding the "Recollections": nany among us.

The Newport Daily News says of the book:
The well-known Thomas R. Hazard has, as many of our readers know, been engaged for a long time in preparing for the press these Recollections, which embrace genealogies of the Robinson, Hazard and Sweet families of Rhode Island. The result of his research appears before us in this handsome volume of about three hundred pages just published at the Moreory office in this city. The book is not merely a genealogical record, but is otherwise as well a valuable contribution to the history of our State. "Shepherd Tom," as the author loves to call himself, now in his eighty-second year, has been witness to many stirring events in bits day, and he knows how to tell them to the best advantage. The volume will be prized by a multitude of people besides the particular families named, and will increase in value with passing years. The Newport Daily News says of the book:

INTERESTING FROM NEW ORLEANS. The Evil Spirit of the Press.

A Voice from the South—The New Orleans Times

— The Editor's Diatribe—Balaam, the False
Prophet—A Four-Footed Seeing and Speaking
Medium—The Ancient Miracle—Its Possible Repetition—Isaac N. Stoutemyer—What's in a Name t—Look and Ser—Our Mediumship— Manifestation from Solomon.

And the Lord opened the mouth of the ass, -Numbers, 470, AMI: 28.

The Editor of the New Orleans, Times occupies an entire column, in large type, with his cheap comments on the departure of Mr. Kiddle -his name (which does not suit the writer) and rie Antoinette, having appeared at the circle be- l'editorial diatribist furnishes a fair illustration ing it near her face, she removed her veil and ex- | ers as well as himself, we may be pardoned for hibited to each of us in succession every feature, (giving him the notice which individually he dence of the feeble capacity of leading journalists, employed in the vain attempt to write down Spiritualism, we extract the following:

> "A man named Kiddle might for half a century command the respect of the world despite his name, and yet the truly thoughtful and philosophic mind would calmly and unwaveringly await an act of folly suitable to that name. . . . If a man has an exceptionally foolish name and be, therefore, fated to do something correspondingly absurd, what is more natural than that he should seek a fulfillment of his inevitable destiny in Spiritualism! Some years ago, before the unclean and clumsy hordes of impostors had been thoroughly 'spotted,' a man could not secure the most prompt and cordial and universal recognition as an ass by showing that he honestly believed in 'manifestations' and communications,' etc.; but he can do so now. It is enough in these illumined times for a person to avow a sincere bellef in what is called Spiritualism in order to receive the contemptuous compassion of his fellowcreatures. As regards the special case of Kiddle, it is only necessary to peruse a few extracts from his book to measure the depth of idlocy to which he has sunk and the extent of the wreck his intellect has suffered through a prolonged struggle with the influences of

This editor may have been born of pious parents—we should not wonder—since he gives newly made, as Pete's Lat (which I examined) some distant suggestions of a religious training. He has read the Bible, and has a lingering but Both Pete and Starlight were witty and talk-1 confused recollection of the account given of ative, as on the other evening, Pete offering to 1 Balaam and the mediumistic beast on which he bring as another pitcher of punch if we would | role. It will be remembered that although furnish him with money to pay for the ingredi- | Balaam had acquired some reputation as a ents. We did not, however, accept his kind, prophet, even in his own country, yet the ass proved to be the better medium of the two. His clearer vision enabled him to see the angel standing in the way; and he was further developed as a speaking medium of good Hebrew, for the purpose of rebuking the stupidity and cruelty of his master. This is perhaps the most remarkable case of the kind on record; but we solemnly admonish our down-south critic, that this fact by no means warrants the conclusion that the rest of the species are inspired. We all know that the ass daily opens his mouth for garbage, but seldom as a moral and religious teacher. If the good Lord, for the sake of the unbelievers in New Orleans, has really made another notable exception to the rule-if the ancient miracle has been duplicated in the person of the Editor of the Times-we surely want to know it. It will afford another striking illustration of the truth that Providence often takes "the foolish things of the world to confound the wise."

Our Southern critic devotes a large part of his aimless drivel to finding fault with the name of the Superintendent of Schools, and with ridic. ulous assumptions of some imaginary and undefined relation between the name and the mental condition of the man. He thinks that "the truly thoughtful and philosophic mind would calmly and unwaveringly await an act of folly suitable to that name." Since being informed that there is so much significance in a name, we have looked at the head of the Editor's columns, and we find that he expatiates under the broad, elongated cognomination of ISAAC N. STOUTEwith like success in their mediumship, provided MYER! Now one would naturally expect to find considerable meaning in this name, judging from its lineal measure and complex character. Our Hebrew masters tell us that Isaac means laughter; and we apprehend this must be the try includes a notable classical poem entitled "Memreason why the man whose surname is Stoutemyer makes himself so very merry at the expense of Mr. Kiddle and the spirits. N. may stand for natural—and merely suggest that it is constitutional with this class to exhibit unbecoming levity, and to laugh at subjects of the most serious nature. In the story of the "Stout Gentleman," by Washington Irving, the term stout is used to represent a fat man; but according to the lexicographers, stout rather means "bold, vigorous and lusty." Shakspeare accepted these definitions when he said:

"A stouter champion never handled sword." We cannot be positive as to the precise derivation of myer: and therefore can not affirm that it is either from mycelium, a mushroom, or from mycetes, a term employed to represent a species of the quadrumana, familiarly known as "the howling monkey." Both terms are derived from the Greek, and are profoundly significant; but of the two, it seems to us that the last-named is the more suggestive and forcible as an expression of the character of the subject to which it is to be applied.

In arriving at a final conclusion respecting the real significance of our critic's name, it is important to observe that everything in Nature and among the elements of human language is sure to be modified by its surroundings-by everything to which it sustains intimate relations. Alas! it is for this reason that we yield to grave doubts respecting the future fortunes of our Southern contemporary. We find Isaac, the naturally funny man, otherwise known as Stout the bold, firmly stuck in the myer, where we must leave him to wallow and worship the

unclean gods of modern materialism. We do a little in the medium line, now and then, and we are looking for further developments. On raising the question as to what spirit inspired the answer to Isaac, a venerable sage, with comely person and courtly mien, appeared, standing within the circle of our mental vision. The strong lines of his features gradually relaxed with a playful smile, in which benignity and mischief were wonderfully blended. And then appeared this text in plain letters before the writer: "Answer a fool according TO HIS FOLLY, LEST HE BE WISE IN HIS OWN CON-CEIT." (Proverbs xxvi: 5.)

 Hoping that the manners of several editorsas illustrated in their treatment of Spiritualism-may be improved by wholesome correction, Yours truly, S. B. BRITTAN. 80 West 11th street, New York.

## New Publications.

THE ATLANTIC MONTHLY for June-Houghton, Osgood & Co., publishers, 220 Devonshire street, Winthrop Square, Boston—opens with an article purporting to be a "Study of a New England Factory Town"; W. J. Linton treats of "Art in Engraving on Wood"; a singular conception christened "Rhymes in Many Moods" follows, in the shape of eleven sonnets—the names of Edgar Fawcett, C. P. Cranch, et als., appearing promi-

To His Excellency, R. B. Hayes, President of the United States:

Sire—Whereas I. D. M. Bennett, Editor of a weekly newspaper called *The Trith Secker*, author of several books, and a publisher and bookseller of many years' standing in the city of New York, was at the March term (1879) of the criminal branch of the United States Circuit Court in the city of New York, Judge Charles L. Benedict presiding, tried and convicted on a charge of depositing prohibited matter in the United States mail, to wit, a pamphilet by E. H. Heywood, of Princeton, Mass., entitled "Cupid's Yokes, or the Binding Forces of Conjugal Life," the same being an Essay on Marriage and the Relations of the Sexes; and on the 5th of June following was sentenced by Judge C. L. Benedict to thirteen months' imprisonment at hard labor and to pay a fine of \$300; now, therefore, I. D. M. Bennett, a law-abiding citizen of the United States, who, in the more than sixty years that I have lived, have endeavored to live a good life, to be loyal to the Constitution, and to do no injury to my fellow-men, beg leave to submit to you the following considerations why I should be pardoned:

1. The statute under which this arrest and conviction were effected is in contravention of the spirit of American Laberty, the Constitution of our country, and the policy which successfully governed it nearly one hundred years. It infringes the freedom of the press by establishing an esplonage over, and interfering with, the circulation of printed matter in the mails. The Constitution does not confer upon Congress the right to set up indirectly a censorship over the press, nor to take cognizance of the moral, political or religious quality of the matter that passes through the malls, and does not authorize a law requiring that letters, papers, or books to be mallable must conform to any prescribed rule, nor to any stereotyped set of opinions. The United States Government, until recently, has not deemed it its duty to take care of the literature, the opinions, and the morals of the people.

to be mallable must conform to any prescribed rule, nor to any stereotyped set of opinions. The United States Government, until recently, has not deemed it its duty to take care of the literature, the opinions, and the morals of the people.

2. The passage of this statute was originally obtained in the Forty-Second Congress, not after reasonable publicity, but principally by the semi-secret influence of a certain theological society and the exhibition of indecent books and pictures. The enactment of the statute was not called for by any considerable number of the American people, as they had lived for a century without anything of the kind. The proposed statute was not publicly discussed, either in the press of the country or on the floors of Congress. The millions of the people of America knew nothing about such a bill being before Congress; it was hurriedly passed, and without debate, in the expiring hours of the session, when some two hundred and sixty bills were rushed through in a few hours, and several of them such bills as are largely thought to be no credit to an American Congress. I believe that to this day nine-tenths of the people of the country either know not that such a law is upon the statute books or are entirely ignorant of its character and consequences.

3. I have not endorsed and do not endorse the opinions of the pampilet for which I am convicted. I believe the anthor of I its strictly honest and sincer in the expression of his convictions upon the subjects treated, and that he has a perfect right, as an American citizen, under the Constitution, to write and print and circulate his convictions by mall-upon any subject, and is answerable for any abuse to the Common Law of the States. But while I regard the pampilet as crude and in had taste, and as presenting its arguments in a harsh and somewhat objectionable manner, I do not regard it as obscene, either in a general sense or even within the lintent of the statute under which I was indicted. Thousands of American citizens, including authors

loses a case.

5. The rulings upon the trial were such as to work manifest injustice. I was not allowed to present my case upon its merits. The testimony of authors, scholars, and expert judges of literature, to show in what light the painphlet was held by them, and that they do not regard it as obscene, was ruled out. The testimony of publishers and book dealers, to show what are the usages of the trade, and that the pamphlet in question is not to be classed with lewd and indecent books, was ruled out. An effort to show why I sold the pamphlet—to vindicate the liberty of thought, and of the press and of the malls—was ruled out. The effort to ofter evidence to show what was the animus of the instigator of the prosecution, and of the numerous threats he had made in reference to me, and of the vindictiveness he had exhibited in pursuing me, was ruled out. The effort in rebuttal to show that he had perjured himself in the evidence he gave—which could have been done by three truthful witnesses—was ruled out. The effort of my counsel to read the pamphlet in evidence to the jury to let them judge whether It is obscene or not, was ruled out. Only such few distincted and disconnected parts as the prosecuting attorney had marked were permitted to be read, though the entire pamphlet was included in the indictment. The reading of the last page, even, which contains the gist and summing up of the entire pamphlet, was ruled out. In short, everything was ruled out that my counsel deemed important to a fair presentation of my case. His efforts, in summing up, to show that the condemned passages compared favorably with much of the standard literature of the day, were also ruled out. The effect of the law, as ruled by the Court, was only to secure the complete ignorance of the jury in regard to the subject before them, and to excite prejudice and terror, as though some terrible offence had been committed.

6. The charge of the Judge, after his rulings had excluded all possible defence, had the effect to coerce the jury against The rulings upon the trial were such as to work manifest injustice. I was not allowed to present m

Close of my existence.

Believing that the Executive of the United States will not allow any laws to be stretched in order to oppress and degrade one of its humblest clitzens on account of his theological, political, philosophical, scientific, or social opinions, and believing that I have not, in what 1 have done, transcended the rights guaranteed by the Constitution to every clitzen in our country, I respectfully ask the President to give my case due consideration and to extend to me an early pardon.

141 ELGITH STREET, NEW YORK.

TO HIS EXCELLENCY, RUTHERFORD B. HAYES, PRESIDENT OF THE UNITED STATES: Sin—We, the undersigned citizens of the United States, regard the conviction and sentence of D. M. Bennett, editor of The Trath Socker (for sending by mail the pamphlet called "Cupid's Yokes?" in the regular course of his book business, to a decoy name used by Anthony Comstock), as a grievous wrong upon him committed under the forms of Jaw, and as an outrage against the freedom of the press and the constitutional right and privilege of every edition.

We, therefore, respectfully petition that a pardon may be issued to him without delay. And as good citizens, we will ever pray, etc., etc., etc.

neatly among the writers thereof; Geo. M. Beard then | published at Hempstead, Tex., by Charles W. Newgives his view of the "Physical Future of the American People": Charles Dudley Warner discourses on "The People for Whom Shakspeare Wrote"; W. D. Howells has an amusing and at the same time truthful sketch of the experiences of a friend in "Buying a Horse"; and additional articles by T. B. Aldrich, Richard Grant White, and others, together with the departments, Contributor's Club" and "Recent Literature," make

up a strong and brilliant number. A. WILLIAMS & Co., 283 Washington street (corner School), furnish us with the June numbers of Scrip-NER'S ILLUSTRATED MAGAZINE, and ST. NICHOLAS. which they have on sale. SCRIBNER's starts out with The Fine Arts at the Paris Exposition "(illustrated); Edwin M. Fox furnishes the first in a brief series of articles which have "Edison and his Inventions" for a theme; "Piercing the American Isthmus,"" Madme Bonaparte's Letters from Europe" (first installment), "The Mediterranean of America," Stonewall Jackson," "The University of Berlin," and other articles are worthy attentive perusal. The poenon," by Mr. Charles G. D. Roberts, an undergraduate who now makes his first appearance in the magazines; 'Invocation" by Mr. Charles de Kay, and others by Mrs. Platt, and Messrs. W. F. Smyth and Irwin Russell. The departments are up to the usual high standard. In the course of one of Madame Bonaparte's missives (mentioned above) under date of Cheltenham, Eng., Sept 23, 1815, she thus speaks to her father concerning English and American appreciation at that

time of the great Napoleon: time of the great Napoleon:

"He [Napoleon] was the object of their admiration and dread, and they have in him subverted the glory, the existence of France as a nation. They do not in England pretend to revile Napoleon, as some persons in America have done. His stupendous abilities are admitted—his misfortunes almost respected by his enemies. I listen silently to any discussion in which he bears a part. I easily perceive that he has more justice done him here than with us."

St. Nicholas for June has a dreamy yet vivid frontispiece—if the seeming contrariety of terms can be allowed - denominated "Summer has Come!" Among the many good things which crowd its teeming pages may be cited "Bossy Ananias," (a touching sketch of Southern life,) "Anna Letitia Barbauld" (with portrait of this favorite of the children of long years ago); "How the Lambkins went South" (a ludicrous and mirth-provoking versification); "Longitude Naught" a valuable epitomized treatise on longitude and from whence computed); "The Royal Bourbon" (with choice illustration by Walter Shirlaw), etc. Very small readers have a large-type story, with seven pictures, about "Two Little Mothers"; and "Jack-in-the-Pulpit," "The Letter-Box" and "The Riddle-Box" contain things piquant, playful and puzzling for readers of all tastes and all ages.

SUNDAY AFTERNOON for June - published at 309 Main street, Springfield, Mass.—has the following table of contents: "At Home from Church," Sarah Q. Jewett; "How Civilization Favors our Birds," Ernest Ingersoll; "Four Elements of a Great Art," George T, Ladd; "Was He a Traitor?" Ellot McCormick ; "Decoration Day, 1879," Thomas S. Colller; "The Conflicts of Labor and Capital in England: Trades-Unions, their Origin, Development and Action," Ad. F. de Fontnertuls; "Letters from Cape Cod," L. K. Black; "Old Catholicism from its Own Point of View," Wm. Chauncy Langdon; "Republic and Church in France," Geo. M. Towle; "An Experiment and What Came of It," Helen Campbell; "Calvin the Sinner," X., XI., Josephine R. Baker; "The New Minister at Brayton," Ellen M. Smith; "The Still Hour"; "Editor's Table," Literature."

WIDE AWAKE for June-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-has for its frontisplece a little maiden who postures as the leader of the wild bird orchestra, as if saying, "Oh larks! sing out to the thrushes!" An explanatory poem, "Little Mary's Secret," by Mrs. L. C. Whiton, follows; Susan Fenimore Cooper has a fine sketch entitled, "The Wonderful Cookie"; "The Poor Children's Excursions and the Country Week," is a narration which ought to awaken in the mind of every reader a desire to pecuniarily help on this really worthy undertaking for the benefit of the little ones of Boston, whose only glimpse of country life is obtained through this yearly pilgrimage; Walter Shirlaw is the subject of "Our American Artists" series; and "Dr. Johnson and his Times" is the theme of the "English Literature" course; other poems, stories, in large print as well as the ordinary size, puzzles, little folks' letters, music and good pictures, fill out the number.

THE TEXAS SPIRITUALIST, for June, edited and

nam, has the following varied table of contents: "Correspondence;" "Benefits to Man of a Belief in Spiritualism;" "Spirit Levitations;" "Bible Lessons in Spiritualism;" "Spirit-Photography in Rochester;" "Spirit Communications ;" " Editorial Department ;" " Female Suffrage;" "Encouraging Words;" "Our Exchange

THE MAGAZINE OF ART-Cassell, Petter & Galpin 506 Broadway, New York, publishers-has in its June issue an abundant array of choice illustrations. Its frontispiece, "Wind," from a picture by Peter Graham, A. R. A., is a spirited and striking exemplification of the wild work of air in motion; "Lady Blessington" (full page) is a beautiful creation; the illustrated article on "Caricature" is comical in the extreme; as also is the full-page limning, "The Rivals." Other smaller pictures, good letter-press, and a sketch of "The Fife-Player" make an excellent showing for this ornament in the department of Art.

THE PHRENOLOGICAL JOURNAL for June-S. R. Wells & Co., Publishers, 737 Broadway, New York City—presents an attractive table of coutents, among which may be cited articles on "The Old Phrenology and the New." "The World's Work for Women," "Miss Lydia Folger Fowler" (with portrait); "House Alteration" (illustrated); Piety vs. Health," etc. The editorial departments are as usual the vehicles of much matter of practical value.

Hop Bitters have restored to sobriety and health perfect wrecks from intemperance.

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