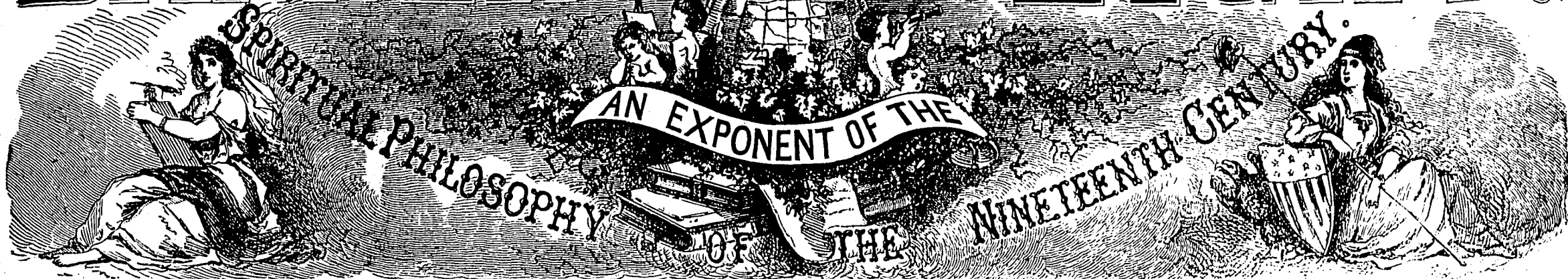


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Spiritual Phenomena.

WASHINGTON NOTES.

BY A. E. NEWTON.

To the Editor of the Banner of Light:

During a recent visit to the National Capital, I had the pleasure of witnessing numerous demonstrations of spirit presence and power, some of which may be of interest to your readers.

Let me premise that I found the Spiritualists of Washington are not maintaining public lectures for the advocacy of our philosophy at present; but from what I witnessed and learned from various sources, I judge the knowledge of spirit communion and the realization of some of its uses are nevertheless constantly and steadily extending among the people, through the more quiet instrumentalities of the séance-room and of private interviews with gifted mediums.

You have already mentioned, in your issue for March 8th, the remarkable demonstrations which we unitedly witnessed at the séance-room of Mrs. Lowe, on the evening of Feb. 20th. It was my privilege to be present at the same rooms on a previous evening, when the manifestations of spirit presence were equally if not more convincing. Of some of these I will endeavor to give a brief account.

The phenomena consisted chiefly of talking, singing, writing, and playing on various musical instruments, apparently by direct spirit action, in total darkness. I have not usually been favorably impressed with the results of "dark circles," especially when promiscuously attended and where no positive safeguards against fraud existed, and I have rarely participated in them of late years. But this occasion was exceptional. Not only was the company select, but the demonstrations were of a character, for the most part, which rendered the supposition of fraud on the part of any member of the circle preposterous. Yet it is impossible by words to convey to persons not present any adequate idea of the convincing nature of these occurrences as witnessed. The voices, in singing and talking, seemed at times to emanate from the level of the floor, or very near it; at other times they appeared to be at the height of the knees, and again they would come, seemingly, from the atmosphere as high as our heads, or higher. There were children's voices and those of adults, male and female; some spoke plain English, others in the broken accents of foreigners. Two or three different children's voices (there were no visible children in the room when the door was closed) asked permission to sing songs which they had learned; and on its being granted we were treated to the

MOST EXTRAORDINARY MUSIC

which ever greeted my ears. I have no words in which to describe the tiny, slender baby-tones, so weird and altogether unearthly, which seemed to spring up from near the floor, rendering the words of "I Want to be an Angel," and other childish songs, in the most simple and infantile way! My imagination is utterly at fault in endeavoring to conceive of the medium, or any adult person such as composed the circle present, performing such a feat as this as a piece of deception.

The singing by adult voices was scarcely less extraordinary. At times, while the company present were rehearsing familiar pieces, strange voices would join in, beginning softly and apparently near the floor, and then rising in height of position and volume of tone, until they poured forth torrents of sound, the like of which I never heard from human throats. Both masculine and feminine voices at different times astonished us in this way. One spirit, who claimed to be a Southerner and to retain his southern sympathies, asked permission to sing "Dixie," and on its being granted, he executed that favorite air of the South with a vim and vehemence that I never heard equalled.

At times several voices would be heard conversing with different persons in the circle simultaneously—the medium meanwhile almost incessantly coughing in her seat, in consequence of an irritation felt in the throat, supposed to be produced by the draft made upon her vocal organs by spirits to enable them to speak.

A STARTLING VOICE OUT OF THE DARKNESS.

At one point, while considerable noise was being produced by the efforts of different spirits to converse with their friends around the circle, also by musical instruments which were apparently being handled by others—for the room seemed full of the invisibles—I was startled by hearing, seemingly emanating from the dark-

ness just in front of my face, a loud whisper, expanding into a singular voice, and uttering these words: "Myrtilla—Myrtilla—Myrtilla Miner! Mrs. W—, do you not know me?"

This name was familiar to me, but it was evidently addressed to the lady who sat next me (at whose invitation and in whose company I had attended the séance, but whose name I have not permission to use). As the lady's hearing was somewhat defective, she did not at once catch the words, and I repeated them more loudly in her ear. A most joyful and unexpected recognition followed, and then succeeded a conversation with this strange voice of the intensest interest to both the lady and myself, and which seemed to prove beyond question the presence of one who long since had laid aside the garment of mortality and had gone to dwell with the angels.

A few words of explanation will give the reader some idea of the immense significance of this unexpected interview in the dark, to both my friend and myself.

Many years ago, when the dark pall of slavery rested over the southern section of our country, shutting out the blessings of freedom and of culture from millions of the population, there lived in Western New York a young lady of more than common culture and energy of character, whose name was MYRTILLA MINER. She had been to Mississippi, under engagement as a teacher in a young ladies' seminary, but had there witnessed such wrongs inflicted upon a portion of her countrywomen, for the crime of color, that her soul was sickened, and her body prostrated by a nervous disorder, from which she with difficulty recovered. While thus prostrated (if I am rightly informed), her mind became spiritually illuminated, and she became conscious of the presence and communion of the angels, and she solemnly resolved to devote the remainder of her life, if spared, to the education and elevation of the down-trodden race. Recovering her health, she determined that the National Capital was the place for her work, and she set herself, with unparalleled energy, to gathering means for its accomplishment. Against all discouragements, she succeeded in raising a few thousand dollars, went to Washington, purchased a square of ground with a small wooden building on it, in the north-western suburbs, and opened her school. This was several years before the war of emancipation. Of course she met with violent opposition—was threatened, mobbed, her house set on fire, and every possible means used to deter her from her work. But, with a single assistant of her own sex, she heroically persisted, scorned all threats, armed herself for defence against mobs, put out the incendiary fires, and went on with her school. A gentleman who visited the school in those troublous times described it to me as something altogether extraordinary in its discipline and its results.

But at length Miss Miner's health broke down, and she became a victim to consumption. Leaving her school, she traveled for a time in the far West, in hope of recovering the lost boon; but that was denied her, and she returned to Washington in 1861, only to survive for a few days. It so happened that the lady who sat by my side at the séance was one who attended upon her in her last hours. From her I learned the interesting incident, that as the end approached, Miss M. requested all her friends to leave the room. "I wish to be alone with the angels," she said; "in half an hour I shall require your services." The attendants withdrew, as desired, and Miss M. was heard for a time conversing with her celestial visitors. In half an hour her friends reentered her apartment, to find that she had gone with the angels!

This was the glorified spirit whose name so unexpectedly greeted our ears in the darkness. I should add that Miss Miner left her property in the hands of trustees, to carry out her intentions. Of late, this property has greatly increased in value—the square being now surrounded by palatial structures, of which the magnificent residence of the British Minister is one, and recently the trustees sold it for \$40,000. With the proceeds they have erected an elegant large school building, costing \$30,000, which is appropriately named the "MINER SCHOOL." In this, as I found on a visit to the building, are now conducted eight free colored schools of the lower and grammar grades, and a free Normal School, in which a fine class of young colored men and women are now being trained for the profession of teaching, according to the most approved modern methods, and by teachers from old Massachusetts! Such, at length, is the noble outcome of this young lady's heroic and persistent efforts, inspired thereto, as no doubt she was, by the higher powers, whose presence she recognized, and in whose strength she labored.

I had never met Miss Miner in the body, but had heard much of her and her courageous deeds; and while residing in Washington had the honor to be a member of the Board of Trustees having charge of the property she left. Mrs. W—, the lady at my side, had also been greatly interested in the furtherance of Miss Miner's purpose, and is at present, if I mistake not, a member of the same Board of Trustees. These facts afford a sufficient reason for her being attracted to us on that occasion, and it was probably for the very purpose of speaking of that matter of mutual interest that she presented herself—though nothing could have been more unexpected to us both, since she had not been referred to or thought of in connection with this séance. Suffice it to say that she expressed great gratification at what had been accomplished in the promotion of her wishes.

As the interview was about to close I said, "I am very happy to meet you, Miss Miner, for the first time." "No, not for the first time," was the prompt response, intimating, doubtless, that she had been accustomed to be present (unseen)

at the meetings of her trustees, which, by the way, were held, while I was a member, in the same house where she had breathed her last.

It will be difficult, Mr. Editor, so long as I remain of sane mind, for me to conceive that this incident, which with its surroundings I have very imperfectly described, was the product of imposture on the part of any one present in the body, or of delusion of any kind on my own part. In the presence of such facts, Dr. Beard, with his "six sources of error," and Dr. Carpenter, with his "unconscious cerebration," et al omne genus, seem the shallowest of charlatans.

I must omit other incidents of perhaps equally convincing character, as I wish to speak of the

REMARKABLE WRITING.

My friend, Prof. Lyman, well known to the readers of the *Banner of Light*, who was present on the occasion, took from his pocket a postcard, which he held on the palm of his hand, and asked the spirits if they would write upon it. "We will try," was the answer, and then a voice requested him to count, while the writing was being performed, in order that we might estimate the time occupied in its performance. He assented, and we soon heard the pencil in the darkness, moving with almost lightning rapidity on the surface of the card. The Professor had counted, rather rapidly, as far as *five* when the sound ceased, and the writing was done. We estimated that from three to four seconds were used. After the séance Prof. L. permitted me to examine the card. I found a message of several lines written across it, embracing *twenty-six words*, with a signature in a peculiar perpendicular cursive, almost microscopically small! I do not think I could have written three words of average length, and in my usual style, in the time occupied, and not even one word in the minute and delicate characters that there appeared.

You will recollect, Mr. Editor, that a similar card was written upon in the same way, while held in your own hand, on the evening when you were present. This contained a message of thirty-three words, in the same minute cursive, and was written, as we estimated from your count, in about five seconds. And all this in total darkness!

Prof. L. has a large number of cards, written upon at different times in a similar way, which he preserves as tangible and incontrovertible proofs of spirit-communication.

After the above-described experiment I ventured to ask if some spirit would write for me. A voice answered, "We will try." I took my memorandum-book from my pocket, opened it at random, and held it for some time upon my knee, while various demonstrations were going on. No one in the circle could have known this. At length the book was suddenly taken from my hand and was not returned. At the close of the séance it was found in the lap of a lady who was a stranger to me. On examination, I found on the last leaf, printed neatly with a pencil, in childish fashion, the following words: "Daisy Lowe with her love."

This name I understood to be that of a little spirit-daughter of the medium—one of the child-spirits who had entertained us with the remarkable songs spoken of at the beginning of this account. Looking further, I found on another page the names "William White" and "Al. Newton." The former, who have assured me, closely resembles the signature of your former partner in publishing the *Banner of Light*. I was not acquainted with his cursive. I will say, however, that at an earlier period in the evening referred to, the medium (who was an entire stranger to me till that occasion) remarked that she saw standing behind me the spirit of a tall man, and saw written in letters of light the name "William White" or "William Whiting," she could not tell which. As to the other name, I once had a brother named Alvin, deceased more than forty years ago. I did not think of him on this occasion, and had no other intimation of his presence. But this may have been intended for his sign manual.

These are but a portion of the incidents of that memorable séance. But I must not enlarge. I will only add, before turning to other matters, that Mrs. Lowe must be regarded as a medium of remarkable capabilities, and the phenomena occurring in her presence as well worth investigating. I trust that our highly capable friend, Prof. Lyman, of the Treasury Department, who, I understand, is making a careful and thorough observation of these phenomena, will in due time give the world the benefit of his investigations.

A CHILD MEDIUM.

One method by which the knowledge of spiritual truth will be rapidly advanced in the future, is indicated by the following occurrence. Children will be born mediumistic, to a greater extent than heretofore, and "out of the mouths of babes and sucklings" the truth will be confirmed.

An intelligent lady, who is a Spiritualist, informed me that she was called upon not long since to visit a family, the heads of which are prominent members of a Baptist church, for the purpose of advising with the parents in regard to a child who was acting very strangely. The mother, with much anxiety, stated that her little daughter, six or seven years old, if I remember rightly, often claimed to see persons about, when she (the mother) could see no one. The child insisted that other children came to play with her, and brought their dolls and other playthings, and she would seemingly have great frolics with them, while no such children or objects were visible to the mother. More than this, the child begged to be allowed a bed to herself, so that there would be room for these (invisible) playmates who came to sleep with her, and whose company she preferred to that of any other. The mother feared the child was becom-

ing untruthful or demented, and wanted advice as to what should be done with her.

The lady took in the situation at once, and gave such advice as she thought appropriate to the case. I did not learn the results, but it is easy to understand what they might be, under intelligent and judicious guidance. Another similar case will be mentioned further on, in connection with

A REMARKABLE PICTURE.

During a previous visit to Washington, I obtained possession of a small photograph, produced in a very singular way, strongly indicative of spirit-interposition. Having on this recent occasion secured some further details relative to its production, I feel moved to lay the account before your readers.

I have been for many years acquainted with a Washington lady of marked intelligence and strict truthfulness, who has been at times subject to unconscious trances, in which she is made a medium for interesting spiritual phenomena. As she occupies a somewhat public position, she does not care to have the possession of this peculiar faculty known, except to a few intimate friends. I cannot therefore give her name, but for the purposes of this narrative will call her Miss A. In her trances she is often controlled by a very intelligent spirit, calling himself Dr. W—. In former years, I have had many interesting interviews with this spirit, who always appears conscientious and truthful, and he has frequently given medical examinations and valuable advice to the lady's friends.

On one occasion, some time since, this Dr. W—, while holding control, requested the friends of Miss A. to induce her to go to a certain photographer then in Washington, who was reported to have taken spirit-pictures in some instances, saying that if she would do so, he would endeavor to give her likeness. She consented, and was accompanied to the photographer's rooms by a gentleman friend, with whom I am acquainted.

When about to take her seat before the camera, Miss A. was suddenly impressed to ask the artist if she might not be allowed to sit until her own image should become entirely burnt out upon the plate, as she did not wish to have it appear at all, but only that of the spirit, should one present itself. The artist remarked that he had never taken a picture in that way, but she might try it if she chose.

She sat for several minutes, as she thinks, and when the plate was brought out it was an ordinary ferrotype, behold, to the astonishment of all, no trace of her likeness was upon it, but in its place, on the centre of the plate, was the picture of a man with a full beard! This was as clear and bright as photographs of that class usually are.

There was one puzzling thing about it, however. The hair and beard had a quite gray appearance, as if denoting age, while the face was plainly that of a comparatively young man. At a subsequent entrancement, the spirit declared that the picture was a good likeness of himself, except that the hair and beard should have been black—the gray appearance being caused by some action of the light which could not be controlled.

Neither Miss A. nor any of her friends had ever known this Dr. W— in the body, and hence could not identify the picture. But a singular corroboration of the spirit's testimony as to its correctness soon presented itself. Miss A. and her sister took apartments in a house occupied by a family in which was a young girl of four or five summers. This child was very delicately organized and sensitive, and it was not long before the mother consulted the sisters in regard to some strange peculiarities manifested by the child. Like the one spoken of previously, she often claimed to see persons in the house when the mother declared there was no one there; and insisted that other children came and played with her when there was no other child about! As in the other case, the mother, knowing nothing of mediumship, feared her daughter was becoming addicted to telling falsehoods, or was hallucinated by a too lively imagination, and she anxiously asked advice as to whether she ought not to correct these tendencies by the application of Solomon's method—the rod! She was advised to take no such harsh measures, but to study the case, and to ascertain if there was not some reality to the child's perceptions. In the mean time the sisters became acquainted with the little girl, noted her conduct, and were much pleased with her simple and artless ways. One day, while she was in a room with Miss A., she seemed to become suddenly alarmed, and ran into the next room, where the sister was engaged, exclaiming, excitedly, with bated breath, "Who is that man in there with Aunt H—?" (a name by which she had learned to call the lady.)

"Oh, there is no one there that I know of," was the reply.

"Yes there is!" she insisted. "I saw him standing right close to her chair."

"Well, perhaps it is Dr. W—," (beginning to suspect the truth,) "but you need not be afraid of him; he is a good man, and likes little girls."

The child was pacified, and soon went down stairs to her mother. Miss A. now bethought her of this photograph, so curiously obtained, and thought perhaps if it was what it purported to be, and if there was any reality in the child's perceptions, she might recognize the likeness. So, placing the picture where the little girl would be likely to see it on her next visit to the room, she awaited the result. The next day the child came again, and without any reference being made to the occurrence of the previous day, or her attention being called to the picture in any way, her eyes fell upon it, and she at once exclaimed, "Why! is that Dr. W—? It looks just like the man I saw standing by you yesterday!"

Could a better identification be asked for than that? I have this picture before me as I write. It has faded somewhat, but still its features are distinctly discernible. Am I not justified in considering it a remarkable production, and a pretty conclusive evidence of spirit interposition?

A skeptical but puzzled photographer to whom I once exhibited it, suggested that the artist might have fraudulently "fixed up" this plate beforehand, and adroitly substituted it for the one actually used in the camera. But aside from the extreme improbability that an artist could have "fixed up" beforehand a picture so exactly and singularly adapted to the occasion, while in utter ignorance that anything of the kind was wanted (as I understand was the case), I have the positive testimony, in writing, of the gentleman who was present and witnessed the whole process, that "the idea of the plate being changed is perfectly absurd; for," he says, "I had my eye upon it the whole time. You may rest assured there was no deception."

I must beg leave, therefore, to think that the evidence in favor of the genuineness of this picture is clear and overwhelming. What follows? Why, that there are spirits and a spiritual world, with all its boundless possibilities of progress and enjoyment, awaiting us all—the gloomy doubts and negations of stolid skepticism and "scientific" materialism to the contrary notwithstanding.

Mr. Editor, I have devoted this long letter exclusively to "manifestations," which a (would-be) high authority among us has recently declared, reproachfully, to be "the first and last and all that goes between of Modern Spiritualism." I need not say that I repudiate emphatically this uncandid definition, and that I am not, and never have been, a devotee of mere phenomena. My whole course as a "Modern Spiritualist" for more than twenty-five years disproves that. But I must say that notwithstanding the full and unwavering conviction I have enjoyed of the reality of spirit communion during all these years, I find it useful and profitable occasionally to have my convictions refreshed by new and cumulative proofs—fresh demonstrations of the spirit and of power. They not only strengthen me for the contest against "the powers of darkness" as embodied in the materialism, whether groveling or cultured, of the time, but they furnish material to thoughtful minds to be used in the scientific solution of the great problem of the relations of spirit and matter, and of the powers of spiritual beings.

ANCONA, N. J.

From the Melbourne (Australia) Argus, Feb. 15th, 1879. SPIRITUALISTIC FACTS, OR SKEPTICISM BEWILDERED.

In the first place I must preface what I have to say with the remark that had you gone through Sydney you would hardly have found a greater skeptic than myself, but at the same time I must also state that I did not sit calmly down and laugh at Spiritualism as "jugglery, humbug, and imposture." No! I, like many others, wanted to see and hear the arguments of the other side, and took every opportunity of so doing. I heard Mrs. Britten, and admired her lecture immensely. I listened with wonder and awe, not unmixed with reverence, to the words she spoke, but still that did not convince me. I wanted an illustration, something real, something tangible, and I got it.

Of all the phenomena connected with Spiritualism I think that of "state-writing" is the most wonderful, and though people are apt to slur it over, and do not attach much importance to it, still what can be more wonderful or more convincing to what is fast becoming an acknowledged fact, than written messages from those we've "loved and lost," making one feel that they are "not dead but only gone before."

Now, before I proceed with the details of my experience, I must state that wherever I have used names in full I have permission to do so, and the parties concerned are well known in Sydney, and with this explanation further proof of my words may be obtained, if necessary; and I hope that your readers will pardon the rather frequent use of the letter "I," but being a personal narrative it is difficult to cut it out.

Last Saturday fortnight I was proceeding along York street, Sydney, and in passing Dr. Slade's house, I was suddenly taken with the idea to go up and see him. There was no previous intention of my doing so, as, five minutes before, he had not been in my mind. I had never met him, and was, in fact, a perfect stranger to him. I reached his room and found him alone, with the window open, and the blind drawn up. I did not introduce myself, but only asked for an appointment the following week, which was granted for Wednesday afternoon. I was turning to go away, when I thought I might have one "all to myself," and this he readily acceded to, saying, "Possibly you might get more personal messages alone." We closed the door, and I examined the table. It was a very plain deal, with a wide ledge, had four legs, was steady and strong, and had no apparatus concealed in any part of it. It was not hollow, as I have heard suggested, for I tapped it and sounded it thoroughly. We then joined hands on top of it, the window being still open. It was a calm, clear day; immediately rays were heard, as if it were wood, dull, heavy thuds. Then the doctor said, "Tap like this," producing a sharp sound with his nail, and it was imitated at once. He then asked, "Will you write?" and was answered by three raps, decisive and loud. "Are you ready?" three raps again; this meant "Yes."

All this time Dr. Slade was sitting sideways to the table, with his feet and legs well away from it, and in full view. After the answer last given, he turned round and picked a slate off a side-table, cleaned it with a sponge, and placed a chip of pencil on it, and held it under the ledge, clamped it there, in fact, by placing his thumb on top of the table. He then put his left hand on my two, and at once we heard writing on the slate. Now I just wish here to reiterate the fact that the Doctor and I were perfect strangers, and that he knew nothing about me and my affairs. I am most positive. Three raps announced the completion of the message, and with some difficulty he slid the slate from the table (it seemed to be almost glued there) and handed it to me.

The slate contained a message from my wife (now dead eight months) congratulating me on having come to the medium, and using terms and words—"pass-words" I should more properly call them—familiar to us both during her life. The writing on this first mes-

away with the offence, and be done with the complaint at once and forever. It is dangerous to reiterate so sad a cry.—*Theodore Parker.*

Foreign Correspondence.

Interesting Letter from London.

To the Editor of the Banner of Light:

I attended lately a meeting of the Psychological Society, and listened to an address by its President, Sergeant Cox. There were not many persons present, and nobody had much to say in the way of discussion. Indeed the chief characteristic of the meeting seemed to be a lack of vitality, and an oppressively respectful dread of saying anything at which science or the world generally might cavil. The experiments of Dr. Charcot in Paris were spoken of—the producing of catalepsy and somnambulism by placing the patient before an electric light and desiring her to look at it. From somnambulism the speaker proceeded to treat of various abnormal nervous conditions, and of clairvoyance especially, but objected strongly to the use of the term clairvoyance, or clear-seeing, saying that seeing meant using the physical organs of sight. He did not give us any term by which to designate the power which recognizes size, form and color, (even to the exact hue and shade of objects) when the eyes of sensitives are bandaged, or the object out of their range of vision. Nothing more definite than the word perception was suggested; nothing to distinguish between the hearing of sounds and the seeing colors, when this hearing or seeing was independent of the physical organs. Apparently he would have us say, not that our mediums see visions, but that they perceive perceptions, it being impossible to designate more definitely the nature of the perception without taking something for granted, and that, at every cost, must be avoided. Seeing, we were told, was an impression produced upon the brain by pictures or reflections upon the retina; without such pictures there could be no seeing.

It is not, however, the reflection on the little mirror at the back of the eye which constitutes sight, for that may be thrown upon it when the eye is removed from the head; and if the same kind of mental impression may be produced without the intervention of this mechanical contrivance, we may surely be allowed to use the only word we have which expresses the kind of impression or perception of which we desire to speak. We do not touch or smell a color; and if we say we perceive it, we use a word which applies equally to all the senses, meaning distinctly to designate one of them; so that we must take refuge in indefiniteness rather than venture to use an expression which is the only one in the language that expresses our meaning. Sergeant Cox would have rebuked Hamlet for talking about seeing "with the mind's eye," informing him that as there were no eyes of which we had any knowledge except those of the body, he should not offend against scientific taste and accuracy by speaking of seeing, instead of perceiving. Possibly, however, if we perceive an idea, we may say, metaphorically, that we see it; but if we perceive a form or a color we are shut out both from the literal and the figurative use of the word, and must either be silent or speak vaguely, since the term which, according to the President of the Psychological Society, we have a right to use, and which expresses our meaning, has not yet been invented. Anything is better than calling a spade a spade when future scientific investigation may determine it to be a shovel. Of course the word *soul* or *spirit* was quite inadmissible, and the nearest approach to it which our psychological instructor permitted himself to use was "conscious self." To my unsentimental mind the great difficulty which the learned speaker evidently experienced in finding expressions to which no objection could possibly be made was decidedly funny; but that, of course, was because I did not sufficiently appreciate the unpardonable sin into which we simple-minded folks fall when we occasionally take something for granted, and use the only words that clearly express our meaning, without reflecting that "things are not what they seem," and that we ought to wait till we know all about everything before giving a name to anything. The difficulty of speaking intelligently on psychological subjects when they who speak do not feel justified in claiming to have, or to be, living souls, is great; and the result of such superabundant caution appeared to me to be a flatness and deadness tending toward intellectual asphyxia. All vitality and impulse seemed to be lost in the effort to say nothing to which the most scientific or materialistic critic might object. The experiments of Dr. Charcot, alluded to above, seem likely to prove valuable in giving a much-needed insight into the nature and causes of various diseases, which hitherto have been so little understood and so ignorantly maltreated.

The anniversary meeting at Cavendish Rooms on Sunday evening, the 30th March, was well attended and altogether pleasant. Mrs. Nosworthy gave us recitations from Shakespeare, E. A. Poe, and other poets, and told us how, through the experiences of her father, Mr. George Thompson, in America, and through dissatisfaction with the theological creeds with which she had been familiar from childhood, she had been led into Spiritualism.

Mrs. Fletcher spoke in relation to the liberalizing and elevating influences of Spiritualism on thought and life, and of the results it had produced during the last thirty years. Her short, extemporaneous address was so good and so well delivered, that I think every one regretted that she had to be so limited as to time. Her attitudes were so graceful, her voice so sweet and well modulated, and she was so happy in her choice of words, that it was a real pleasure to look at and listen to her. She was warmly applauded, and it was evident that the audience generally appreciated her admirable gifts as a public speaker. Those destitute of the power to "wreak their thoughts upon expression," without effort and without preparation, look with admiration, and almost with envy, on one to whom the right thought and the right word come, together, just at the right moment. At least, I know I was tempted to feel as if it were rather hard to be so poor in all but appreciation of these natural gifts, which ought not, one would think, to be so rare as they are.

Mr. Fletcher told us of his determination to secure Steinway Hall for his lectures, and gave a graphic description of the effect produced, when, after having made arrangements for hiring the hall which seemed mutually satisfactory, he revealed the fact that the subject of the lectures to be there delivered was Spiritualism; the shock experienced by the questioner, and the sudden change of front—it becoming all at once impossible to let the hall on any terms whatsoever—had evidently affected Mr. Fletcher as being extremely ludicrous, but by no means alarming; since he had apparently been inspired, from the first, with an unwavering faith that in Steinway Hall he should stand to teach the people something of that Spiritualism which bigotry so feared and ignorance so mis-

conceived. All Spiritualists must feel that it is a triumph for truth and for Mr. Fletcher, its able exponent, that a hall considered especially aristocratic, and which a year ago never would have been thought of as attainable for such a purpose, is now secured, the first lecture of the course to be delivered there to-morrow night. Several of the provincial papers are noticing Mr. Fletcher's lectures. In the *Sussex Daily News* of April 4th appears the following paragraph:

"Mr. J. W. Fletcher, the reigning favorite among mediums, has been drawing large and influential audiences to the Cavendish Rooms on Sunday evenings during the last quarter, and is now about to shift his quarters westward to the Steinway Hall, one of the very best in London. Last night, too, a *sobrie* was given in Cavendish Rooms, which proved that the Spiritualists are by no means ascetic or averse to the delights of ordinary mundane existence. Song and recitation followed each other briskly up to 9:30, when the terpsichorean Spiritualists took to dancing as merrily as their own animated tables. It was to me a new phase of the subject, and, I must confess, a very agreeable one."

I regretted very much that I was prevented by indisposition from attending the *sobrie* alluded to, but am told by those who were there that it was a perfect success.

Many, I hope, were glad to see this week the *Medium and Daybreak* restored to its usual dimensions; but it does seem as if our spiritual newspapers and periodicals, both in England and America, might and should be better supported than they are. There certainly must be, among Spiritualists, the means to sustain these organs, the loss of which would be so severely felt. I do not understand why it is that the efforts of our editors are so little appreciated. The feeling that those who ought to be sufficiently interested in their work to give it their cordial and generous support hold back and manifest only a cold indifference is very discouraging, and must tend to deprive the bravest workers in the editorial field of that hope and courage so necessary to make the result of their labors satisfactory to themselves or others. The *Psychological Review*, which was so excellent, and so exactly what was wanted, as one would suppose, by the more educated and thinking class of Spiritualists, could not be kept up in its original form, because the support it so richly merited was withheld. There is certainly something wanting in those who are so ready to criticize and complain of every imperfection in our newspapers and other periodicals, and so backward in giving any evidence, in action, that they estimate properly what is good; as they certainly would be impelled to do, were they really capable of appreciating it.

It is full time that a better spirit should be aroused, and a more genuine and hearty interest manifested in the cause we are so ready to uphold, when only words, not deeds, are required as proof of our fidelity to it.

LOUISA ANDREWS.

London, April 7th, 1879.

A WORLD WITHIN A WORLD.

A Globe within a Globe does now appear; The former one, according to our plan, Awaits the future destiny of man. Wouldst thou find the golden elixir? Oh, then obey The needle's course—it clearly points the way. From San Francisco West a well-worn track The Kuro Sivo in its course may meet, And, on its passage to the Northern Pole, May find an entrance to this haughty goal; A soul that winds through clouds, free and clear, That plainly leads to Earth's interior sphere, A shell, or crust, of certain depth is seen. The outer and the inner world between. The latter one—Oh, could we now portray, What scenes of beauty must the poet sing, A self-illuminated realm, whose aural gleams Through the mysterious aperture now streams; And with the brilliance of its light informs A gazing world, lost in its glowing charms. Oh, benighted realm! Oh, elixir wherein to dwell, The future race may realize full well! For, 'tis a truth, well-founded and defined By those of most prophetic turn of mind, That coming ages will be truly sane, Demand a wider, more expanded ground Than this old one now discovered, whose design Was planned and measured by a Power Divine.

—Miss Eliza A. Pittsinger.

Our Indian Policy.

Mrs. Blake's Protest Against Our Treatment of the Red Men—Robbed, Tortured and Deprived of Their Lands—Legalized Crimes—"Standing Bear's" Pathetic Appeal.

From time to time, during the past winter, the readers of our journals have seen accounts of the protests of the Northwestern Indians against their forcible removal from the breezy hunting-grounds of their forefathers to the enervating heats of the Indian Territory. Sometimes these protests have come in the form of passionate appeals, sometimes they have taken the form of angry bloodshed, and brave, though hopeless revolt. But whatever their expression, they have been listened to in indifferent silence, and the wild, heartbroken cry of the Indian for his home, his desperate entreaty for justice, have produced no more effect than the faint echoes of the cataraacts that dash down the Rocky Mountains, or the sigh of the north wind through the pine forests of the Black Hills.

Robbed, tortured, deprived of their lands, and driven from their homes, the wrongs of the Indians cry out bitterly for vengeance, yet no man hears. What would we think if such trials came home to us? The Nez Percés, the Poncas and the Sioux have lived for generations in the bracing climate of Wyoming and Dakota Territories, Territories lying in the latitude of New York and New England. They are now forced to abandon their wonted haunts, the rivers and the mountains, that are dear to them as one's native surroundings are dear to every loving heart, and driven, literally at the point of the bayonet, to the Indian Territory, lying in the latitude of North and South Carolina, and warmer in its climate than those States by reason of its distance from the sea. Put ourselves in their place, and ask what we would do if any foreign Power came to force us from our homes here and oblige us to go and live in Raleigh or Charleston. Would not we protest? Would not the mothers among us weep over the danger to our children from the change of climate? Would not the fathers take up arms to resist the cruel soldiers who came to enforce the decree? Yet our wrongs would not be so great as theirs. The Indian loves his home with the intensity of a savage instinct—such an intensity as has often caused the poor negroes of Africa, when taken from their homes, to drop with steps growing feebler with each one that bore them from their familiar places, and to sink at last and die, though they were stalwart men, literally heart-broken with the pain of homesickness. Then, again, the Indians have less power of adaptation than we, and, worst of all, these most cruelly wronged people have been deprived of houses, cattle and comforts, and sent away to a strange place, without any money given them in compensation wherewith to purchase others.

LEGALIZED CRIMES. If such crimes were committed by individuals, they would be called swindling and robbery of the worst description. What shall be said of the government that permits them? Is it any wonder that the savages, rendered desperate by their wrongs, have turned to bay like hurt wolves, and fought desperately, hopelessly, fiercely, careless if they were killed themselves, so they inflicted some pain on their tormentors? Last winter we turned sick with the account of how an officer of the United States had kept the Indians here for several weeks, and who were in fact his prisoners of war, ten days without food or fire; in the dead of the cold, cruel winter, and this infamous outrage inflicted not alone on stout men, but on the sick and the wounded, on women and children. They caused the mad outbreak of the poor captives, their reckless flight, desperate resistance, and, of course, utter destruction. The survivors are being dragged to their death and

doom by the gallant General Crook and his soldiers. What can be more pathetic than their protest recently printed? The story of the chief's son who was reared at the North, who drooped and died in the enervating Southern climate, the eloquent words of Standing Bear:

"I want to go back to my old place North. I want to save myself and my tribe. My brothers, it seems to me as if I stood in front of a great prairie fire. I would take up my babies and run to save their lives; or, as if I stood on the bank of the overflowing river, I would take my people and fly to higher ground. Oh my brothers, the Almighty looks down on me, and knows what I am, and knows my words! May the Almighty send you a good spirit to watch over me, to move you to help me. If a white man had land and some one should swindle him, that man would try to get it back, and you would not blame him. Look on me! Take pity on me and help me to save the lives of the women and children. My brother, power which I cannot resist, crowds me down to the ground. I need help. I have done."

A HATED ABOVE. Another chief, Buffalo Chips, who had honestly tried to live in the Indian reservation, said in protest against his being dragged back again to the heats from which he had fled: "Any one knows that to take a man from a cold climate and put him in the hot sun down in the South would kill him. Seven lodges refused to go down there. We afterward went down to see our friends and to see how they liked it. Brothers, I come home now. I tell my brothers and friends, and came back here. We went to work. I had hold of the handles of my plow again. It looks this way: The government wants me to go back. I think it would be a better plan for me to go to work to raise something to live on next winter. Down there it weakens me all over. My hands drop down by my side and I cannot use them. We all feel sick all the time. I desire to stay here, where I can work and raise plenty to eat for my family." And Gen. Crook, after listening to his statement, admits: "I have heard all this story before. It is as they represent it. It has all been reported to Washington."

INDIFFERENCE OF POLITICIANS. They know it, then, these men who make laws for the government of the country. They read these sad words, but they heed them not; they will not listen to these faint pleadings. Of what consequence is it to them that these "wards of the nation" are suffering and dying? What thought have they for the terrible record of wrong that is inflicted on these far-away helpless ones? The Indians are not voters, and these politicians, in their comfortable arm-chairs in Congress, care for nothing but partisan measures, and some truckling or higgling that shall build up their own chances for success. The white men of the Black Hills are voters, and they must be conciliated, no matter how much wrong be inflicted on the misrepresented, non-voting Indians. These masculine demagogues have no thoughts, no souls, no sympathies for anything but their selfish purposes. How long must it be before in the councils of the nation the women of the land have a voice, before the tender mother's heart shall have power as well as pathos in its pleadings? If our matrons had seats in Congress there would be eloquent tones to plead for these poor Indian mothers and children. If womanhood controlled manhood's legislation the present fraud and brutality in our dealings with the Indians would be changed for uprightness and mercy. How long must the nation wait for the era of justice?

LILLIE DEVEREUX BLAKE.

A Good Medium.

To the Editor of the Banner of Light:

In these times of inquiry, when thousands upon thousands are investigating the various phases of the Spiritual Philosophy, the query is frequently propounded, "Where can I find a good and reliable medium?" Hence, when an honest and truthful medium can be found, and especially one through whom our spirit friends can manifest in a variety of ways, it is well to make it known. Such an one is Dr. W. L. Jack, of this city, and we venture to say that no private medium is more extensively or favorably known in the New England, Middle and Western States than the Doctor.

His experience in the different phases of mediumship has been more varied and wonderful than that of any other I have ever known during an investigation of more than twenty-five years. He is an excellent trance and test medium, diagnoses disease from a look of hair, is clairvoyant and clairaudient, his body has been levitated in broad daylight, the blood-red letters have appeared on his arm, and other parts of his body, independent state-writing has been produced in his presence under the most positive and satisfactory conditions, etc., etc.

A few incidents of one or two of the varied phases of his mediumship may not prove uninteresting to your readers. Some months since he was influenced to advise a friend, a prominent merchant in Philadelphia, to obtain additional insurance on a cottage he owned at Cape May, for, as things then appeared, it would soon be burned. The gentleman, having confidence in the medium and his controlling intelligences, acted upon the advice. The cottage was soon burned, as predicted.

A similar prediction was uttered through him in reference to a fashionable hotel at a popular sea-side resort in Maine. It had been occupied a number of years, but never insured. It was burned soon after, and the proprietor having neglected to obtain any insurance, lost all.

The Doctor is an educated man, and holds a diploma from the Surgical and Medical College of Philadelphia. He is not only used for diagnosing disease, but frequently performs cures by "the laying on of hands." A few days since, while sitting alone in his office, he was strongly impressed or directed to go to the foot of the stairs leading to his office, to assist some one. He heeded the direction, and met a gentleman he had never seen before, who was evidently quite lame, and who told him he was looking for Dr. Jack. The Doctor helped him to his room, where an examination revealed the right leg swollen to the knee, and almost entirely useless from what the physicians pronounced rheumatism, and probably "incurable." A few treatments from the Doctor effected a cure.

Some months since he was called to a boy who was suffering from what some of the physicians pronounced tapeworm. A clairvoyant examination by the Doctor revealed the presence of a button which the lad had swallowed some time previous. Two or three treatments caused the button to pass from him, and he was troubled no more by the "tape-worm."

A year or more since he was called to a young man in a neighboring town, who was suffering from some disease which had badly crippled him. He had been treated by the old school physicians for a long time, but without any beneficial results. A few treatments by the Doctor completely restored him, and he has continued well to this day.

In the summer of 1877 he was called to an engineer in this city, who was suffering from a serious rheumatic difficulty. He was confined to his house, and was almost entirely helpless. The members of the medical fraternity who had been called to him could do nothing for him, and his friends considered his case almost hopeless. A few treatments by the Doctor completely restored him, much to the gratification of the patient and his friends.

Cases similar to the above might be multiplied, but it would only occupy too much of your valuable space. The names of the parties referred to have been withheld, but persons interested can obtain full particulars by writing to the author of this article, whose address is with the editor of the *Banner of Light*. Orono, Haverhill, Mass., March 16th, 1879.

Vaccination Devout of Scientific Foundation.

Dr. Josef Hermann, head physician at the Imperial Hospital, Vienna, from 1858 to 1864, a few years ago declared:

"My experience of small-pox during these six years of bed-side attendance has given me the right, or rather has imposed on me the duty, of taking part in the bold and spirited onslaught on vaccination which is now being carried on in Switzerland, Germany, England, and other countries. I am convinced that vaccination is the greatest mistake and delusion in the science of medicine; a fanciful illusion in the mind of the discoverer; a phenomenal apparition devoid of scientific foundation, and wanting in all the conditions of scientific possibility."

There is not any one vice incident to the mind of man against which the world has raised such a loud and universal cry, as against Ingratitude.

New Books.

Spiritual Manifestations.

BY CHARLES BEECHER.

CONTENTS.

- CHAP. I. The Movement.
2. Myriads of Phenomena.
3. Planchette.
4. Second Sight.
5. Visions.
6. Remarkable Conversations.
7. Historic Method.
8. Anecdotes.
9. Testimony.
10. Evidences.
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12. The Hypothesis.
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14. The Dawn of Prophecy.
15. The Titans.
16. Rise of Polytheism.
17. To the Friend.
18. The Temple.
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20. Balaam.
21. Canaan.
22. The Judges.
23. Solomon.
24. The Prophets.
25. The Exile.
26. The Return.
27. The Incarnation.
28. The Ancient City.
29. The Incarnation.
30. The Oracle.
31. The Resurrection.
32. The Ascension.
33. The Fall of Rome.
34. Apollon.
35. Exorcism.
36. Exorcism.
37. Portentology.

The author announces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spiritual world, and to show the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest to the student of the mind at the present time is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

PRACTICAL INSTRUCTION IN Animal Magnetism.

BY J. P. F. DELEIZE.

Translated by Thomas Hartshorn. Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians and others descriptive of Cases in the United States.

The reader of general literature is aware that during the past two or three years there has been a revival of investigations of discourses touching the nature of mesmerism, and animal magnetism, and that the subject has attracted the attention of the public. It is not surprising that the subject should have attracted so much attention, for it is a subject which has been the subject of much controversy, and which has been the subject of much investigation. The author of this work is a French physician, and a student of the subject, and he has written this work in a straightforward style, which has made the volumes of Mr. Graves so extensively sought after.

When men of acknowledged worth, both as regard moral integrity and shrewd attainments in science, like Professor Crookes and Mr. Crookes, acknowledge that man possesses a property or quality of wonderful attributes, and spend much time in the attempt to discover its nature and laws, and although failing to reach the end, they still feel that they have gained something, and that the subject is worth the study, it is not strange that other observers should be looking into it, and endeavoring to unravel its mysteries. A great deal is known concerning the processes and modes of magnetism, but very few practical, reliable treatises have been published, and this notwithstanding the prevailing curiosity of the public, and a large class of investigators. A careful examination of the extensive volume whose title is given above warrants us in saying that it stands alone among treatises on the subject, and that it is a work of great value to the student of the subject, and to the practitioner of the subject. It is a work which is well written, and which is well illustrated, and which is well adapted to the needs of the student and the practitioner.

The work contains chapters on the following subjects: 1. Of the nature of the subject. 2. Of the history of the subject. 3. Of the principles of the subject. 4. Of the practice of the subject. 5. Of the diseases of the subject. 6. Of the treatment of the subject. 7. Of the results of the subject. 8. Of the future of the subject. 9. Of the present of the subject. 10. Of the past of the subject. 11. Of the present of the subject. 12. Of the future of the subject. 13. Of the present of the subject. 14. Of the future of the subject. 15. Of the present of the subject. 16. Of the future of the subject. 17. Of the present of the subject. 18. Of the future of the subject. 19. Of the present of the subject. 20. Of the future of the subject. 21. Of the present of the subject. 22. Of the future of the subject. 23. Of the present of the subject. 24. Of the future of the subject. 25. Of the present of the subject. 26. Of the future of the subject. 27. Of the present of the subject. 28. 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DR. BRITTAN'S LETTER.

To the Editor of the Banner of Light:

Even scientific men often jump at conclusions from very inadequate premises. We have a remarkable instance of this in the case of the discovery made by Dr. Jenner, from which multitudes, including the members of the medical profession, were led to anticipate the final extinction of a disease which has been a scourge to the human race. After over eighty years' experience in the practice of vaccination, the ravages of small pox are increased rather than diminished; while other diseases—often of a more terrible nature—are constantly communicated by the attempts to arrest its progress.

SCIENTIFIC FACTS AND TESTIMONY.

The Norfolk County (Mass.) Gazette comes to hand with Mr. A. E. Giles's answer to the question, "Ought vaccination to be enforced?" On this subject he finds important statistical information in a letter addressed by Mr. Pearce to Mr. Booth of the British Parliament. He also cites the testimony of George S. Gibbs, Fellow of the Statistical Society, Joseph Baxendell, of the Manchester Literary and Philosophical Society; and quotes from the Report of the Registrar-General of vital and mortality statistics, showing that the cases of small pox, and the number of deaths resulting from the same, have rapidly increased under the compulsory vaccination laws; and that this unwholesome expedient has greatly impaired the average health of the people.

The importance of this subject can hardly be exaggerated, and the material facts should have the widest publicity. The idea that vaccination affords any certain security against disease, is a delusion under which the profession and the community have already labored too long. The writer's observations in this department force the conclusion that vaccination produces more disease than it prevents, and that Jenner's discovery has not proved to be a blessing, but a curse. The blood of families is daily corrupted by scrofula and venereal poison for all time, through the carelessness of practitioners who should be regarded as criminals. I have seen more than one fair young girl, with a cheek naturally as fresh and delicate as a rose, made an object to be loathed by this pernicious practice.

To compel people by authority of law, and in the name of science, to incur such a fearful risk, is a peculiar form of barbarism which has pretentious advocates in every community, who are always seeking for some plausible pretext for governing the world too much. It is time to strip this wolf of his sheep's clothing and set the dogs on him. If we allow these impudent meddlers in other people's business to determine for us what school of medicine we shall support—what preventives and remedies are to be employed for our health and safety—we may prepare for further concessions to this aggressive spirit. Men may with equal propriety legislate on the subject of dietetics. There is certainly nothing more important to health than our food and the manner in which it is prepared. Compared with this, any preventive of a single form of disease is at most a trifling matter, in its relations to the public health. The chemistry of the kitchen is really of more consequence than all the preventives of disease to be found in the pharmacopoeia. Then why not make laws to determine what we shall eat and drink? who shall cook our food, and at what hours it shall be served? No one will dispute that these are all important matters, in their bearing upon health; but they must be left to the judgment and choice of the individual. If evils exist, experience will correct them in due time. We want no legislation on such subjects, and the man who encourages such interference is an enemy of popular liberty. Let the petty tyrants who are swift to adopt the cowardly circumlocution of law as a means of enslaving the people, get off the track! for this progressive world will neither stop nor turn aside on their account.

SENSIBILITY AND SPIRITUALITY.

A Hindu correspondent of our mutual friend, A. E. Giles, Esq., writes him from Calcutta, from whose interesting letter an extract appears in Mr. Giles's article in your issue of the nineteenth of April. This Buddhist writer on spirituality reasons to the conclusion that "Christ under torture lost his spirituality." He presumes that Jesus was at least "partially spiritualized" in seasons of profound meditation and earnest prayer; "but that when torture was applied to his body it does not appear that he was with God or was spiritualized." This brother of the faith of Buddha is of the opinion that the suspension of ordinary sensation is evidence, *per se*, of spirituality. This is presuming that sensation and spirituality sustain relations which do not exist. If the writer's assumption and the fact were one, it would follow that those persons who have paralyzed themselves by excessive indulgence of the passions, and every form of dissipation, would be among the most spiritual people in the world. The truth is, that while one is in a highly spiritualized condition, physical sensation may be either greatly diminished or wholly suspended; but it does by no means follow that the loss of sensation necessarily furnishes any evidence of spirituality.

The conclusion of Mr. Giles's correspondent will certainly yield to a careful study of the facts. Any intense excitement of the mind produces substantially the same psycho-physiological results. It cannot in truth be said that the man who, in the wild delirium of battle, rushes madly on the enemy, is in a very spiritual frame of mind; especially, if it be true—as this writer maintains—that spirituality is a "serene and tranquil state," . . . full of internal composure and light. Yet the soldier in the midst of the deadly conflict is no less insensible to pain. When wounded he is often unconscious of personal injury until he faints from loss of blood. I am reminded of a person who lives largely on pork, potatoes, beans and buckwheat cakes, and who never had a spiritual idea in his life. A fact in his experience will suit my purpose as an illustration. He is a great hunter, and enjoys the reputation of finding game where there is none (pardon the Hibernianism). One day, while he was pursuing a fox, his companion in the chase accidentally discharged his gun in getting over a fence, the whole charge being buried in the calf of his leg. Neither was aware of what had happened, until the wounded man, finding that his foot was wet, removed his boot, when—to his great surprise—he discovered that what he had supposed to be water was blood!

Mr. Giles does not intimate an unqualified acceptance of his correspondent's reasoning, but assures us that he is "willing to receive more light." He will, therefore, accept my suggestions for whatever they may be worth. Whenever an intense mental excitement occurs, causing a powerful convergence of the nervous force to the brain, it often happens that the papillary terminations of the nerves lose their sensibility; and this loss of sensorial impressibility is not at all confined to people who are spiritual

in feeling, thought and life. On the contrary, the same phenomena result from the intense passion excitement of the most sensual and depraved natures. People who are paralyzed are not as a rule the most spiritual persons. The delusory is quite as likely to lose his senses as a saintly ascetic who mortify the flesh by a vigorous religious discipline that deadens all the appetites and instincts of the animal nature.

GOING FOR THE DOCTORS.

The Evening News, of Detroit, of a recent date, contains an anonymous article entitled "Mule Driver's Convention." The writer's playful irony flashes in the face of the medical profession, and lights up the crucifixion and autopsy of reason. In the main it purports to be a petition of the thoroughbred doctors of medicine, addressed to the Legislature of Michigan, praying for "protection against empiricism and quackery." At this distance from the scene of the local circumstances the specific application of certain passages may not appear to be lucidly expressed or implied; but it must be admitted that the writer makes some clever hits in the right direction.

Mr. Giles B. Stebbins is also performing manly service in a good cause in Michigan, by his opposition to the men who would resort to legislation to cover up a grave offence against Liberty and Humanity.

S. B. BRITTAN.

2 Van Nest Place, New York.

London Spiritual Notes.

To the Editor of the Banner of Light:

Miss Emily Kisligning has left the Association of Spiritualists, and is teaching children.

Mr. J. William Fletcher is meeting with brilliant success; his halls are crowded nightly with the élite of London.

Doughty Hall meetings are closed.

The Psychological Review has become a monthly instead of a quarterly.

Prof. Crookes gave a lecture at the Royal Institution which is the success of the season; among the audience were Profs. Tyndall, Huxley and others.

A book called "A Masked Life," which is the autobiography of a clairvoyant—who disclaims being called a Spiritualist—and yet is a professional medium, is meeting with very poor success. When will mediums learn to be true?

The celebrations, followed by a grand service at Cavendish Rooms, to commemorate the Thirty-First Anniversary of Spiritualism, were largely attended. Mr. J. William Fletcher presided.

Mr. E. W. Wallis, the medium lecturer, has removed from London to Birmingham.

FIDELITY.

W. J. Colville's Meetings.

The spirit guides of W. J. Colville lectured in Paine Hall, Appleton Street, Boston, on Tuesday, April 23rd, on "The True Position and Divine Mission of Woman." The entire proceeds of the lecture were devoted to the Boston Spiritualists' Aid Society, a most worthy organization, whose practical object should command the sympathies of all philanthropic people.

On the evening of Wednesday, April 24th, at 7:30 o'clock, Mr. Colville's guides lectured in Kennedy Hall, Warren Street, Boston Highlands, on "The True Basis and Best Methods of Education." His spirit-guides have offered to deliver a lecture on Wednesday evening, May 7th, for the pecuniary benefit of the Brooklyn (N. Y.) Spiritualist Society, and the proffer has been cordially accepted by that organization. The discourse will be pronounced in Everett Hall, 308 Fulton Street, and its theme will be "The True Status of Woman in Modern Society." The doors will be open at 7:15 o'clock, lecture to commence at 8. Admission, 10 cents, reserved seats 25 cents.

A similar lecture will be delivered through the instrumentality of Mr. Colville at Republic Hall, 55 West 33d Street, New York City, on Monday evening, May 5th, for the benefit of The Helping Hand Society. On this occasion the same hour of meeting, prices of admission, etc., as at Brooklyn, will rule.

Mr. Colville continues his ministrations in Brooklyn Institute every Sunday until the end of May. Next Sunday, May 4th, he speaks in the afternoon on "Organization among Spiritualists—to what Extent is it Practicable?" In the evening, at half past 7, on "The True Basis and Best Methods of Education."

On the following Sunday it is expected that Mrs. Brigham and Mr. Colville will exchange.

On the first Sunday in June he will resume his duties in Boston.

Meeting in Paine Hall.

Henry C. Lull lectured in this place last Sunday afternoon to a good audience which listened with attention to his utterances. In descending on "True Progression" the lecturer said that man, notwithstanding the avowments of theology that he was totally depraved, was a progressive being in spite of himself. Advancement, in the form of evolution, was visible throughout the entire universe—was indeed the order of Nature. Man was now as perfect as circumstances permitted him to be. No man was so bad but he had some good qualities, and no man so good but he had some evil in him, and in our efforts at reform, the first and most essential thing to do was to reform ourselves. Humanitarianism was the true religion, and we, by acting in its spirit for the benefit of our fellows, would thus aid the world's redemption and at the same time be promoting our own personal progression. We need no better world than this—we need no better heaven. True progress does not block the wheels of progress by an unwise conservatism, but lends a helping hand in every work of reform. Death is a step in the way of progress, and changes of an analogous character attend the spirit in its course through the ages as a necessity of its further and complete spiritualization.

These are a few of the leading ideas of a lecture which was instilled with thought and delivered in a very clear and intelligible manner.

Next Sunday afternoon a session of the Paine Hall Liberal League will be held in this place.

Spirit-Photographs in Rochester.

It is said that a female photographer of Rochester, who is also a medium, has just discovered that she is likewise a spirit-artist, and can produce a perfect likeness, through photography, of your dead relatives. Her ability to do this runs through the entire category of relatives, from your grandmother's sister-in-law to your grand-uncle's step-mother, and *vice versa*. This may all be true. We hope it is, for it will be another proof of the soul's survival of the body's death, and we need as many such proofs as we can get. Such personal experiences as we have had of spirit-photographers, however, show some of them, to say the least, to be "queer." Occasionally you see a piece of a cheek, or a noseless infant, or an angel standing horizontally as though he were walking literally on his ear. Still we are not prepared to deny that among spirit-photographers some very interesting artistic developments, as it were, take place. If the Rochester young lady (whose name has not yet been made public) can show us the portraits of spirits whom one can recognize as his dead friends or relatives, "not lost, but gone before," she has our cordial sympathies and good wishes, and deserves to make a fortune. There is nothing essentially in his disfavor in the fact that she is a medium, for it has been unquestionably demonstrated that some mediums accomplish wonders which science cannot explain. The only thing that would tell against her would be contemptibility of character. Some mediums are the salt of the earth, and some, though excellent and genuine professionally, are poor specimens of what men and women ought to be. What the present generation needs is a series of important happenings to prove which of the claims of Spiritualism are true and which false. —New York Telegram.

Spiritualist Meetings in Boston.

ARMORY HALL.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at this hall, corner of West and Washington Streets, commencing at 10 o'clock. The public cordially invited. D. S. Ford, Conductor.

ARMORY HALL, HIGH STREET, CHARLESTOWN.—The Children's Progressive Lyceum No. 2, of this hall, holds its sessions every Sunday morning at 11 o'clock. The public are cordially invited. Admission free. J. B. Hatch, Conductor.

EXETER HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.—Robert Cooper will lecture in this hall every Sunday afternoon. Services commencing at 3 o'clock.

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 lecturers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 416 Washington Street, every Sunday, at 10 1/2 A. M. and 2 1/2 and 7 1/2 P. M. Excellent quartette singing every evening.

PARKER MEMORIAL PARLORS.—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton Street, every Friday afternoon evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 75 Washington Street, at 10 1/2 A. M. and 2 1/2 P. M.

ABRIMOTH HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday afternoon at 3 o'clock, under direction of C. B. Marsh.

Amory Hall.—The services, to-day were brief, though of interesting character. The angel of death, having visited the home of our Conductor, Mr. Ford, and removed to the better home his little daughter, the exercises were conducted by Mr. Burrill, the assistant. The hall was well filled with an appreciative audience, and the greetings from the San Francisco and Vineyard Lyceums assure us that our influence is wide-spread, and that the reputation of our Lyceum, as a successful and well conducted school, is known not only to the length and breadth of our own land, but throughout the world, wherever the dear *Banner of Light* casts its refulgent beams. We truly feel toward the *Banner* a sense of gratitude for the privilege of the weekly use of its columns for the record of our doings as a Lyceum. The exercises were as follows: Overture, singing, responses and *Banner March*; selection by orchestra; remarks by Dr. Connelly, of Vineyard Lyceum; recitations, "The Fireman's Story," May Waters, "Send the Little Boat to the Harbor," Alice Lathrop; piano solo by Helen M. Dill; recitations, "Little Eva," Nellie Thomas, "Don't Leave the Farm," Charles Lathrop; remarks by Mrs. Mayo, from San Francisco Lyceum, with greetings from its officers and members; wing movements led by Mr. Union; remarks by Prof. Milleson; Treasurer's report, singing and Target March.

WM. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, April 27th, 1879.

Amory Hall.—Meetings will be continued at this fine hall every Sunday at 2:30 and 7:30 P. M. speaking, giving tests and describing spirit friends by Aggie Davis Hall, Clara A. Field, M. J. Allen, and Mrs. Charles Ireland and others. At 7:30 P. M. Mrs. Milleson will have some new spirit paintings, and will speak upon their teachings and how produced. He wishes any one having drawings or paintings done under control of spirits, to bring them to the hall, and such parties shall have opportunity, if they wish, to speak of their productions. The audiences at last Sunday's meetings merit a high compliment for the good order and strict attention during the exercises. Mrs. Ireland described six spirits, and followed along with the spirit test in a most brilliant manner; they were deeply affected. Mrs. Hall and Mrs. Field acquitted themselves handsomely. These meetings are very successful.

Amory Hall.—It was a gratifying sight to the projectors of this Lyceum to find on this beautiful Sabbath day upwards of forty-five scholars and teachers taking part in the exercises; there was also a good attendance in the audience, among whom we noticed many new faces. Our service consisted of the following: Overture by the orchestra, led by Mr. Charles Elliott; singing by the audience; reading and remarks by the Conductor, J. B. Hatch, and Dr. J. C. Currier; piano solo by Mr. Peirce; recitations by Herbert Fisher, Gracie Burroughs, Alice St. Clair, Arthur Rand, song by Hattie Davison; physical exercises, led by Ella Carr; song by Hattie Rice; recitations by Ida Bray, Albert Rand, Kittie May Bosner, Harry Bates; piano solo by Hattie Davison; selection, "Departed Days," by the orchestra.

The Lyceum has completed arrangements for holding a May-day festival, when the hall will be opened, and the afternoon devoted to the enjoyment of the pupils. A collation will be provided by the ladies, free of all expense to the children. In the evening a ball will be given, the proceeds of which will be devoted to the purpose of obtaining books for the use of the school. A good attendance is hoped for.

B. F. BUTTRICK, Sec'y.

Children's Progressive Lyceum No. 2, Charlestown District, April 27th.

A meeting was held, April 21st, at the residence of James B. Hatch, subject to a call issued; there were a large number present, and the utmost harmony prevailed. It was unanimously voted to form an organization, to be known as the Children's Progressive Lyceum No. 2; and those in attendance made choice of the following officers to serve them the coming year, viz: President, J. B. Hatch; Vice President, C. F. Rand; Secretary, B. F. Buttrick; Treasurer, Stephen C. Hilliard; Guardian, Mrs. May Biggs; Vice-guardian, Mrs. Guards, Horace Whitney, William Brown, B. F. Buttrick, Mrs. Sheldon; Standing Committee, Mrs. Hattie Wilson, Mrs. Hatch.

Charlestown District—Abbotts Hall.—Sunday afternoon, April 27th, Dr. J. H. Currier gave an able course of the results of thirty-one years of Modern Spiritualism. The speaker in his remarks aimed to show the difference existing between the popular received ideas in religious matters now, and as they were previous to the advent of Modern Spiritualism; he referred to the progress that was being made in the world to-day, and counseled the workers in the advance movement to go on, and not be discouraged. Mrs. M. C. Bagley will speak and give tests in this hall next Sunday afternoon, May 4th, at 3 o'clock.

C. B. M.

Movements of Lecturers and Mediums.

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

Bishop A. Beals's engagement in Shelbyville, Wis., closed Sunday, April 27th, but the awakening interest which has been manifest since his lectures commenced may determine the society on retaining his services during the month of May.

Mrs. Belle Chamberlain, the well-known trance speaker, is located for the present in Helena, Montana Territory, where she is doing pioneer work in the cause of Spiritualism. Though having to combat much strong opposition from the bigoted portion of the community, she has awakened quite a lively interest by her able discourses and tests. She has also spoken at Bozeman, and other places.

Mrs. L. E. H. Jackson's address will be Dover Plains, N. Y., until further notice.

Mrs. A. E. Cunningham was in Salem, Mass., April 17th and 18th, giving tests to large audiences. Would be pleased to answer calls for holding circles during the week, public or private, as her Sundays are engaged for the present. Address No. 6 Bond Street, Lynn, Mass.

Miss Lottie Fowler has returned to this city, and has taken apartments at 159 Tremont Street, Room 9.

Mrs. H. Morse, of Michigan, has been successful in her ministrations in the East. She has lectured in Binghamton, Brooklyn, New York City, Plainville, Ct., and other localities. During the summer she will attend the various camp-meetings. Mrs. Morse is ready to make engagements to lecture. Address her 277 Dixwell Avenue, New Haven, Ct.

Mrs. Bliss, we learn, still meets with good success in Washington, D. C. She intends giving sances in Cincinnati, Ohio, in the fall, having had a call from prominent circles at that locality.

P. C. Mills may be addressed care of this office.

J. Frank Baxter has just closed a successful series of meetings in Hartford, Ct., and vicinity, the last lecture in the city proper having been delivered on Sunday evening, April 28th, and the closing lecture for him in the State at present was given in East Hartford, Monday evening, April 27th. Mr. Baxter lectured in Holliston, Mass., Wednesday evening, April 30th; he

speaks in East Templeton on Thursday evening, May 1st; Gardner, on Friday evening, May 2d; and on Sunday, May 10th, in Manchester, N. H., as well as on Sunday, May 11th. Permanent address at Maplewood, Mass.

Mrs. Clara A. Field lectured in Quincy, Mass., Sunday afternoon, April 27th. She speaks there again on the afternoon of May 11th, and in Amory Hall, Boston, May 4th. Would like to make further engagements. Address 7 Montgomery Place.

Dr. H. P. Fairfield has been lecturing with good success for the last three weeks in Worcester, Mass., and a general revival in spiritual things is the result, with an organization for practical work. Dr. Fairfield will lecture in West Duxbury, Mass., Saturday and Sunday, May 3d and 4th. Would like other calls to speak wherever his services may be wanted. Address Greenwich Village, Mass.

Mrs. Laura Holloway (of the editorial staff of the *Brooklyn Eagle*, and an occasional contributor to this paper) recently delivered a very able and interesting lecture in New York, her theme being Charlotte Brontë. It was a perfect success.

The first ten-year endowment policy of \$1,000, annual premium \$104.58, issued at age 30, payable at age to or previous death, which contains a definite agreement, that (for example) if only three payments are paid, the Company will continue the insurance, under the terms of the policy, to the end of the ten years, and if the party lives to be forty years old, will then pay him \$18,135, was issued by the Union Mutual Life Insurance Company. The policy is protected by the Maine Non-Forfeiture Law; and the Union Mutual is the only company which issues such a policy.

Balmy sleep, good digestion, rich blood, elastic step and cheerfulness in Hop Bitch.

MR. W. J. COLVILLE IN BROOKLYN BENEFIT LECTURE AT EVERETT HALL, WEDNESDAY EVENING, MAY 7TH.

On Wednesday evening, May 7th, at 8 o'clock, Mr. W. J. COLVILLE will deliver a public lecture under the auspices and for the benefit of the Brooklyn Spiritualist Society. Subject: "THE TRUE STATUS OF WOMAN IN MODERN SOCIETY." This subject has been selected by the guides of the Medium, and the lecture will be delivered under the control of his spirit mother, CHARLES H. MILLER.

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G. E. HIGGINS, 200 and 202 North Bridge, Oswego, N. Y.

J. B. ADAMS, 37 Seventh Street, and 31 F Street, Washington, D. C.

WILLIAM ELLIS, 120 Wisconsin Street, Milwaukee, Wis.

WILLIAM WADE, 826 Market Street, Philadelphia, Pa.

E. M. ROSE, 36 Tremont Street, Hartford, Conn.

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Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid Street. 137 F.S.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh St., between 5th and 6th ave., New York City. J. E.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d Street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A. 5.

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Dr. F. L. H. WILLS will be at the Quincy House, in Brattle St., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. A. 5.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.—J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at different shillings per year. Parties desiring to subscribe can do so at his residence, Elm Terrace, Clontarf, County Dub., England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DUNSON, M. D.

The March number of *La Ilustracion Espiritista*, of the City of Mexico, continues its researches in the "Comparison of the rites and ceremonies of the Christian religion and the religions that have preceded it." Under the head of "Infallibility of the Catholic Church—Sixth VIII, origin of the custom of kissing the feet of the Pope," the writer says: "The use of genuflections and other fraternal testimonies of respect which had been common in Europe in the seventh and eighth centuries, to distinguish themselves from the other earthly potentates, the Popes required their feet to be kissed as an item of respect and faith, the clergy adopted the custom, and even kings submitted to this external sign of deference." Canonization is next considered: "In the history of the first ages of the Church there is no mention whatever of any religious honors bestowed on those whom today we call saints. This word then had none of the significance which was given to it afterwards; it was used indifferently for all the living members of the Church, as is seen in Paul's epistle to the Colossians. It was Pope Adrian who, in 781, first instituted *canonization*. Gregory I. had already dedicated churches to the ancient saints, and created 'feasts' in their honor, without thinking perhaps that it was in imitation of the Pagans, who had established apotheosis for their heroes and deities, and consecrated to them temples and altars. In January the Greeks had feasts in honor of Mercury, Hermes, and of the Sun, *Nephthys*, the 10th of this month has been dedicated to St. Hermes and St. Nicanor. In February Bacchus was adored as *Sotero*, or Saviour, and Apollo as *Ephelios*; now we have St. Sotero and St. Ephelios. March was anciently the point of departure for the year, and it was then appropriate vows and felicitations were made. We have on the 15th of March St. Pascha and St. Felicitas. In May were the 'feasts' of *Ceres*, *Proserpina*, *Diana pubes*, *Minerva pallens*. We have Santa Flavia, Santa Pudentiana and Santa Pafadia. To go through all the months thus would take too much space, and I would refer to other matter."

Regarding the plurality of habitable worlds the *Ilustracion* says, after quoting John Alvir: "In my father's house are many mansions." "It is two thousand years since Lucretius said: 'This visible universe is not all there is; *universe* of nature, and we ought to believe that there are other regions of space and other earths, other natures of beings and other men.' The most ancient books that we know as the Vedas, the *Upanishads*, the *Zend Avesta*, profess the doctrine of the plurality of abodes of the human soul, rising more or less according to its works. The religion of Zoroaster considered the universe in the same light. Egypt, cradle of Asiatic philosophy, taught to the wise this ancient doctrine, and the greater part of the Greek sects promulgated the same."

"That there is no Devil," and "that there is no Death," a "Monologue from Beyond the Tomb," and communications from the world of spirits are all noteworthy articles in the *Ilustracion*, but I must limit myself to a word or two on D. Joaquin Cabrer's analysis of the dogmas of the positivists and the "Science from a Philosophical Point of View," by M. Littré, whose sophistry founded on the property of matter seems wholly baseless, if I understand the writer. "Thought," says D. Cabrer, "is not a vital function of the organs in which they manifest themselves; they have special laws, whose knowledge constitutes what is properly called psychological science, and is not a physiological branch, as many arbitrarily affirm. These two sciences have something in common, having principles also which radically differ," and "positive philosophy has been so afraid of finding the primary causes in the investigation of spiritual properties considered in themselves, it has been thought desirable to reduce psychology to the studies of experimental physiology, to an action purely organic."

La Razon, of Toluca, has an article bearing somewhat on the subject just referred to, purporting to come from a spirit. It says: "The foreheads are the seat of an indestructible majesty—the majesty of thought. Our bodies will perish, not a vestige will remain; but thought, ever united with your being, ever conserving its selfhood, will mount from ladder to ladder till its scintillations, star-like, blaze in the great realm of light. The sun has its origin of stars; God has his *origines* of intelligences. The sun is the king of space without limits; God is the king of the infinite." On the subject of the "Necessity of Education," another spirit says: "Ignorance is the worst of slavery. The ignorant is a slave to himself. Think he cannot; of what can he think if he in himself does not know?" has no knowledge. "You who speak of progress, who have an idea of the way that goes hence to the infinite, destroy all the obstacles; break down the barriers; remove all inconveniences; but how? By instruction. The first duty you have to perform, if a friend to progress, is to prepare all the way. Ah, my children! vanity, pride, interest and self-love are the only incentives to human action."

What does the New Testament say about white sepulchres? It is not the first time this comparison has been made: "Truth is a pearl, a pearl at the bottom of the sea." You, my children, seek it in instruction, and come to us bringing the pearl of truth." A Catholic paper of Mexico, *La Ilustracion Catolica*, referring to *La Razon*, says: "We have another periodical of the spiritual circle, whose editor, D. Jesus Baez, seeks to spread the gratuitous system of Allan Kardec; i. e., a new error against the truth."

The *Luz de Amor*, of Yucatan, has ceased to be published for the present; and the Vera Cruz spiritual monthly has not come to hand.

SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, continues its translation from the *Banner of Light*, of "Avadi," by Peary Chand Mittra. Following this is the "Inauguration in Dolores of the society of spiritualists, named 'La Divinidad.'" "Memorable will be forever," says the writer, "this date, for on this day we have laid the foundations of a temple that is to rise to the doctrine *salvadora*, Spiritualism. The discourse pronounced on the occasion was not only a profession of faith, but a programme of a philosophical study which, unfolded a plenitude of ideas for our consideration, and weighed our truths in the face of the enemy we are to encounter. 'These are solemn moments,' said the speaker, 'for they mark a new epoch of work and progress. Amid the derisive smiles of many, and the indifference of others, we come together animated by a single desire—our own perfection—"

ment and that of the society of which we form a part. . . . The progress of humanity has not had a firm base, because it has not been in relation with the moral sentiment of society. This has been losing ground gradually; science has dispersed those errors that different religions raised in former times of obscurity and retrogression." After portraying with much force the "grand conflict" that has been going on between science and the dogmas of the church, he said, "The spirit of moral reconstruction, the spirit of truth, is now among us; the way has been prepared by science; humanity is in a state to receive the Great Consolator that Jesus promised should descend upon us."

"Spiritualism in Buenos Ayres" occupies several columns of the *Constancia*, and is of the most encouraging character: "Spiritualism," says the contributor, "has acquired in this city, heretofore so refractory, a letter of citizenship. It is fully authorized. We have allied with us the most eminent of the scientists, the first lawyers, doctors and officers of our colleges and universities." But in the midst of much gratulation they have to publish a letter from Seville, announcing the suppression there, by order of government, of the semi-monthly periodical *El Espiritismo*; but it will probably reappear under another form. Under the head of "Free-masonry and Spiritualism," many reasons are given—parallel cases of sympathy and generous objects in view—why they should be in harmony.

"Spiritualism and Materialism" are here also ably discussed by Z., and most assuredly, all the theories pertaining to the latter are as void of solidity as bubbles, if the former be demonstrable. In one of his closing paragraphs he says: "Today, the cemeteries are for the Spiritualists only depositories where each spirit delivers up the material that our Mother Earth has loaned for an envelope during our mortal abiding. But to thus draw a single thread from a beautiful web is anything but gratifying. Further contributions to this very inviting periodical are 'Magnetism and Somnambulic Mediumship'; 'A Reality that Appeared to be Sleep,' and an ode on 'Liberty,' and a poem on 'Yesterday and Today.'"

Revista Espiritista, of Montevideo, January number. The able editor of this progressive monthly, D. J. de Espada, writes in the present issue of "Those who respect not others respect not themselves," expressing the noblest sentiments, and proclaiming such laws as should regulate our conduct toward society; manifesting the true spirit of the mission of journalism. Important and palpable truths are rendered in a succinct and genial way, so that the vilest only could read them without being benefited. The "Angel Guardian" contributes also much that should be heedful, with such epigrammatic sentences as: "No arm is useless before the work undertaken"; "To desire is power"; "Education, but the word should be accompanied with good works." Lady Analisa Soler has here a short poem, and one of her felicitous articles on the relations of fathers and children; selfishness characterizing early life and abnegation generally the later. "International Christianity," having the same high moral tone as the preceding, concludes the number in hand.

La Luz de Sim, of Bogota. Many periodicals have appeared with many more pages, but few with so much good material. The "Introduction" to a work by a Catholic priest, who seems to have departed from his old faith, once before noticed, is given in full in *La Luz*. "The letter kills but the spirit vivifies," is the title of the writing under which the *padre* expresses his convictions—his devotion to the church binding him, the new faith giving him light. "Man depraves himself when he is obliged always to dissemble the thoughts his heart cherishes." Benj. Constant: "The truth does not belong to me, and I have no right to cede a part of it to secure the rest." (Aime Martin). Thus the *padre* Esmerjanda sends out his trembling, and then confesses: "It is with your hand, and that I essay to trace these first lines as if about to attempt something sacrilegious; but my profound conviction compels me to repeat here what too often my conscience has told me in secret: 'Who are you that should question these sacred and fundamental doctrines: you, born in the church with its august titles,' etc., etc. Adopting what I could not comprehend nor conceive; repudiating my reason as a gift of my sinful nature, . . . the church was my mother absolute," etc., etc.; but when he came to know himself, to use the reason God had given him, "war with the infallible church" was a necessary consequence. I could not, however, without quoting in *extenso* several pages of *La Luz*, portray the towering better faith and the profound erudition which characterize the *padre's* enunciations.

Here, too, I find a beautiful poem on "Prayer," and that through a medium. (L. R. R.) Quoting first Lord Byron's "God of Israel and God of my fathers," it revels in a divine harmony such as we often find in effusions from the lips of Mrs. Cora Richmond. I will translate the sentiment of the first and last two lines: "What is prayer? It is the chain of gold that links our earth to heaven. . . . It is the flower whose fragrance the deity himself inspires." But this is only the conclusion of a lengthy communication entitled "The Sublimity and Efficacy of Prayer," according to Jesus."

SPAIN.

El Espectador, of Madrid, the official organ of the *Grupo "Murieta"*, which has been the cause of jealousy and discredit ill feeling, contains nearly four pages of important matter in fine print. "I will begin with its short articles and go backward to its lengthily, and quote as space permits: 'We shall soon give, in *extenso*, that letter in the *Banner of Light* written by Mr. Hazard concerning the phenomenon materialization.' . . . 'In many towns they continue their sermons against Spiritualism. Nothing could better prove the advancement of our cause in Spain, and nothing contributes so largely to its propagation.' . . . 'The persecution of media is also in vogue. The greatest mediumistic power, like all great ideas, must pass through the crucible of false accusations and persecutions.' . . . 'We have received notices of various private 'circles' which have been formed to study and propagate our rational and consoling doctrine.' . . . 'We have received a fraternal letter signed by more than forty members of the '*Circulo Cristiano Espiritista de Tarragona*,' in sympathy with our cause and the noble medium who, though much slandered, has given her time gratuitously for our advancement.' . . . Santa Clara, Cuba, is mentioned as taking action also in this cause. . . . 'The publishers, Messrs. Lee & Shepard, of Boston, have kindly remitted to us the notable work by Mr. Chas. Beecher, *Spiritual Manifestations*. We give our thanks to the aforesaid publishers for this handsome volume, and shall soon notice it further.' . . . 'From Havana, Cuba, we are informed that the *Spiritualist* periodical published there for a short time and suppressed, will soon be re-

sumed.' . . . 'Mr. Luther Colby, the senior editor of the *Banner of Light*, the oldest of our periodicals, publishes a touching letter respecting the distinguished medium, Mrs. Conant, whose suffering, tears and resignation here, will have a recompense hereafter.' . . . 'Various spiritualistic centres have begun to establish libraries containing the works pertaining to our doctrine.' Before the Congress of Deputies, Sr. Castelar, the eminent orator, referred to Spiritualism as established in the land: "but even that incomparable tribunal, indeed no person suspects the reality of the great number of Spiritualists to be counted in this nation." Phenomena occurring in San Francisco, in Titusville, in Williamsburg, are briefly named. In an able article by Viscount Solano, on the causes of insanity, Dr. Crowell's highly valuable researches in that matter are referred to, with a further affirmation that "Spiritualism, far from being productive of this malady, is soothing to those produced by ordinary causes." Captain Morales, of the Guards, of Santa Clara, Cuba, writing to Viscount Solano and thanking him for the favor of witnessing the phenomena at the "Grupo Marietta," says that after the doors were sealed, and all necessary precautions taken respecting the medium's participation in what transpired, objects were brought, and direct writing and materialization occurred. D. R. Rieux, of the Spiritual Society of Bogota, expresses also his satisfaction at receiving, at the same "circle," some direct writing. *The Espectador* contains many other letters from remote regions, all breathing admiration for what Spiritualism has accomplished, the enlightenment it had brought, and its brilliant prospects in the future.

ITALY.

Annali Dello Spiritalismo, Turin, February and March, produces a second and third translation of chapters from Viscount Solano's very popular work, "Catholicism before the time of Christ." Brahmanism, the "Caste," and the Brahmans, with explanations of the Vedas, the *chakra*, *raspi*, *sutra*; views of the life of Manu, and notices of the "divine *sutra*," (revelation) are a valuable addition to this valuable periodical. We can most of us agree with the sentiments of the editor, and in what he quotes from M. Jacolliot, differing from a recent writer as quoted in the *Banner*, "that the Egyptians, Jews, Greeks, Romans, in brief all the ancient world, had copied the Brahmanic *socetti* in their 'caste,' theories, religious opinions, adopting Brahma, Vishnu, Siva, and their priesthood, as they had adopted the language, legislation, and the philosophy of the Vedic peoples." After a dozen pages or so, given to extracts from other magazines, there is a startling warning thrown out to all Spiritualists—an announcement that in a few months there is to be a combined and powerful effort on the part of the Jesuits to break down this "most odious Spiritualism, that in twenty years has grown to be a gigantic power." They will resort to "calumny, lying, rage, persecution, corruption, menace, subterranean mines, and whatever may seem efficacious to the servants of Loyola." The editor of the *Annali*, however, feels sure they will not succeed in the end, except perhaps to aid the progress of our cause. A letter from Spain, to the editor of the *Annali*, signed by a number of the most distinguished, the titled of that country, reiterates this fear. In the March number of the *Annali*, Mr. Epes Sargent's letter, which appeared, I think, originally in the *Banner*, respecting his scheme with young Watkins, is given in full. It relates to the presence, manifested by independent writing on a slate, of Mrs. Anna Cora Mowatt, of his own father, &c. Other valuable matter, which I can only name, appears, as *Propaganda Spiritista*, "International Christianity," and several replies to attacks in Catholic papers.

FRANCE.

Revue Spirite, Paris. This valuable periodical continues in its present issue (March number) its important contribution to our literature—a careful study of ancient faiths, dogmas, etc., under the head of "Apropos de Leibnitz." "The dogma of metempsychosis, as we have said, is a product essentially sacerdotal. One does not find it as an integral part of the bases of any people's religion. . . . The Greco-Latin populations, in separating from the parent stem and going westward, took with them notions of the migration of souls, as did all the branches of the Aryans—nothings vague, badly defined, it is true, but yet persisted in, guarded with some care in spite of the foreign influence that came to modify their primitive belief. . . . At the epoch of Plato, the philosophical domain had been already for a long time divided between a good number of rival sects, occupied, at least for the most part, in a disinterested research for the truth," etc. Following the above is a translation for this magazine of the account given in American papers of the final disposition, in Druidic form perhaps, of the remains of Baron de Palm—throwing his ashes into the sea; then "Free Thought," in which occurs a line that will find a response in the heart of every good Spiritualist: "Every elevated soul suffers: suffers because war destroys the people; suffers in seeing the weak oppressed by the strong; suffers in seeing evil reign as master," and, "It is the struggle, the grief, the devotion, the sacrifice that aggrandizes the soul." M. René Caillie has given to this subject the dignity and force of much thought and learning. "Spiritualism in Sicily" comes next; and as this is the first notice I have ever seen concerning our faith in that island, I will translate more fully than usual what is before me: "Our little group of Spiritualists is the only one that exists in the island of Sicily, and is making great progress. We have already three writing mediums very remarkable, two others who promise much, and a healer who is doing marvelous things, filling our town with emotion. . . . We have been honored lately by a visit from a noted medium, M. François Sofia, of Calabria. By his astonishing powers he has revolutionized the public sentiment of his place and neighboring villages. The people there knew nothing of the doctrine or the moral that flows from this teaching. M. Sofia himself has no knowledge of the works of Kardec. Recently one of the phenomena taking place in his presence was rain, veritable rain in a chamber closed on all sides. The spirit of Martin Luther dictated through him a work of the highest philosophical import, and which M. Sofia will probably publish. He promises to return to us, if permitted, for the production of phenomena still more surprising, such as apparitions, the bringing of objects, and a solar light in the room. . . . Apropos of the clergy: I forgot to say that at Catane I have within a few days met with a priest named Giuseppe Djello, who is a clairvoyant and psychograph. He assured me that the materialization of spirits was realized with him; which was confirmed by ocular testimony. This medium, like the former, knew of the teachings of Allan Kardec."

All that pertains to the experience of Prof. Zöllner with Mr. Slade is of much moment, and the *Revue* continues its account of it with a minuteness that cannot fail to carry conviction to every honest heart. "Considerations of Materialism," a "Response to Dr. Charcot" who has been ignorant enough to deny the phenomenon of somnambulism, with many minor items of no little interest, make the present number of the *Revue* more than ever attractive. It seems that the Paris *Figaro* had published an article on the subject of somnambulism, in which it was claimed that M. Charcot had resuscitated it, taking it from the hands of the empirics; assuming in fact that it was properly in its grave, where the Academy had put it, till he had given it life. His assumptions are sufficiently ridiculed by Dr. Tony Durand. On the "Art of healing by the imposition of hands," Dr. De Hohenlohe gives his views in the journal in hand. I will quote a few lines: "He who comprehends best the soul will best heal the body; . . . the body is a simple effect; . . . one should attack the cause." After defining our intimate relation with the source of all life, he says: "Thus it is that prayer makes vibrate in the ether" (the astral light of the adepts) "the fluids that awaken the attention of the divine agents. These agents, these guides, your friends in space, bring nearly always to the medium the mode the most simple for healing by the hands. . . . To obtain all its force the healer should love his neighbor, should respect himself, should be pure."

As I am now upon the subject of healing, it may be well here to notice a remarkable and neat brochure published at Marseilles, by Mr. Daniel Strong, an American healer, who has accomplished as much perhaps in his profession as any other in the world. In his pamphlet nearly a hundred "certificates" are given, bearing testimony to his marvelous powers. Among those whom he greatly benefited, I am happy to see the name of the Princess Woronsow, from whom I received many civilities during my stay in southern Russia and the Caucasus, then governed by her husband. Dr. Strong's "Introduction" to his work is one of great historic importance—laying bare indeed many of the fallacies of the old school, and quoting the eminent writers, Messrs. Claude Bernard, Bouchardot, Marchal, Boerhaave, Broussais, Auber, Deluc, Delaunay and others, in support of his opinions.

BELGIUM.

Le Messager, of Liege. Three numbers (up to March 15th, of this valuable little journal are in hand, and though full of just such material, as would interest the readers of the *Banner of Light*, I can give to it but a limited space. Miss Fancher's case, as reported in the *New York Sun*, occupies several pages of the *Messager*. A few paragraphs are bestowed upon Mme. Blavatsky, in this wise: "The mysterious author of Isis Unveiled, a person *ad generis* and unique, an enigma as difficult to decipher, it would appear, as to us the doctrines of the Theosophists. She is large, black," (on the contrary, quite a blonde), "and with the aspect of a Tartar; has fine teeth and teeth, though eighty-two (2) years of age. . . . has a fine rich nature, but manifests an unreasonable aversion to, and an intolerance toward the Christian sects; but has great veneration for her masters in India, with whom she has spent some thirty (3) years," etc. "Free Religion"; "Spiritism"; "Séances at Cape Town"; M. G. Damiani's letter in the *Banner* on the Doctrine of Reincarnation; a paragraph from the *Revista* of Barcelona which says: (of a Catholic priest to his parishioners), "Do not hire houses of the Protestants; it is necessary to let them die of hunger; and those who would aid me should refuse them work; thus would we rid ourselves of this terrible plague and insure eternal life"; "Pope Leo XIII."; "Is Man Descended from the Ape?" and "God and Creation" are the principal features of what remains to be here credited to the *Messager*.

"Acta Sanctorum." This work, commonly known under the name of "Bollandistes," is composed of seventy folio volumes. It is written in Latin. Monseigneur Guerin, wishing to render this accessible to the public, has made of it a French translation in seventeen 8vo. volumes. It is published by Bloud & Barral, under the title of "Les Petits Bollandistes." "Though made in a party spirit," says the *Messager*, "we recommend it to our brethren who, we are persuaded, will find in it documents useful in the history of Spiritualism."

BRIEF PARAGRAPHS.

LET IT PASS.

[No. 2.]

If for good you've taken ill,
Let it pass;
Oh! be kind and gentle still:
Let it pass!
Time at last makes all things straight:
Let it pass;
And our triumph shall be great:
Let it pass!
Did your anger to depart,
Let it pass!
Lay these hurtling words to heart.
Let it pass!
Follow not the windy throng;
Better to be wrongly than wrong:
Therefore sing the cheery song—
Let it pass!
Let it pass!

Toddles is now supremely happy. He edits a newspaper.

"I don't believe in fashionable churches," said a lady recently, "but after all, considering that we are all to go to the same heaven, it is better to keep up the social distinction as long as we can."

He who knows only his own side of the case knows little of that.—J. Stuart Mill.

Miss Letitia Rist, late of So Odessa road, Forest lane, near Stratford, Essex, Eng. left a will which, with the exception of some small legacies, bequeathed the bulk of her property in trust to certain parties named, they to apply the income from time to time in purchasing gravel and sand, which is to be used in gravelling or sanding "when certain roadways in the city and east end shall be slippery, to enable horses or other animals to better keep their footing."

IN EARLY SPRING.

The shy snow-drifts melting fast—
The breath of south-wind floating past—
The crimson in the maple show—
The golden crocus at the foot—
The yellow on the willow wand—
The green of grass along the pond—
The swelling buds, the bluebird's note—
The melody of the open road—
The warmer rush of sunlit gleam—
The dappled gleam of the upland moor—
The new life in the open world—
The song of bird, the hum of bee—
The dawn of woodland melody—
The brighter glimmer on the hill—
The rapid rush of little rills—
The morning bear-frost on the hedge—
The may-day drops upon the eads—
The changing color in the vine—
The fresher hue of mountain pine—
Mings that tell to eye and ear
That summer days are drawing near.

Four States of the Union have unconditionally abolished capital punishment.

A canoe, said to be prehistoric, has been found in the Lake of Neuchâtel, of finished workmanship and better preserved than any hitherto discovered in Switzerland. It is hollowed out of a single stem of oak, says *Galland*, is thirty-six feet in length, thirty-six inches

wide and twenty-six inches in depth. The stern is in the form of a spur, and the stem is curved like a hook, probably for the purpose of mooring the canoe with a rope. There is no provision for guiding the oars, but the seats of the rowers can be traced.

ISANDULA.—Among the manuscripts recently forwarded in competition for the prize offered in London for the shortest and best poem on the sad fate of the victims of the English *faux-pas* in Zululand, they call it a "massacre," just as Gen. Custer's failure to kill Sitting Bull and his warriors was called a "massacre" by the Americans, was the following "anti-Jingo" lyric in four lines:

"Six hundred Englishmen are dead:
They cost a thousand pounds a head.
We'll air our feathers, till
The government sends in the bill."

A bill to authorize cremation has been introduced in the Illinois Legislature.

All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Bhismatopada*.

People who are swift to condemn are in hot water pretty much all the time. They should remember there is some good in all, and that they themselves are not perfect.

THE INDIANS.

Exterminate the red-heads yolk:
The egg's white part exclaims:
I am the clearer, better part
Of what the shell contains.
The yolk is treated with disdain.
As though it were a waste of space,
But when the hatching season comes.
Behold! an added egg.
Exterminate the Indians:
Conciliated Avaree cries—
Deeming himself, of all the Race.
The fittest to survive.
But on the Indian Ovar's fate,
The Race may now depend.
For its advance in every grade,
Or—ignominious end.
—[Robert Stuntson.]

Make but few explanations; the character that cannot otherwise defend itself is not worth vindicating.

"He might have been a Russian," but he wouldn't want to be in times like these, when innocent people in that barbaric empire are imprisoned at the rate of a thousand a day.—*Transcript*.

There are people in America who would if they could serve innocent people here in a similar manner that "that barbaric Empire" is now treating its subjects.

A lady in Fair Haven got her foot stuck in a soft spot in a concrete wall. Sing "hey the merry maiden and the tar!"—*Yale News*.

Little Hopeful to papa who had been absent: "Papa, I was run over yesterday." Papa: "What! you were not hurt? How did it happen?" L. H.: "Oh, I was run over by the Elevated Railroad." (Papa wonders if his heir won't some day be President.)

Wash a baby up clean and dress him up real pretty, and he will resist all advances with the most superlative crossness; but let him eat molasses gingerbread and fool around the coal-hod for half an hour, and he will nestle his dear little dirty face close up to your clean shirt-bosom, and be just the loveliest, cunningest little rascal in all the world.—*New Haven Register*.

Robbie-Shillaber, the grandson of Mr. B. P. Shillaber, whose death was recently announced, was born on the morning of April 18th, 1875, the centenary of the battle of Lexington, and his decease occurred just one day after his fourth birthday. He was a bright, winsome and vivacious little lad, the picture of health and the pet of every one, and the suddenness of the bereavement has made it all the harder to bear.

It has been observed that although "birds in their nests agree," whales often come to blows.

It is beauty's privilege to kill time, and time's privilege to kill beauty.

"What a beautiful spring!" said the kangaroo.

A certain lawyer was compelled to apologize to the Court. With stately dignity he rose in his place and said: "Your Honor is right and I am wrong, as your Honor generally is." There was a dazed look in the Judge's eye, and he hardly knew whether to feel happy or fine the lawyer for contempt of court.

A farmer's boy, on being asked to yoke up the cattle late at night, replied: "I don't want to be used to such midnight hay-gees."—*New Haven Register*.

"Oh, how my tooth aches," said the wife of a henery man. "Puller out," was his characteristic reply.

A bad boy stole his mother's jelly, confessed his guilt, and got his marmalade.

Thomas Paine was born one hundred and forty-two years ago. If his admirers and censurers did but live up to his motto, this globe would be a more decent place than it is. Paine formulated the grand sentiment: "The world is my country, and to do good is my religion."—*Indianapolis Sun*.

It seems to us to be a very un-Christian method of civilizing people by doing it with the sword in the right hand and the bible in the left.

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