VOL. XLV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MAY 3, 1879.

\$3,15 Per Annum, In Advance.

NO. 6.

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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 séanceroom and of private interviews with gifted me

diums. You have already mentioned, in your issue for March 8th, the remarkable demonstrations which we unitedly witnessed at the séanceroom 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 en deavor 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 agains fraud existed, and I have rarely participated in them of late years. But this occasion was excentional. 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 rehearing 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

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 1864, only to survive for a few days. It so happened that the lady who sat by my side at the seance 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 reëntered 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

way, were held, while I was a member, in the as to what should be done with her. same house where she had breathed her last.

It will be difficult, Mr. Editor, so long as I revery imperfectly described, was the product of intelligent and judicious guidance. Another fion? 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 id omne genus, seem the shallowest of charlatans.

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

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 postalcard, 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 scance 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 chirography, 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 chirography, 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 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 childspirits 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, you have assured me, closely resembles the signature of your former partner in publishing the Banner of Light, I was not acquainted with his chirography. 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. 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 canable 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 investiga-

A CHILD MEDIUM. One method by which the knowledge of spirit-

ial 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 con-

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 | room, she awaited the result. The next day frolics with them, while no such children or obthis, 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, hearing, seemingly emanating from the dark- she had been accustomed to be present (unseen) other. The mother feared the child was becom- terday!

ness just in front of my face, a loud whisper, | at the meetings of her trustees, which, by the | ing untruthful or demented, and wanted advice

The lady took in the situation at once, and gave such advice as she thought appropriate main of sane mind, for me to conceive that this to the case. I did not learn the results, but it is incident, which with its surroundings I have easy to understand what they might be, under pretty conclusive evidence of spirit interposisimilar case will be mentioned further on, in connection with

A REMARKABLE PICTURE.

During a previous visit to Washington, I ob tained 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 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 his 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 board! 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 apseance it was found in the lap of a lady who was pearance, as if denoting age, while the face was a stranger to me. On examination, I found on | plainly that of a comparatively young man. At | myself, but at the same time I must also state that I the last leaf, printed neatly with a pencil, in a subsequent entrancement, the spirit declared did not sit calmly down and laugh at Spiritualism as 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 II---?" (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 the child came again, and without any referjects were visible to the mother. More than ence 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

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

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 Washington lady of marked intelligence and 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 scientifie" materialism to the contrary notwithstanding.

Mr. Editor, I have devoted this long letter exclusively to "manifestations," which a (wouldberhigh 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. Ancora, N. J.

[From the Melbourne (Australia) Argus, Feb. 18th.] SPIRITUALISTIC FACTS, OR SKEPTI-CISM 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 "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 dld not convince me. I wanted almanifestation, something real, something tangible, AND I GOT IT.

Of all the phenomena connected with Spiritualism 1 think that of "slate-writing" is the most wonderful, and though people are ant 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 experlence. 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 calma clear day); immediately raps were heard, as if in the 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 able, 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 relterate 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 taps 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-" passprompt response, intimating, doubtless, that and whose company she preferred to that of any looks just like the man I saw standing by you yes- words" I should more properly call-them-familiar to l us both during her life. The writing on this first mes-

sage was not like hers at all, with the exception of the signature, and that, instead of being her Christian name, Jessle, was signed as we more often called her. Sissle," and to a similar way to that on her letters addressed to me. Treceived a second message from her referring to her two children, the existence of whom In. Stade knew byt.

Dr. Slade them asked if any other spirits were present, and this time held the slate downwards on top of the table, with the pencil confined in the intervening pace. Immediately there was written a large "W. I disowned any knowledge of the initials, and that I fried to think of some one answering to them. still I could not by Never infiel," said the doctor, "we will ask who it is?" and, putting the slate down again. he said, "Will the spirit please give full name ?" Then we heard the writing adalm and then the taps signifying the conclusion. He turned the slate over, and there, written in quite a different hand to the first press (20) were the words, "I am your Uncle, William Havi and " Had I a doubt this must have removed it there was no maid reading, chairveyance, or will-force here. In the rist place, my wife did not give the shrnames and in their at, the doctor did not know it, and still this, was a trath. William Haviland, my father's brother, was shot in the gold escort in New South Wales Low many years ago I almost forget: I should think about eighteen or twenty, and when I was a enable the refere I to sked on that message as a marvel-

New I went home and told Mrs. Robson, my methorin-law ail this, and she, who was, like I had been a hisbeliever, wondered at it greatly, and finally said, "I'm going into town on Monday, will you come with me and see him?" Of course I would, and I told her that semetimes spirits ned knots in ladies' handkerchiefs, as I had been informed, and so she had better take an extra one.

On Monday morning we went at 11 o'clock: Mrs. Robson taking with her, a handkere def. We entered the room, and I made no introduction, simply saying.
"That this lady wanted to sit with me." This time we shut the door, and, as before, left the window up. Mrs. Roleson sitting down with the loose hundle-rehief on her lap on one side. Dr. Slade sitting sideways, as before, and myself opposite him. We total hands on top of the table, and at once strong raps almounced the presence of the spirits. Twas touched bothe knee and on the side, Mrs. Robson's chair was twisted round. she in it, not her bonnet strings and albbons were visl-My pulled and united, and all this in threate pay realth. and not as many suppose, in darkness. Dr. Stade then took a state and after holding it a indicate, he said, "Oh, it's gone," and immediately it appeared on edge at the opposite side of the table, out of reach of any one but myself. Bring it back tenae" said he, and the state disappeared again, and reached his hand, never once to relding the floor. "I think," said the doctor to Mrs. Techson, "that the splitts want you to hold the slate yourself." she took it from him. He put his two hands on the top of the table with ours, and Mrs. Rela-son held the "State ALON" list mider the table in front of her. Writing was distinctly loand, and soon i stopped, and we took the slate from her to read the message. It proved to be from her daughter my wife, and was addressed, "My dar) and mother and lorshand," If then went on to speak about private affairs, of her father who was present with har, of her children, and how happy she was aye. I kept on watching Mrs. Rob-son's handke relief, which tay still untouched the her-tap, and we touched sever it touches, as If a hand had been laid on our knees. At one time there was written on the slate, "Mydear husband, it was I touched you... JISSEE," For one Instant I had my eyes off the handkerchief, and when I looked again it was rolled up thight, and knotted in two currous and small knots, one in each end. Dr. Slade secracid as much astonished as we were, and holding the slate tage downwards on the table, he asked, "Who field the handkerelder" and the answer came, "Pather," This was splendidy, written, and was so like my wife's handwilling that we could not doubt its truth, but what followed was the most singular part of this apparently trilling knot. "Why." said Mrs. Robson, in an almost bewildered state of astonishment, "that Is most strange," Do you Know," said she, " my husband,) upt. Robson, when he was alive used to the knots (DESTE A), WITH THESE IN I VI RY WAY? He used to snatch my handkerchiefs out of my booket, and the them USI Liter THIS." Now, what can skeptics say to this? I give it up. I have that handkerchief at bome, and have shown it to

The next fact I come to, taking them securitin, occurred on the following Wednesday, the appointed day . when I visited the doctor in company with two gentlemen, one a well known Sydney engineer, Mr. T. S. Par- arrest attention. By no means of communicatained messages inside it, the state being held on top this humble woman made certain of her son's of the table. We had also e hel manifestations of the decease. Those who are satisfied with bottom presence and power of the spirits, but in this article I only wish to mention mass few words as possible what struck, me as the most wer derful and most convincing proof of Dr. Slade's truthfolioss, and further to impress on your readers the fact that they may all go and see these things themselves, and it is for this purpose that I seek publication of my statement in a paper where it will be read, by thousands and tens of thousands, for this will not only be published in Melbourne, but every fournal throughout England and America that is essentially an organ of the people will place before its readers my experiences, which, as far as in me iles, I have put past doubt, by taking my oath before God and the world, are time.

dozens of profile.

But to pass on to the next interesting experiment: A gentleman in sydney called on Dr. Slade, and took with him a compass. Placing it on the table, he requested the doctor to put his hand on it, but, contrary to his expectations, the needle moved not. They then joined hands, and the doctor putting one hand to the needle, covering his visitor's hands with his other one, was astonished himself, to see the needle deflected more than sixty degrees. The day following I was up again to see him, and he told me of this bearing out exactly what my friend the scientist had said, and turning round to his side table he took a small compass from it, and placing it between us joined hands with me and said, "This is the way we did it," but to his surprise the needle did Nort move. "Why," said he, "that is curious; it moved yesterday; but perhaps the spirits want you to do it." I disengaged one hand from his and held it toward the needle, and it lumnediately followed my finger whichever side I put it. He then pushed the compass far from its, to the extreme edge of the table, and we sat away but in full view of it. "Now," said Dr. Slade, "will the spirits please agyobe the needle, if we wish it?" Three raps answered him. and the needle, with no one near it, turned round several times. Perhaps scientific men will explain this: but before they attempt it let them take their own compasses, and the doctor will, I doubt not, be only too happy to convince them. There is only one thing for them to bear in mind, and that is, ACT IN A COURTE-OUS AND GENTLEMANLY MANNER when you go, and not, as some have done, and by so doing disgraced THEMSELVES, treat him as a swindling rascal and a rogue of the deepest dye.

Outsiders those who have not seen Dr. Slade, and look on Spiritualism as thorough trash and nonsense are apt to judge rashly, and many speak in a mysteri-'stage-aside" voice of wires, electric batteries, will power, odle, psychle, and goodness knows how many other forces, and further still. If one mentions Dr. Slade in their hearing, they immediately answer significantly, Professor Baldwin, Maskylene, Cooke, and I forget how many other conjurers. But all I ask in simple fairness is that before they speak of what they have not seen and do not know-in fact, before they make fools of themselves-let them see Dr. Slade. and I'll guarantee that neither Baldwin nor any of the others can produce writing on a locked-up book-slate under the same conditions that Dr. Slade has done, and prove, as they profess to do, that it is not spirit agency and power that is at work.

Dr. Slade has been to my private house, and on my own table, with a common school slate, and in the presonce of my friends, received written messages of love and happiness from relatives that he could not possibly have known of in any way, and I make this statement partly in justice to him, but more so that others may share in some of the blessings awaiting them. But perchance they may not get personal messages, and will then be disappointed. Let them take heart and try by themselves in their own family circle-try with planchette, or some other means, that I, among many, have too long looked upon as toys and trifling objects, and then their eyes will be opened, as, I thank God, mine

have been In closing this article, I wish to state that it is by no means a complete list of all I have witnessed, but only a selection of what I considered the most remarkable and wonderful tests in my experience. Others, no doubt, have seen better, and they should in justice give them to the world. I shall write further details of this great blessing for the Banner of Light, who, having the cause at heart. I know are only too happy to publish such experfences. If people would only send them,

There is another thing that is very curious with regard to Dr. Shale's medlumship, and that is, that it does not signify whether he be in Russia, China, Fift, or any other foreign country, the messages written on the slate are, with few exceptions, in the language of the people so addressed. T. C. HAVILAND.

I. Edwin Cyril Haviland, of Sydney, New South Wales, do soletunly and sincerely declare that the phenomena and occurrences, as stated in my paper, "Splritualistic Facts, or Skepticism' Bewildered," are true, and took place in every particular as I have therein set forth, and that Dr. Slade used no apparatus to produce them, and that I carefully examined the table and states used. And I make this solemn declaration, conscientionsly believing the same to be true, and by virtue of the provisions of an act of the Parliament of Victoria rendering persons, making a false declaration punishable for willful and corrupt perjury. E. C. HAVILAND.

Declared at Melbourne, in the Colony of Victoria, this seventeenth day of February, one thousand eight handred and seventy-nine, before me, Henry Penheth Fergie, notary public, also a commissioner for taking affidavits, xe., in the Supreme Court of the Colony of New South Wales, in Melbourne, in the Colony of Vic-

-----HOW DID SHE KNOW IT?

To the Editor of the Bannet of Light :

In the round of professional duties the following incident came under my observation very recently, which may be of interest to the readers. of the Banner of Light.

Mrs. H., a widow, nearly seventy-six years dd, came under my treatment about the middle of January. Her husband passed away last autunn. Three or four of their children are in mature life, while several passed away in early childhood. Mr. and Mrs. H. were persons in humble life but much respected by their neighbors. Mr. II. was a member of the Unitarian Church. It has rarely been my privilege to witness in any family a more devoted wife and mother. She probably never gave any thought or attention to the subject of Modern Spiritufalism. It is true that, during the last few weeks of her life, her mental faculties were at times much impaired, but it is also true that there was hardly a day in which some part of the time. her mind was not perfectly heid. More thanonce she has assured me, when her mental faculties seemed perfectly clear, that her deceased husband and children seemed as really present to her as when in earth-life. Repeatedly, when left alone in her room, she has been overheard conversing apparently with some person present, and when her nurse came in, would be astonished that she the nurse) could not see her husband, whom Mrs. II. assured her was pres-

Three or four weeks before Mrs. II. passed away the nurse was performing her usual duties in the room when Mrs. II, calmly inquired when the funeral was to take place. "What funeral?" inquired the nurse. "Why, John's funeral. John is dead." John was her son, and lived in New Jersey, and Mrs. II, had not the slightest knowledge of her son's sickness. The nurse. vainly endeavored to convince Mrs. II. that her son was not dead, but to no purpose. Mrs. H. calmly replied with all the positiveness of absolute knowledge that he was dead. A few hours later the family received a telegram announcing the son's death the day before;

Here is an event, occurring in a family having no sympathy with Spiritualism, which may well We took a folding book-slate with us, and of-tion recognized by so-called scientific men was ing that this lappened, and that there is no law by which such intelligence can be communicated, are welcome to their belief. Since similar and equally surprising incidents are of daily occurrence in all parts of the world, is it not easier to believe that there is some mode of communicating intelligence, by most persons unrecognized, than to believe they happened?

R. N. PORTER, M. D. Describeld, Mass., April, 1879.

> Written for the Banner of Light. SOUL QUESTIONS.

BY M. THERESA SHELHAMER.

Do you hear the angels calling? Do you hear them, oh, my soul? Do you hear their glad tones falling From Life's highest, truest goal; Whither every soul is tending. Every one in his own way, Though some travel through the darkness, Others by the light of day?

Do you hear the whispered voices, Do you hear them, oh, my heart? Thrilling with their joyous sweetness. Making all my life-blood start? Do you hear the words they utter? Do you hear the songs they sing, Floating down from yonder heaven, On Love's bright, ethereal wing?

Do you note the snowy blossom's Falling downward from on high? Do you mark the heavenly blessings Floating downward from the sky? Blessings to enrich each mourner With the wealth of Paradise, Hid within the cup of sorrow. Holy blessings in disguise.

Do you hear the wondrous story. Do you hear it, oh, my soul, While glad streams of golden glory From each sentence brightly roll? Hear the story of Progression. For each soul on Life's vast plain. Working upward through the darkness, To the realms of light again?

Do you hear the music swelling. From the angel choirs above, Strains of harmony foretelling Of that universal love That shall bind each human being In one grand eternal chain, That shall link each living spirit To the Father's soul again?

Do you hear the strains prophetic, Do you hear them, oh, my soul? Telling how each human fragment shall comprise the perfect whole? Telling of that time approaching. When the heavens with earth shall blend When the inner laws of being Can be trusted to the end?

Do you hear the angels calling? Do you hear them, oh, my soul? Do you hear their sweet tones falling From life's highest, truest goal? Do you hear the words they utter: Come up higher, come away, We will guide you from the shadows To the realms of endless day "?

Reported for the Banner of Light.

[Concluded from last week.] At the conclusion of Dr. Atkinson's address Mrs. Clara Allyn sang "Angels Ever Bright and

In introducing the next speaker, Mrs. Helen M. Slocum, the Chairman said, though Mrs. Slocum did not need any introduction to an audience of Brooklyn Spiritualists, he could not refrain from mentioning that twenty years ago she was President of the Vermont State Spiritualist Association, and in all the intervening years had been an earnest and able worker in the cause of Spiritualism. Not only this, but in another great reform movement, cotemporary and in alliance with Modern Spiritualism— woman's enfranchisement—Mrs. Slocum had been, both on and off the public rostrum, a most effective worker. Mrs. Slocum spoke substan tially as follows:

Mr. President—Thirty-one years ago to-day

effective worker. Mrs. Slocum spoke substantially as follows:

Mr. President—Thirty-one years ago to-day the question which interested matkind more than any other was this: "If a man die shall be live again?" At that time the creat thinkers had gone too far in their reasonings to accept the deguas of old theology, and the intellicence of the world was fast becoming materialistic-when the echo from those little rups at Rochester sanded through the land! The relicious devotee, who was living in constant dread of death and eternal punishment, stopped, and with bated breath listened with wondering awe; the materialist, while burying his dead out of his sight, turned with eager questioning to learn if really iddings had come from some unknown country into which the loved of all the past had been gathered—if it were true that they still lived, and had learned the way back to tell us of that other land?

No gospel ever came with such glad tidings to the world, and none ever made such rapid progress. The ministers became alarmed, for of a very truth the gospel was being preached unto the poor as well as the rich, without the aid of church or titual, creed or priest. Bigots legan to oppose the new doctrine, and slander and persecute its promulgators. After the hase of horse of the world, and none ever made such rapid presented its promulgators. After the hase of horse of the world was alberents could be numbered by hundreds of thousnable.

Noble near and fearless came out hoddly in its defence: their pecuniary interests were inassa, the fish prother side of thousnable.

Noble near and fearless came out hoddly in its defence: their pecuniary interests were inassa for the achieven and fearless cane to the hist interest with the formal denominations, and among all prother of the safe of whose speech, in condensed form, was installed to the prother side by Mr. Miller to the platform.

Dr. Win. Fishbough was then introduced, the substance of whose speech, in condensed form, was inferiously and and inclined and and inclined a

toy. Tallmadge and scores of such men braved public opinion for these new truths: Charles Partridge poured out his thousands without stint for their promulgation, and Prof. Britan, one of the bravest of them all, gave up the fairest prospects ever open before any brilliant young orator and preacher, that he might be true to himself!

true to himself!
Fearless thinkers like Dr. Hallock, Dr. Gray, William Fishbough, and others of their kind, went boldly into the work of investigation, while mediums, seers and speakers sprung up on every hand. The spirit-world, as if to administer a stern rebuke to past usages for holding woman in chains, took young girls and brought them

then a Spiritualist, has since become one, and all lived long chough to put to shame their caluminators, though financial ruin was the fate of many. I see before me one of the officers of that Convention, who for his fearless advocacy of the truths of Spiritualism lost then, and during the years immediately following, an ample fortune—but you see he remains a Spiritualist still. I refer to Mr. S. B. Nichols.

Following this Rutland gathering, an effort was made to hold meetings in the town of Granville, Washington County, N. Y. The young, beautiful and cloquent trance speaker, Fannie Davis, was engaged to deliver a course of lectures, but no place could be procured for the meetings except a hotel hall, and into this, deacens, lawyers and priests followed, in order to disturb and break up the services. As a result of this persecution, my husband and a few friends with him built a hall and had it dedicated to Humanity. Though there were nine churches in the town for the service of God, this was the only place open for the service of man. Meetings were held here for nine years, and each year an anniversary celebration, to which hundreds came from all the adjacent counties.

These léaders, however, were not without their persecutions. For the first few years, priests

The Iniversity, resist temptation, and to be strong against the adverse magnetisms of the world. Especially should we guard them against the orthodox Sunday school influence, for other guides than those we would choose will take them in charge the sunday and in after years not the sunday and to be strong against the adverse magnetisms of the world. Especially should be guard them against the adverse magnetisms of the world. Especially should be guard them against the orthodox sunday school influence, for other guides than those we would choose will take them in charge the sunday and the sunday N. Y.—Morning, Afternoon and Even-ing Exercises—Phenomenal Spiritu-alism, etc., etc.

way out of error into truth, and upon us will they cast their reproaches.

Capt. Vandercook sang, with an inspiring effect, "Beautiful Home of the Soul."

Capt. II. H. Brown, the regular speaker of the Brooklyn Society, closed the afternoon exercises with a brief address and an impressive benediction

Announcement was made from the platform that persons desiring to continue in the building during the interval between the afternoon and evening services were privileged to do so, and that, as there were several mediums present, spirit-circles would be organized. Quite a number remained over, nearly all joining one or another of the circles.

another of the circles.

Noticing the eagerness with which every available seat in the circles was sought, I infer that phenomenal Spiritualism has not yet reached its period of decodence. Said an old and prominent Spiritualist with whom your reporter had a brief conversation on this subject, "What is the meaning of the fierce warfare that is now going on against mediums and mediumship? Can any position be more illogical or absurd than for any one making the slightest pretension to the name

meeting on this platform my dear old friend and boon companion of those early years, Andrew Jackson Davis. Memory goes back to the time when he, Dr. Lyon and I were wont to sit daily Fearless thinkers like Dr. Hallock, Dr. Gray, William Fishbough, and others of their kind, went boldly into the work of investigation, while mediums, seers and speakers sprung up on every hand. The spirit-world, as if to administer a stern rebake to past usages for holding woman in chains, took young girls and brödghi them before great congregations, and through their lips gave utterance to choquence such as no man could surpass.

Such was the condition of things at the close of the first decade of what is called Modern Spiritualism, and it was just at this time that the great "Free Convention" was called in Ruther spiritualism, and it was just at this time that the great "Free Convention" was called in Ruther spiritualism, and it her full light over societies the decade of whatever name or belief, that they might hold solemn counsel together. There were gathered Henry C. Wright, Parker Fills, bury, Earnestine L. Jose, Prof. Brittan, A. J. Davis and Mary, Francis D. Gage, Joel Tiffany, Elder Frederic Evans—and scores more of the braven philanthropists of that time. It was while the anti-shavey excitement was at its height, and the Woman's Rights movement was being measurably agitated; but it soon became evident that, to the great body of people there controlled within itself the elements of not only freedom for slaves and for women, but freedom in its largest and noblest sense—freedom of mind awas then, unequested, inexperienced, and—I was being another sphere of existence. A mere boy he was then, undeneated, inexperienced, and—I was then, undenea largest and noblest sense—freedom of mind as well as body, for all nations, tribes and peoples, regardless of color or sex. Such a meeting had never been held in this, if in any other country, but the public journals exhausted their stock of opprobrious epithets in their endeavor to vilify and misrepresent it and its objects.

Business men found their business falling off directly as a result, and the reputations of men and women were slandered without stint; yet nearly every leader of that movement, if not then a Spiritualist, has since become one, and all lived long enough to put to shame their canadall lived long enough to put to shame their canadall lived long enough to put to shame their canadall lived long enough to put to shame their canadall its and the reputation of the wise, so in this instance he made the most obscure and lumble instrumentalities as the ushers of his incoming dispensation—arousing the attention of the world mentalities as the ushers of his incoming dispensation—arousing the attention of the world by a "little tiny rap." Spiritualism at its birth was a little child; but its cries were soon heard from the Atlantic to the Pacific coast, across the great ocean, throughout Europe, and in less than seven years throughout the civilized world. The sound went out into all the earth, and its words unto the ends of the world. Science, falsely so-called, sneered and eagerly assumed the role of the exposer; but only to be itself exposed, confounded and humiliated. Sectarian theology set up one universal cry of denunciation against this audacious intruder upon the dominion of old creeds; but still the new power dominion of old creeds; but still the new power dominion of old creeds; but still the new power went forth conquering and to conquer. It may be admitted that in its childhood Spiritualism was made up of all the crude elements of the child: It spoke as a child, it understood as a child, it thought as a child. In its further but still immature development, it manifested something of the levelsessues of the structure of the structure. thing of the lawlessness of the sturdy youth en-deavoring to break away from the restraints of parental authority, but yet not being wise enough to be an authority to himself. But from hundreds came from all the adjacent counties.

Threse léaders, however, were not without their persecutions. For the first few years, priests and laymen united in their misrepresentations and slanders, but these fearless men were not disturbed or discouraged, and now though the old hall issilent, yet when occasion requires the church opens its doors even for the self-same Fannie Davis (Smith), and the respect which belongs to her is duly shown.

What Spiritualism needs to-day is more of that moral courage which was manifested by its pioneers. We hold a power in our hands, against which the theological masses cannot prevail, provided only that we place them always upon the defensive, instead of being ashamed of our belief and hiding it, or apologizing to our conservative friends for entertaining it—as a large body of our believers do at the present time.

When we always to meintain a solid front of

the defensive instead of being admixed of our belief and inding it or application to the control of the property of the proper

when the veil of the covering cast over all nashall be taken away; when death shall be swal-lowed up in victory; when war, and bloodshed, and cruelty shall be known no more; when brotherly love shall bind all hearts together, and the tabernacle of God shall be with men on earth.

earth.

Mr. Davis being called upon declined to make an address at so late an hour, but compromised the matter by "making a few remarks." He indulged in some pleasant reminiscences in connection with his youthful career—that period when Fishbough described him as "a little green." Passing from the humorous to the serious the least the serious threshold threshold the serious threshold th

when Fishbough described him as "a little green." Passing fr m the humorous to the serious, the leading thought of Mr. Davis's short speech was that interior unfoldment was a paramount duty in each and every individual's life.

Mrs. Julia Hindley, a most excellent and relible test medium, had been invited, and announced to give tests from the platform, but the lateness of the hour prevented. Mr. Miller explained the matter in a manner wholly satisfactory to the audience and Mrs. Hindley, Mrs. H. renewing her engagement for the next Sunday evening. This engagement was fulfilled on Mrs. Hindley's part, the raps being heard by the audience in all parts of the large hall, and under her Indian control a short but effective address her Indian control a short but effective address

The singing in the evening, as in the afternoon, was under the direction of Dr. A. E.

Cooley.
Our anniversary celebration was, in every aspeet, most satisfactory and successful—large audiences, good singing, good speaking, and a degree of interest and enthusiasm which, notwithstanding many drawbacks, marks the steady progress of the great cause.

SAN FRANCISCO, CAL.

To the Editor of the Banner of Light:

The First Spiritual Union Society of San Francisco celebrated the Thirty-First Anniversary of the Advent of Modern Spiritualism in a grand two-days' meeting in Charter Oak Hall. The remarkable resources of San Francisco for rare and beautiful flowers during the whole year were made to contribute to the occasion, and the hall was a literal bower of blossoms, ivy, &c.

Mrs. Laverna Mathews, the President, called the meeting to order at 2 o'clock P. M. After singing by the quartette choir, Mr. Charles M. Plumb was introduced and made a most able and eloquent speech of half-an-hour. It was a logical exhibit of what Spiritualism teaches, what it has done and what it is doing for humanity. It was, he held, a constant help in manity. It was, he held, a constant help in time of trouble, a gospel of gladness and joy; the great motive-power in the world, and a prime factor in human affairs. His address was listen-

The President read a letter from Mrs. Parry, of Oakland, on the life and noble work of our risen friend and sister, Mrs. Fanny Green McDougall (who passed on from Mrs. Parry's residence). [This tribute to Mrs McDougall appeared in full in our issue for April 20th.]

Mrs. I. Work of Son Losé followed, with a

peared in full in our issue for April 26th.]

Mr. J. L. York, of San José, followed with a stirring speech of twenty minutes. Mr. P. D. Moore was the next speaker, presenting a very able address. Mrs. Selena Clark described several spirits she saw present.

The opening address in the evening was made by Mrs. E. Price, followed by a recitation by Miss Clara Mayo, "The Angels of Buena Vista." The quartette choir sang "Phantom Footsteps." Mr. J. L. York again took the rostrum for twenty minutes in his usual vigorous style. He said Spiritualism is a great diffusive force—the greatest religion in the world.

Mrs. Eliza Howe Fuller McKinley followed in a twenty-minutes' speech with sweet words, as

a twenty-minutes' speech with sweet words, as from an angel. Hon. John A. Collins was called for and made a most interesting and able speech.

He has spent a lifetime in progressive work.

Mrs. J. E. Feathers sang "Shall We Know Each
Other There?"

On Sunday mountage of large number of the

On Sunday morning a large number of the friends came together to witness the wonderfully successful working of the Children's Progressive Lyceum, Mrs. Mathews being also the Conductor. Although the Lyceum and Spiritulists

Conductor. Although the Lyceum and Spiritualist's Society are distinct and separate organizations, yet the officers of each society happen to be, mostly, the same persons, from the interest they take in the work.

The opening exercises for half-an-hour were with Indian clubs—led by Mrs. Mathews—nearly the whole school participating. This is rather a new feature in our Lyceum, but meets with great favor, as it assists so tangibly to develop the muscles and cultivate strength and vigor of body.

er a new feature in our Lyceum, but meets with great favor, as it assists so tangibly to develop the muscles and cultivate strength and vigor of body.

This exercise was followed by singing, led by the Assistant Conductor, Mr. George C. Irvin; then Silver Chain readings, calisthenics, declamations, songs at the plane, marching by the whole school, &c., &c., supervened, altogether a most interesting exhibition of the proficiency of the pupils and the untiring faithfulness of the officers and leaders.

In the afternoon the regular session of the Anniversary meeting opened at 2 o'clock. Mrs. Mathews read an original poem, appropriate to the occasion, she being peculiarly gifted in that direction. Mrs. A. Cressy sang,

"I am here to meet you, darling.

I am here to guide you home."

Father J. D. Pierson, a former President of the Society, made the main speech of the day, going into the history of spiritual manifestations for hundreds of years past. In concluding his remarks he said: "Friends, permit me to commend to your special notice the Banner of Light, a paper not surpassed as a spiritual guide in the United States, and perhaps it would be safe to say in the world. Its every number comes forth bright and luminous, replete with mental jewels. May its flambeau be set in brilliance in the upper sky, to be seen and read by all men who desire truth in spiritual matters. May its radiant folds float out upon the breeze from the highest pinnacles of spiritualistic advance, and may its divinely appointed guard and guide march onward to the music of 'Glory to God in the highest, and peace and good-will to all the peoples of the earth."

Here let me say that this good soul, Father Pierson, has just done a noble deed to the Society and Lyceum in donating to the society, for the use of its members, and for the use of the members of the Lyceum, a most splendid Library of several hundred volumes of valuable books. First in the list is a complete file of the Banner of Light, from its very first number to the present time, all

manity. May he receive the crown that awaits the good and faithful servant, as he must and

Mrs. Addie Ballou made an able speech, and one full of good thoughts. Mrs. Selena Clark read an address from the spirit-world to Father Pierson, in recognition of his noble work of over seventy years.

Mrs. A. M. McDonald and Mrs. A. D. Wiggin

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, Serjeant Cox. There were not many nersons present, and nobody had much to say in the way of discussion. Indeed the chief characthe 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 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. Serjeant 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, The 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 inadmissable, and the nearest approach to it which our psychological instructor permitted himself to use was "conscious self." To my unscientific 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 intelligibly 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 Shakspeare, 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 duling 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-

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: ondon. Last night, too, a soirée was given in ayendish Rooms, which proved that the Spiritnalists are by no means ascetic or averse to the delights of ordinary mundane existence. Song and recitation followed each other briskly up to :30, when the terpsichorean Spiritualists took o danging 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 soirce aluded 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 criticise and complain of every imperfection in our newspapers and other periodicals, and so they estimate properly what is good; as they matrons had seats in Congress there would be eloquent 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 WORLD WITHIN A WORLD.

A Globe within a Globe doth now appear;
The former one, according to our plan,
Awaits the future destiny of man.
Would'st find the golden clime? Oh, then obey
The needle's course—it clearly points the way.
From San Francisco West a well-manned fleet
The Kuro Slwo in its course may meet,
And, on its passage to the Northern Pole,
May find an entrance to this beauteous goal;
A somewhat winding channel, 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 outer and the inner world between,
The latter one—Oh, could we now portray,
What scenes of beauty must the pen obey!
A self-lilumlued 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, beauteous realm! Oh, clime, 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, in their mystic round.
Demand a wider, more expanded ground
Than this e'en now discovered, whose design
Was planned and measured by a Power Divine.
—[Miss Eliza A. Pittsinger.

(From the New York Telegram, April 18th, 1 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 cataracts that dash down the Rocky Mountains, or the sigh of the north wind through the pine forests of the Black Hills.

INDIAN WRONGS 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 Perces, the Poncas and the Sloux 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 droop 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 de scription. 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, flercely, 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 he was forcing southward, and who were in fact his prisoners of war, ten days without food or fire; this 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 cause the mad outbreak of the poor captives, their reckless flight, des-

conceived. All Spiritualists must feel that it is 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, but who drooped and died in the energating 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 bables 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 you, 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 ABODE. Another chief, Buffalo Chips, who had honestly tried to live in the Indian reservation, sald 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 told 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 win ter. 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 those far-away helpess 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 backward in giving any evidence, in action, that have power as well as pathos in its pleadings? If our 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 LILLIE DEVEREUX BLAKE. justice?

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 me-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

His experience in the different phases of mediumship has been more varied and wonderful than that of any other one I have everknown during an investigation of more than twenty-five years. He is an excellent trance and test medium, diagnoses disease from a lock 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 slate-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 adrise 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 pre-

A similar prediction was uttered through him in reference to a fashlonable 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 tape-worm. 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 narticulars by writing to the author of this article, whose address is with the editor of the Banner of Light. Haverhill, Mass., March 16th, 1879.

Vaccination Devoid of Scientific Foundation.

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

"My experience of small-pox during those six years of bedside 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 beand spirited 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.

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The reader of general literature is aware that during the past two of three years there has been a revival of investigations or discussions touching the nature of mesmerism and animal magnetism. It must not be understood that mesmerism had been suffered to drop out of human recognition altogether, because it did not appear on the surface of literature in a consplenous way until the outbreak of the controversies which have occupied no small amount of the attention of such men as W. B. Carpenter and A. R. Walkee, Professor Crookes and others, because a large number of persons in Europe and America were meanwhile quietly applying it in different ways, but mainly to the alleviation of painful altiments and cure of diseases. Now and then some facts would creep out, but their my sterious nature bailted the scientist, and he in his pride was disposed to relegate the whole subject to the domain of ignorance or charlaturry.

When men of acknowledged worth, both as regards moral integrity and shining attainments in science, like Professor Crookes and Mr. Walkace, of England, acknowledge that man possesses a property or quality of wonderfulatiributes, and spend much time in the atteined to discover its nature and laws, and although failing to reach their end, contest that psychic force is an agent of priceless value to men, it is not strange that other observers should be looking labolt, and endeavoring to unravellismysteries. A great deal is known concerning the processes and utilities of magnetism, but very few practical, serviceable treaties have been published, and this notwithstanding the prevailing enriesty of the public and a large existing demand for information. A careful examination of the extensive volume whose title is given above warrants us in saying that it stands alone among treaties in print as a char exponent of the proc

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SPECIAL NOTICES.

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has whe monel to warding notices of spiritual most type in to use it can be lades wall please to rethe most it the RANNI model to the Bank got to press on Freeda-each week. The it rotices, therefore, he assume pro-ceeding the towarded in time, to reach this office of

Banner of Light.

BOSTON, SATURDAY, MAY 3, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province atreet Lower Floor,

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

Al Franklin Street, Boston. THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

COLBY & RICH.

45° B siness Little's should be addressed to Isyve B, treil Bunner of Light Publishing House, Roston Mass. Biother Settlets and communications deaded to be warded of LUTHOR CODDY.

ESTER INTO EVERY DEPAISMENT OF LIFET. To bring forthing of and more living order of things; to infuse a bets. ter spirit into every profession; to enter to supersectivity, and farm the "Go den Rule" as the legg mate stabillard of action; to redeem the word; to move non and wone his ter; to teach them to live according to the dictates of the Inner man, that their layes may be pare and true, leading them up higher spiritually,

Prof. Peirce on the Spiritual Body.

Prof. Benj. Peirce, of Harvard College, has long had the reputation of being one of the most accomplished mathematicians of the age. His rank has undoubtedly been among the foremost, and no one can be named among our contemporaries now on earth superior in his specialty. Recently he has delivered a course of lectures before the Lowell Institute, in Boston. In his closing lecture, without naming the subject of Modern Spiritualism, he holdly entered its domain and advocated the truly scriptural doctrine of the spiritual body. We quote the following from his remarks:

What shall we say concerning the suffering with which this world is afflicted? What of sin? The body is the vocal instrument through which the soul communicates with other souls, with his past self, and even, perhaps, with his God. Were the communication between soul and soul direct and immediate, there would be no protection for the did to the control of the cont for thought; each man could take full posses-sion of the thoughts of every other man, and there would be no such thin; as personality and individuality. The body is needed to hold souls apart and preserve their independence; as well as foreonversation and mutual sympathy. Hence as for conversation martial sympathy, recently and matter are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed into the Infinite Spirit. In this case creation which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which needs instant correction; that the loss of their distinctive individuality by hospital patients is a terrible evil which the loss of their distinctive individuality by hospital patients is a terrible evil which the loss of their distinctive individuality by hospital patients is a terrible evil which the loss of their distinctive individuality by hospital p has ever speculated upon this theme has told us in his sublime epistle that there are celestial bodies as well as bodies terrestrial. It may not be in vain to strive to artain some insight into the possible nature of the celestial bodies, and it may, perchance, assist as a reconciliation for sorrow and sin.

Can we fear lest the substance of the celestial bodies will be less adapted to the souls which they are to clothe? Is it not a fair and just inference that each body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within? What better suggestion can be made which shall give us the full benefit of the discipline, education, ties and sympathies of this life?" We shall be known as we are. Soul will recognize soul through its external covering with unerring cer-

tainty.

The stature of each body will correspond to The stature of each body will correspond to the magnitude of the soul. The intellectual supremacy and consummate beauty of a Shakspeare will be more apparent in his celestial body than is his ideal stature. The countenance of the great Law-giver of Judea will shine as when he descended from Mount Sinai. No crown will be needed to designate legitimate magnitude and proportion of the constant of t royalty, nor any celestial aureole encircling their heads to mark the loving and majestic presence of the apostles and the true saints.

We may justly apprehend that the deformity of aur future heads.

of our future body will conform to our spiritual errors in the present life. Would not such be the natural and legitimate punishment of sin? But, surrounded by love and sympathy, who would not speedily repent and hasten to be restored to his intended excellence, and till heaven with joy at his recovery? We then might recognize how suffering and sin were short-lived violations of material and spiritual law, essential to free a gave, how they were the evidence. tial to free agency; how they were the evidence of unlimited potentiality, and how they were amply compensated by the freedom and pardon with which they were associated.

These remarks are as creditable to the broad, religious liberality as to the scientific culture of Prof. Peirce. What a contrast they offer to the pragmatic dogmatism and fierce anti-spiritual rancor of Tyndall, Huxley, Leslie Stephen, Frederic Harrison, and the late Prof. Clifford!

In his concluding remarks, Prof. Peirce says: We have here five imperfect senses, and they are as much as we can manage in this terrestrial world. A lifetime is required for the most of us to become journeymen in the use of either of them, and no man has yet been known who was the master of them all. Touch, taste and smell arise from objects in immediate contact with the nerves. Their wide range of perception in different persons and their great capacity for education give us undoubted intimation of how much they may be extended in a more delicate and sensitive organization. Their variety of character dependent upon their location in the nervous system, and their apparent difference in the inferior animals, suggest the possibility and probability of increase of variety in the future, when they may be usefully employed. Hearing and sight, by which we communicate with our fellows and perceive distant objects, are conveyed by means of vibrations. Auditory vibrations may not be oftener than ten in a secand, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions.

strengthen the new senses for beautiful art, and for the development of grand or lovely forms of poetic fancy and imagination.

Such is the glory of the intellectual future life naturally suggested by Christian philosophy. How infinitely grand in comparison with the elemental joys presented by other forms of religion! It is the natural and reasonable expansion of the ideal development, which began with the nebular theory. Judge the tree by its fruit. the nebular theory. Judge the tree by its fruit. Is this magnificent display of ideality a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination of the significant of

ination, signifying immortality. has here presented, are more than corroborated to his own inward beauty or deformity. What ceptions do not after the grand, irresistible fact.

Treating the Insanc.

The meeting recently held in Tremont Temple, in this city, is bearing fruit, just as we expected it would. The people only need to understand this whole subject better in order to lean dailies. demand and direct that more humanizing methods be employed in the treatment of those who the following kindly strain (are so unfortunate as to be afflicted with mental maladies. Dr. Rufus Baker has very recently been before a Committee of the Connecticut Legislature, and read a paper on the subject which substantially embodied the same views as those which were developed at, the meeting in Tremont Temple. What is known in Belgium and has been employed at-Worcester as the "cottage plan" of treatment he approves of, urging also the need of having competent medical inspectors.

This he does for the following reasons: Because human judgment is fallible, even among the wisest and best; because human nature is not always to be trusted, on account of its depravity, selfish and wicked purposes being allowed too easily to make prisoners of the feeble, the unwary, the obnoxious, and the wealthy in what are called hospitals; because even sane persons require protection from the scheming and craft of those who for any reason choose to plot against them, and in such a conflict alone are liable to be disturbed in respect to their sanity, or at any rate to have sheir health and their lives seriously threatened: in order, also, to put an end to abuses which are not only liable to but notoriously do spring up in such institutions everywhere, as well as to impose a check on maladministration and careless or willful neglect; and, finally, in order to institute a comparison of different methods of freating the insane, so that none but the best shall be adopted and become established.

Miss Chevallier has likewise recently made an address before the Committee on Charitable Institutions of the Massachusetts Legislature, which has been issued to the public in printed form. Her especial object of hostility is the absolute power which the present system of treatment gives to a single person. In it she shows, both by reasoning and from authority, that this absolute power of asylum superintendents needs more careful supervision and a much closer inpatients should be less hampered by mechanical contrivances and left more to their personal liberty and the sense of individualism which it fosters; and that all patients should be allowed to communicate freely with their friends and the outside world.

These are every one of them points of the greatest importance in connection with the treatment of the so-called insane. The first danger which people ordinarily have to encounter is that of being seized unawares and committed like felons to the dungeons and cells of these insane asylums. Cupidity, hatred, and other devilish passions are capable of doing such things as this. The second important point to be considered is the utterly blind and faulty system of treatment now pursued, involving the strait-jacket on the one side and narcotic drugs on the other. All humanitarian ideas revolt at the thought of keeping such a system alive any longer, and we rejoice to see a movement begun that will bring about a change that has long and prayerfully been desired.

At the risk of seeming to repeat some of the points in evidence cited above, we transfer to our columns from those of the Boston Transcript of a late date a letter which shows that the light is spreading even among the medical men themselves:

statistics.
In the hospital which treats all forms of active and dangerous diseases there were 1792 admissions, 99 of whom were not treated, leaving 1693 under medical treatment; of these 956 were cured, or 504 per cent. In the McLean Asylum, which treats brain diseases

In the McLean Asylum, which treats brain diseases exclusively, there were 228 admissions, one of whom was not treated, leaving 237 under medical treatment; of these 6 recovered, or 2½ per cent.!

In the name of science, I ask the medical profession if there is this actual difference in the carability of these diseases. There is not one psychologist in the world but will admit that acute insanity is to be ranked in the same category regarding currility, with poon. in the same category, regarding curability, with pneumonia and other acute diseases.

monia and other acute diseases.

A recent private letter from an embnent late superintendent over an asylum one of the few superintendents who can really be ranked as a medical man of ability written to a brother physician, speaks of the present asylum reform movement by the leading physicians in our country as one which will be productive of much good, adding, "When we learn to treat insanity as we would an active case of lung fever, with the same successful results in each, the diminution in the chronic cases of insanity will be marked, and a difficult problem be solved."

It does seem to me, the more I study this subject and compare notes with the greatest medical authorities, that our whole system of treating the insane, our whole thought regarding the insane, is totally wrong and un-worthy of this culightened scientific age.

worthy of this enlightened scientific age.

I firmly believe—confident that many will bear me out in my belief—that the needless seclusion and restraints common to our asylums are most detrimental to a condition favorable for recovery, while the excessive narcotic drugging, though it quiets for the moment, acts most disastrously upon the tissues of the brain.

of humanity are failing beneath the united weight of constant labor and increasing years. The occurrence to which we refer was that a goodly representation of the friends and admirers of Rey, Octavius B. Frothingham (for one house would not hold them all) met in Union The speculative inferences from the great League Theatre to bestow a parting benison of drama of creation, which the mathematician appreciation upon that gentleman, who is about to visit Europe with the hope of gaining by rest by the well-proved phenomena of Modern Spir- and travel the at least partial return of that itualism; and it is interesting to note how accu- health and strength which he has ever spent rately Prof. Peirce follows the teachings of all with such lavish prodigality for the cause of great mediums and seers in suggesting that the truth and human advancement everywhere. spiritual body will be a type of the individual's. Many talented speakers addressed the convocacharacter-beautiful or deformed in proportion tion, and William Lloyd Garrison, Ralph Waldo Emerson, Oliver Wendell Holmes and others of an incentive to a high moral and religious stand-like stamp sent letters which bore unequivocal and have we in this thought! And yet there testimony to their esteem and friendship for are those who tell us that Spiritualism is neither - this "prominent heretic," as the Boston Sunday a morality nor a religion. It may not be to the Herald jocosely terms him. Resisting the temptunreceptive, unappreciative mind, any more ation to expatiate on this theme on our own than music is music to the deaf; but such expart, further than to wish Mr. Frothingham "Godspeed" and success in the work of recuperation on which he has now entered, we prefer to devote space to the appended selections, that our readers in other parts of the world may peruse a modicum of what was said of the meeting by at least two great and enterprising Amer-

The New York Sun treats of the occasion in

"The farewell which Mr. Frothingham bade his friends at the reception given to him at the Union League Theatre the other evening was a sad occasion, for it brought to mind the fact that New York was about to lose for a long time one of her most talented and esteemed philosophers and leaders. Mr. Frothingham's name is one around which all considerations eluster that are connected with man's pragress many ham's name is one around which all considerations cluster that are connected with man's progress upon this globe, and which relate to his rehabilitation in a future world, here or elsewhere. It is something to have had among us for so many years a man who has had the power to think profoundly, originally and truly, and the courage to proclaim those thoughts from the housetop. Here was a longue that was not to be restrained by cackling of old school theologians or the wild alarmists in the ranks of the popular religion at

In the course of an article occupying nearly a column of its space, the Boston Herald gives ex-

pression to the subjoined just sentiments: pression to the subjoined just sentiments;

"What right has a man to suppose that he can go on as Mr. Frothingham has for thirty years, standing out so boldly for truth, pleading for the oppressed and ennobling the outlook of thousands, and then think to slip off to Europe as quietly as any sneak who has simply ruined a savings bank, and now wants to go out and study the old masters? No, he times take the consequences of his deeds. He has made his own bed, and ha miss be content to lie in it. What if he does blush scarlet? Adulting friends have their rights as well as have that shrinking modesty and sense of 'Not unto mo" that characterize such men '85 the New York. that characterize such men as the New

have that shrinkling modesty and sense of 'Not unto me!' that characterize such men as the New York Preacher...

"Diderences of theological or political opinion are forgotten in the substantial recognition that the man has, year in, year out, stood for houset inquiry, broad humanity and a noble style of life. It is recognized that such men do their work at a high cost, that long years of loneliness, obloquy, anxiety, and wear and tear of brain and heart must have gone into it. Especially does this hold true of one who has had to engineer his way manfully through the controversies and agitations of the past thirty years, a period in which such numberless perplexing problems have been precipitated on the mind, and such a strife of passions been engendered. And so, entirely irrespective of the question how correctly Mr. Frothingham may have settled many of the debated issues, thousands of earnest and intelligent men and women share the feeling that here was one at least who faced the issues honestly, wrestled with them in a deep sense of responsibility, and spoke out unflinchingly the best he had wrought out for himself. That such a man is too weary and worm to continue his work any longer, they hear with pathetic interest, wafting him across the broad ocean with heartfelt wishes that a long, deep, sweet rest may be in store for him that shall penetrate to the centre of every weary nerve."

Savage Benevolence.

orie, and these are simply that a tribe of. Indisame offer without hurting themselves, and the ens to engulf the Russian Empire. news of such a deed would have gone through the entire Indian country with benefit to the dominant race. But white men did not do it. Church members talked and petitioned, but not an acre of land did they offer. It was reserved for a band of heathen redskins, who have hardy yet forgotten the warwhoop, to emphasize that sympathy which civilization and religion have talked about-and only talked. The world moves, but civilization seems sometimes to stand still while savages pass to the front and into the position of honor.

"Vaccination Ought Not to be Enforced."

Under the above heading the Norfolk County Gazette of April 26th contains a very able article from the pen of A. E. Giles, Esq., of nearly To the Editor of the Transcript. A few days since the Transcript published the statistics from the report of the trustees of that grand old institution, the Massachusetts General Hospital, and the medical statistics room. We may do so at some future period, of the superintendent of the hospital proper, and of the superintendent of the McLean Asylum for the Insane, which is a branch of that institution.

In no spirit of censure of an institution which in both of its branches stands unequalled in this country, but in a spirit of scientific and humanitarian inquiry, would 1 like to make a few comments in comparison of these opinion at the time adverse to vaccination. Since then the question has been canyassed by Since then, the question has been canvassed by World, who have protested against the practice public in Europe are much exercised upon the subject. Send for the Gazette and carefully peruse the article in question.

> The New Bedford (Mass.) Signal copies in recent issue a message (given through the mediumship of Mrs. Jennie S. Rudd, and published in the Banner of Light for Dec. 21st, 1878,) by the spirit of the late Elder Eleazer Sherman, of Fall River. "We publish it," says the editor of the Signal, "as a matter of local interest. The depreacher in Fall River, Tiverton, Little Compton, Portsmouth, Dartmouth and Westport. Meetings at Ruggles' Grove, under the managethe City of Spindles."

second, and may be as many as eight hundred millions of millions.

Between these two limits what a vast range of untried perception! There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study, for the invention of strange varieties of microscope, telescope and spectroscope to Much interest prevails, we are informed, in Hartford, Ct., and the meetings are fully attended, Mrs. Burnham, Mrs. Dr. Middlebrook and Mr. J. Frank Baxter having aroused much thought by their lectures, tests and psychometric readings. Prof. Denton closes the Hartford course with three lectures, next Saturday evenSpiritualism in Scotland.

The Daily Review, Edinburgh, Scotland, of April 10th, prints a synopsis of an inspirational lecture, by J. J. Morse, delivered in that city the night previous, before a good audience. The subject, selected by vote of the audience, was, "The Soul in its Origin, Progress and Future Destiny." After alluding to the remarks of the Chairman, and the process of selecting a satisfactory question, the paper adds:

"Meanwhile the 'medium,' sitting in his chair, had closed his eyes, and before the Chairman was yet well advanced with his introductry remarks, his face seemed "Meanwhile the 'medium,' sitting in his chair, had closed his eyes, and before the Chairman was yet well advanced with his introductry remarks, his face seemed to indicate suppressed physical pain or slight convulsions. This, however, lasted for only a few minutes, and then he relapsed into an attitude as if of deep thought, the eyes being still closed. As soon as the subject was announced to him, Mr. Morse rose and proceeded to discourse upon it. A gentleman apparently of thirty-four years of age, with pleasing, if somewhat melancholy countenance, he possesses a finely-modulated volce, and delivers himself in well-balanced periods with almost perfect oratorical skill. The lecture lasted nearly an hour, and during that time he never for a moment faltered—of course there was no manuscript before him, as, indeed, the eyes being closed all the time, such would have been useless—his style being always composed, though touched at times with dramatic tones. Mr. Morse reviewed the whole controversy between the Church and materialism as to the existence of the soul, and said that the only mediators that stood between the hostile forces, that held out the hands of friendship to unite the opponents, was Modern Spiritualism. The modern Spiritualist was the only person that had the courage or the effrontery to say, 'I know there is a soul, for I have held communication with the so-called dead.' Where did this soul come from? This was another of the tough questions that modern thought deals with, and as to which the Church did not give a satisfactory answer. He briefly stated the various arguments from the opposing sides as to the genesis of life, holding that all the elements and forces in the world in which man jives and moves and has his being, were just the Spirit of God working through and by all forms of being. The Church, he said, should be able, not only to affirm but to demonstrate the existence of the soul, and as to the world to come. Spiritualists asserted that man does not lose his identity. In concluding, the

Parson Lorimer bade farewell to his Tremont Temple flock last Sunday, and now turns his face toward the West. The Society, it is said, could not raise the necessary funds to longer pay the gospel laborer his hire. Immense congregations thronged the place of meeting during the morning and evening services. There are Chris. tians even in Boston who declare that his loss by that prominent religious organization is owing to a breach on the part of many utilizing that place of worship of a vital church commandment, "Thou shalt not steal thy preaching"; a large number among the crowds attending, it is averred, never pay anything for the privilege. The following words from his closing sermon, wherein he speaks of the comparative value of spiritual and material success, are good reading outside the Church as well as within:

"Let us beware how we use the word 'success in spiritual things. It is not an arithmetical term. A man is not necessarily failing because the pews are scantily filled, or because the colthe pews are scantily filled, or because the col-lections are not large. How false our standards are! The common inquiry is, when a minister has been settled a little while, 'How is he get-ting on? Does he draw?' and the answer sometimes is; 'He does not fill the place; he does not keep up the congregation.' Some shallow minds will even whisper, 'The collec-tions are not as large.' Oh! the worship of ma-terial prosperity which curses Christendom to-day. 'Money, crowds—these be thy gods, oh, Israel!' I do not despise multitudes; I do not undervalue material prosperity. As means to undervalue material prosperity. As means to ends they are admirable, but, as ends to be gain-ed by any means, they are contemptible."

Russia is the typical example of centralized power; she has bred the bloodiest socialism. which she now undertakes to wive out in blood. The United States are endeavoring to centralize in the same manner, and will, unless the people awaken to a sense of the imminent dan-The appeal of the Omalia Indians in favor of ger that threatens their present liberties. The their kindred, the Poncas, says the New York freedom-loving people of the United States Herald, is one of the most extraordinary state- shook off the British tyrant's yoke. In consements ever published in America. Whether quence of the narrow-mindedness of George III. some portion of it may not be the work of a and his chosen advisers the Revolutionary War white man we are not prepared to deny; but was inaugurated, which resulted in American the facts are of more consequence than the rhet-independence, the leading revolutionist being George Washington-Whose memory is em ans, nominally civilized but still savages in the balmed in the hearts of every patriot in the estimation of many whites, are willing and anx-land. Preserve, then, your liberties, Ameriious to receive the Poncas on their reservation, cans, against every encroachment upon your allot lands to them and assist them until they rights, under whatever guise it may appear. can make crops and support themselves. Many By your prudence and wisdom and vigilance white men in Nebraska might have made the you may avert the sad catastrophe which threat-

Mrs. Carrie Grimes Foster writes from London: "A meeting for May-day has been instituted by Mr. J. Enmore Jones at Langham Hall, in commemoration of the Thirty-First Anniversary of Modern Spiritualism. Most appropriately, the sisters through whose instrumentality the blessing of the recognition of angel communion was again opened to earth's children, will be present. Mr. S. C. Hall will offer a memorial of Mr. William Howitt. Mr. Foster has been invited to deliver a brief eulogy in memory of Dr. Hallock; a call he cannot decline. We understand that the Lunacy Laws will also be discussed at the proposed meeting. Spiritualism is so embracing in its nature that all questions of progress can be covered in its ample folds. Thank God, my brother, that our eyes are opened to its glorious worth and significance."

An active and consistent Spiritualist writes to the Banner of Light as follows: "Are Spiritualists justifiable in teaching, or allowing their children to be taught, dogmas and doctrines which they themselves have struggled so hard to outgrow? Are they justifiable in sending their children to sectarian Sunday schools to be taught some of the most eminent physicians in the Old | Presbyterianism, Methodism, Universalism, or any other ism that necessarily cramps their budin the most convincing manner; and to-day the | ding minds? Does some one say, 'What shall we do-we have no Sunday school, no lyceum of our own?' Make your own home a church, an altar and a lyceum on each returning Sunday. Sing spiritual songs, read spiritual lessons from different books, and impart spiritual instructions. Such spring sowings will bring in golden harvests."

KT We call the reader's especial attention to the articles on Phenomenal Spiritualism which are given in our present issue. Mr. A. E. Newceased was many years ago known as a revival ton presents a vivid picture of manifestations witnessed by himself in Washington, in presence of Mrs. Lou. M. Lowe, while Mr. E. C. Havi-Later he was among the speakers at the Free | land has an equally outspoken article (which he supports by his sworn affidavit) concerning the ment of Dr. M. L. Priest. . . . A year or two phenomena he met with in presence of Dr. Slade previous to his death he was an active partici- in Sydney, Australia. The phenomenal phase pant in the Unitarian conference meetings at of Spiritualism (whatever the skeptical may aver to the contrary) hourly gains in strength throughout the world.

> "The Seers of the Ages," though it has passed through seven editions, continues to be called for. It treats of Spiritualism in all nations and in all ages, and attempts to systematize the leading doctrines of Spiritualists. George A. Fuller writes: "I always carry it with me in my trunk as a sort of a Bible."

Query.

How is it that none of the New York City papers say anything about Bishop in Glasgow 7 When the fellow assumed to expose (?) Spiritualism in Gotham, he was petted by the "ministers" and extolled by the "editors." Now they are all as silent as death. Perhaps Pro-FESSOR S. B. BRITTAN can enlighten us upon this most interesting subject, from his spiritual standpoint, and show us the secret motives which have governed the action of the opponents of Spiritualism in regard to Bishop's modus operandi in Scotland.

On dit that they have a "haunted" clock in Huntsville, Ct. A Mr. W. H. Blodgett, it appears, has two clocks, and while one is in good running order, the other has not run or been wound up in twenty years, yet for a few weeks' past, just as the hands of the running clock point to ten minutes past seven in the evening, the old clock strikes one. The family being alarmed at the strange phenomenon had the works taken out, but still the sound of one bell is heard in the old frame at the same hour and minute-ten minutes past seven P. M. The presumption is that a member of this family possesses medial power, not being conscious of the fact, however, and that some spirit does the striking at the precise hour named. When the medium Mrs. Conant was living, spirits often came to her room, and actually turned off the gas while she was sewing, which she decidedly objected to in no flattering terms, knowing the cause. Being curious to ascertain positively if such was the fact, we inquired one evening of a spirit friend who was always reliable, and he answered in the affirmative, adding: "We knew that it was undermining the health of the lady to sit up so late, sewing, and we repeatedly put the light out as soon as she re-lit the gas, drawing physical power from the medium to do so, because we were anxious to keep in health, if possible, so excellent an instrument through whom we could communicate with earth's people. She was somewhat headstrong, as you know, and said she 'would not be governed by the spirits, but would sew as long as she pleased. Finally she became convinced that we had her best welfare at heart, and acknowledged the wisdom of the course pursued by us.'

The New Jersey blue laws have been recently revived in Newark. For two Sundays past barbers, milkmen, newsdealers, and all others carrying on business on that day, have been arrested and held for trial under these statutes. The ultra churchmen strove to enforce the Sunday liquor law, but the tables were turned, and those whom they sought to put at disadvantage are now enforcing the whole Sunday law. Some of the scenes depicted in the press reports as occurring in Newark on the days specified were of a kind to forcibly bring to the minds even of the most strenuously Orthodox the conviction that the world has moved since the time when those old laws were first prepared. and put in force in "the kingdom of Jersey."

Many letters, written by valued friends of the Banner of Light, come to us from the West and elsewhere, filled with kindly sentiments which we are truly grateful for, especially as open encmies and enemies in disguise are endeavoring to create an impression against us. Here is a specimen of what we receive: "For one, Mr. Editor, I must say that I am grateful beyond measure in regard to the judicious manner in which the Banner is conducted. It is clean in character, rich in mental food, and grand in spiritual illumination. It is indeed a wonder with me how, amid such disturbed conditions and selfish disintegrations, you are enabled to present from week to week so valuable a sheet."

We have no desire to throw unnecessary ridicule upon those who believe that spirits, freed from the flesh, mingle with us in our daily lives without our knowing it. If Scripture were wanted to support the doctrine, texts can easily be had; in fact, it is to be wondered at that a larger number of Bible Christians do not make Spiritualism a portion of their faith.-N. Y. Eve. Telegram.

They desire to, but their "ministers" and 'priests" won't let them. Those who are determined to have the truth at first hands are obliged to quit the church. It will be different, however, when Modern Spiritualism is better understood by the masses.

E L. M. Wiles, A. M., Professor of Painting in College of Fine Arts, Ingham University, writes of Babbitt's "Principles of Light and Color," that it is "a valuable acquisition to my art library. I find it especially useful in the discussion of the principles of color. I have gathered much useful information from various authors for my lectures to the art students, but I find in this work a mine of most useful material. It should be in the possession of every artist and scientific man."

Es If one may judge from the numerous letters from his patients in all parts of the United States which Dr. A. S. Hayward, No. 5 Davis street, Boston, has submitted for our examination, the magnetized paper which he is sending out by mail is an efficient curative agent, and one worthy a trial in the most obstinate cases.

The Mail, of Terre Haute, Ind., of April 12th, publishes a long account of séances held by Mrs. Stewart and Laura Morgan, giving full details of the manifestations, and then adds: "We leave the question just as we commenced it, If not spirits, what then?"

Another installment of "Penumbral Cogitations," by John Wetherbee, Esq., will appear next week.

Kar Col. Olcott and Madame Blavatsky arrived in Bombay on February 22d, after a tedious voyage of twenty-nine days from Liverpool. Arvoyage of twenty-nine days from Liverpool. Arrangements had been made by the hospitable Arya Somajans to go in a throng to the wharf and shower flowers upon the pilgrims as they landed, but with his well-known modesty and dislike of ostentation, Col. Olcott sent word from London that he would greatly prefer that no public reception should be given, and that Madame Blavatsky joined him in the request. The Hindus, however, were not to be balked entirely, and within forty-eight hours of their arrival deputations of Hindus, Parsees, Jains and others, called on the pilgrims. Some of the holiest of the Sannyassis, gosseins and priests, showeved blessings upon them, while the native pandits, astronomers, mathematicians, physipandits, astronomers, mathematicians, physicians and philologists, called with their wives and children (an almost unprecedented honor to foreigners). The party was escorted on a visit to the ancient cave of Elephanta, where the great annual festival of Shiva was in progress, and were shown the principal lions of Bombay. Col. Olcott was invited to distribute prizes in the High School and to lecture before the Library Association and the National Indian Associa-tion, and some of the richer of the natives of fered to erect a tabernacle in which he should conduct a religious revival, a la Moody. At the theatre a full house did honor to them.

A private box was placed at their disposal, and garlands of jessamine buds and roses were hung about their necks.—N. Y. Graphic.

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 mortuary 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 among the audience were Profs. Tyndall, Huxshould 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 barbarity 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 supportwhat' 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 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 pharmaconceia 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 I 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 | Brigham and Mr. Colville will exchange nineteenth of April. This Buddhist writer on spirituality reasons to the conclusion that in Boston. '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-physiologi cal 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 zontally as though he were walking literally on his 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 | inglessentially in her disfavor in the fact that she is a 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 sensiis not at all confined to people who are spiritual ism are true and which false.—New York Telegram.

in feeling, thought and life. On the contrary, the same phenomena result from the intense passional excitements of the most sensual and depraved natures. People who are paralyzed are not as a rule the most spiritual persons. The debauchee is quite as likely to lose his senses as saintly ascetics 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. Fraternally,

S. B. BRITTAN. 2 Van Nest Place, New York.

London Spiritual Notes.

To the Editor of the Banner of Light:

Miss Emily Kislingbury 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; ley and others.

A'book called "A Masked Life," which is the autobiographý 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 soriće 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 29th, on "The True Position and Divine Mission of Woman."

The entire proceeds of the lecture were devoted to the Boston Spiritualist Ladies' Aid Society, a most worthy organization, whose practical object should command the sympathies of all philanthropic people.

On the evening of Wednesday, April 30th, 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, 398 Fulton street, and its theme will be "The True Status of Woman in Modern Society." The doors will be open at 71/2 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 Republican 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.

On the first Sunday in June he will resume his duties

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 descanting on "True Progression" the lecturer said that man, notwithstanding the averments of theology that he was totally deprayed, 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 had but he had some good qualities, and no man so good but 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 progression 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 at tend 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 instinct 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 godinother'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 horlear. Still we are not prepared to deny that among spirit-photographers some very interesting artistic de velopments, 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 nothmedium, 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 professionably, are poor specimens of what men and women ought to be. What the present generation needs is a series of important bility; and this loss of sensorial impressibility happenings to prove which of the claims of Spiritual-

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No., holds its sessions every Sunday morning at this hall, corer West and Washington streets, commencing at 10% clock. The public cordially invited, · D. N. Ford, Conjugate

ARMORY HALL, HIGH STREET CHARLES.
TOWN DISTRICT,—The Children's Progressive Lyceum No. 2, of Boston, holds its session-every Similar morning at Ho-chock. The public are cordially invited. Admittance free. J. B. Hatch, Conductor.

INVESTIGATOR HALL, PAINE MEMORIAL RULLDING, APPLETON STREET,—Robert Cooper will lecture in this hall every Sunday atternoon, Services commonous of Technical

PYTHIAN HALL, The People's Spiritual Meeting formerly field at Eagle (Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and diternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and sists are held at this hall, 616 Washington street, every Sunay, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette night growthed. PARKER MEMORIAL PARLORS, -The Spiritual-d Ladles' Ald Society will most at this size.

Ladles' Ald Society will meet at this place, Parker Me-orial Building, Berkeley, corner of Appleton street, every clay afternoon and evening. Mrs. John Woods, Presi-nt; Miss M. L. Barrett, Secretary. SCIENCE HALL, -Spiritual meetings for speaking and ests every Sunday in this hall, 718 Washington street, at

ARROTSFORD HALL,—Meetings are held in this all, Waverley Building, Charlestown District, every Sun-ty afternoon at 3 o'clock, under direction of C. B. Marsh,

Amory Hall.—The services to-day were brief, though very interesting. 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 Vineland 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 through 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 Ly ceum. The exercises were as follows: Over-ture, singing, responses and Banner March; seture, singing, responses and Banner March; selection by orchestra; remarks by Dr. Coonley, of Vineland Lyceum; recitations, "The Fireman's Story," May Waters, "Send the Little Ones Happy to Bed," Jennie Lothrop; piano solo by Helen M. Dill; recitations, "Little Eva," Nellie Thomas, "Do n't Leave the Farm," Charles Lothrop; 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; notices, Treasurer's report, singing and Target March. Treasurer's report, singing and Target March.
WM. D. Rockwoon, 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 г. м. 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. Milleson, and Mrs. Carlisle Ireland and others. At 7:30 P. M. M. 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, the exercises. Mrs. Ireland described six spirits, and followed along with test after test in a most brilliant manner; many were deeply affected. Mrs. Hall and Mrs. Field acquitted themselves handsomely. These meetings are very success-

Armory 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. remarks by the Conductor, J. B. Hatch, and Dr. J. H. Currier; march; song 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 Bosnet, 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

joyment 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.

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

A moeting was held April 21ct, at the resistance is the resistance.

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 followthose 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, ——; Guards, Horace Whitney, William Brown, B. F. Buttrick, Mrs. Sheldon; Standing Committee, Mrs. Hattle Wilson, Mrs. Heath. Mrs. Hatch.

Charlestown District—Abbotsford Hall.—Sunday afternoon, April 27th, Dr. J. H. Currier gave an able discourse on "The Results of Thirty—One Years of Modern Spiritualism." The speaker in his remarks aimed to show the difference existing between the popularly received ideas in religious matters now and as they were prein 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.

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 Shebovgan Falls. 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 24th, 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 Lottle Fowler has returned to this city, and has aken apartments at 150 Tremont street, Room 9.

Mrs. H. Morse, of Michigan, has been successful in er 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 séances in Cincinnati, Ohio, in the fall, having had a call from prominent citizens in 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 26th, 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 Publishing House, Boston, Mass.

speaks in East Templeton on Thursday evening, May 1st; Gardner, on Friday evening. May 2d; and on Sunday, May ith, in Manchester, N. H., as well as on Sunday, May 14th. Permanent address at Maplewood, Mass.

Mrs. Clara A. Fleld Tectured 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 sne eess 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 Bronté. 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 that (for example) if only three payments are paid, the Company will continue the Insurance, under the terms of the polley, to the end of the ten years, and, if the party lives to be forty years old, will then pay him 188 13, 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 Bitters.

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

On Wednesday evening, May 7th, at 8 o'clock, Mit, W. J. R. Cot, VILLE will deliver a public becture under the auspices by and for the benefit of the Brooklyn Spiritualist Society: Subject - "Thi. True Status of Woman in Mohiers So-CILITY," This subject has been selected by the guidos of the Medium, and the lecture will be delivered under the control of his spirit mother. CHARLES R. MILLER.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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The Spirit Messages gives at the Banner of Light Public Free-Circle Meetings, through the medianiship of Mrs. JENNIK S. RUDO, are reported for and published each week In this Department,

We also publish on this page reports of spirit-Messages

given each week in Battheore, Md., through the medium-ship of Mrs. SARAH A. DANSKIN.

These Messages indicate that spirits carry with them the

characteristics of their earthly life to that beyond, whether for good or evil, consequently those who pass from the earthsphere in an undeveloped state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings

The Hanner of Light Free-Circle Meetings. At held at No. 85, Monty merry Place (second story), consert (Province story), consert (Province story), consert (Province story), The Hall will be open at 25 block, and services (coincide at Jacksek) herefully at which time the dosts with be closed, hereful tallowing entraine not cross until the concursion of the scance, except in case of absolute necessity. The public are confullly ineffed.

**Bet The majority of the messages givens at the Hanner Citcles, and published on this page, being from stranger-spirity from meeting and ourselves, we respectfully regules that these who at any time may recombine the party companion and do not be favor to inform us of the fact, for judical drong as added and direct point of the verify of spirit community in.

**Per Unesthors answered at these Scanors are of the pro-

ominum in.

1: Unestlons answered at these Seamers are of en pro-ceeded by individuals among the audience. These read to be controlling intelligence by the Chairman, are sent in by attesticalists.

rounded by marrosa...
the controlling intellingence by the Uniarrosa...
correspondents.

**Def Mrs. Rudd holds no private divides. She receives no visitors at her residence on Taesdays, Thrusdays or Fridays, Units after 6 o'clock P. M.

Lewis R. Wil Sox. Cheifsman.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIT MSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Our Eather, we who are finite beings, even in the spiritual, do not comprehend thee, for thou art above us and beyond us still, and into the secret of thy presence we are unableto penetrate. We thank thee, Father, that we can bring the knowledge of immortality to the children of earth. Into the haunts of guilt, into the homes of sorrow may we bear this knowledge, that by its divine and cheering ray human souls may be uplifted and strengthened, and new altars be consecrated unto thee.

Questions and Answers.

CONTROLLING SPIRIL -Mr. Chairman, we are ready for whatever questions are before you.

QUES,—(By C. B. F., of Sturbridge, Mass.) The record makes Jesus say, "Swear not at all ..., but let your communication be yea, yea; nay, may," etc. Did be mean that we should not go before a magistrate to make oath, calling God-to witness the truth of our declaration, or did he mean what the world generally calls profane

swearing? - A885--Christ was like all other mediums, hav-Ass.-Christ was like all other mediums, having his peculiarities, and he spoke as the thoughts came to him from the spiritual. Sometimes, it may be, his language was ambiguous, not easily understood. "Swear not at all; let your answers he yea, yea-nay, nay." No doubt he had his reasons for speaking as he did at that time, but we do not live in the same age. Our idea is that he felt there was too much emphasis placed mon language at the time, he lived: that it had upon language at the time, he lived; that it had open language at the time he fixed; that it had better be more simple, then it would be more clearly understood by the common people with whom he dwelt. I do not believe he referred particularly to profane language, but rather to plain speaking. He would much prefer that an individual should answer plainly what he or she fall rather than to heat rand the hush and tell. felt rather than to beat found the bush and tell a long story that meant nothing, therefore he said "yea" and "may." But at the same time said year and "hay. Our at the same time let us say mot that we think profane language makes you better or worso) he who says" damn," and means it fully, sends forth a thought which is not best to be sent forth, therefore we would counsel you as Jesus did, let your language be plain yea and may: swear not at all.

Q.—[By the same.] What did Jesus mean when he said; "But I say unto you that ye resist not

A.-He meant that you allow fate to take its course. And yet again you will find that in some other place it says, "Resist evil, thee from it, keep from it." Although Christ may have said resist not evil—and we have no right to take precedence of him—yet we should say, Resist whatever seems to you to be against your own nature, for that is evil. Whatever works against

by proxy?

A.—Generally into immediate connection with the brain. For the last few months we have had an invalid to control. We have hardly known whether we should be able to keep her known whether we should be able to keep her here on this side, or whether she must come to us. Had we not valued her services highly we would have gladly welcomed her on the other side and put an end to her suffering. When we find an influence who cannot control properly, we give him or her all the help a friendly hand can give. If mistakes are sometimes underward. can give. If mistakes are sometimes made we cannot help it: if we do a good thing sometimes

Q.-Why is it that a portion of a name is correctly given, and the remainder not, as occurred

A.—Let me illustrate: A short time ago a person who prides himself upon using good language and always knowing just what he is guage and always knowing just what he is about, entered a store—a provision store. Seeing before him an article which he wanted, he attempted to ask for the article; but when he opened his mouth he could not remember the name of the article, although it was quite familiar, and had been an every-day affair upon the table for years. He thought to himself, "What a fool! I certainly understand this matter. I know what I want, but I cannot remember the name." And pointing to it he said: "Please give me such a thing; I can't call it by name." Would you consider that person an imbecile? Would you call him crazy? Would you say he was not himself? Yet individuals come here, sometimes, who can

Yet individuals come here, sometimes, who can speak portions of their names and cannot recall the rest: but they do the best they can and endeavor to correct it in the future.

Q.—Is the book styled "The Life of Jesus, by Paul and Judas," through the mediumship of Alex. Smyth, a true book?

A.—Like every other book it contains truth and error; it would be strange if it did not.

Lorenzo Dow.

In regard to the teachings of Jesus, as many people suppose, he was the grand spirit of the age. I believed in the past that he was the great mediator between earth and heaven. I supposed that by his inspiration I spake to the people. I have been here several times bepeople. I have been here several times be-fore. I have worked my way, speaking my words, and have felt that there was a power and a God in Israel. So do I come to-day. I feel that it in israci. So do I come to-day. I feel that it matters not whether a man says yea, yea, or nay, nay, so that he means what he says, so that he in himself feels that there is a spirit pervading his being with truth, and life, and power. Why, friends, I have felt as if there was a spirit in every finger that I had upon my hand; I have felt as if the brain which was within my head contained a power conventing from the throne contained a power emanating from the throne of God. I have felt as if I had the strength of a giant and the power of a god, to bring all things to my feet, and I knew that wherever I went a to my feet, and I knew that wherever I went a power went with me. A light shadow came always near my side; a cooling draught of air always spoke to me of the love that angels, God and Christ were bringing to me. Jehovah always seemed with me. To-day I return to say to you, as Christ taught, Do nothing rash; swear not at all; but rather say yes and no. Lorenzo Dow. Feb. 14.

The spirit Messages gives at the Banner of Light Public

Free Circle Meetings, through the medianishle of Miss mot from any evil intention, not to disturb my people, not to injure them in the least, only to remind them that I still live, and had a only to remind them that I still live, and had a thought of them—I did not mean to reflect on any one on earth. I can only say to my son, I have tried long to come to you since my going away, and I will come as soon as possible. And now please say: Susie, do the best you can; be patient; I will make myself manifest as soon as possible. Give my love to all. No one is to blame for my coming here hefore, no one is to blame for my coming here hefore, no one is to blame for my coming here now. I come of my own free will. If this does not attract your attention I shall come again. C. Feb. 14.

The mass A. Chilson:

Eth. 15.—Sada D.

J. Fib. 15.—Sada C.

J. Fib. 15.—Sada C.

J. Fib. 15.—Sada D.

J. Fib. 15.—Fib. 15.—Fib.

J. Fib. 15.—Fib. 16.—Fib.

J. Fib. 15.—Fib. 16.—Fib.

J. Fib.

Albert Dudley.

I am Albert Dudley, of Saco, Maine. I went out by a fall some eight years ago. It was in the spring, when the waters were breaking up; I don't know when—I guess it was April. I was fifteen years old. I've come here with an old gentleman who used to be on the Kennebec river. He brought me right along, and told me to come in, and so I have. I don't care what anybody says—I feel a good deal better for coming. When I get out, if I feel as much better I shall come again. I wish to say to Naney—that's my sister—that I aint had a very pleasant time—it seened kind o' dark. I didn't like ant time—it seemed kind o' dark. I didn't like the place where I was, but it looks to me now as if I was going to get out of it and feel pretty good. As soon as I do I'll let you know where I hail from. Feb. 14.

Alfred R. Bicknell.

Alfred R. Bicknell, of Brattleboro', Vt. I have been gone some time, since 1839. I return at the request of parties who ask if it is possible for me to return. There are two parties, one in Boston and the other in Chicago, whom I want to understand that I can and will give them some facts, if they will consult a reliable and truthful medium, that will make them far happier than they now are.

Violet.

Massa William want me to come here and send him a letter. To the Chairman. Massa, I don't know how to write a letter. I come once before and you wrote it all right, so I spects you'll write it all right now. I wish you'd say to Massa William—he asks if Violet has forgolaten him—that Violet never forgets no massa that's good to her; she often thinks of him, of the tobacco and the tea. She see him down there where all them—what you call em? he understands what Violet means, I can't tell you—them white trash, where they be: 'Tell him he them white trash, where they be: 'Tell him he must not be discouraged; Violet is coming to do all for him she can. Please send this to Massa William Foster, of Providence, R. I. Feb. 14.

Snowdrop.

To the Chairman.] Me come, brave, and me tell you why me come: Me come because me promised a big brave, on Big Father's Day, me would come to this wigwam, and make one speak for the scratch-sheet. Me no like to tell a lie. Me try to come the other sun, but no could, so me come this sun, to keep me promise. Injun no like to tell lies. Injun say to brave, me wish he speak smooth words, me wish he look well to his moccasins, then the potch-wocket get more full than it be now. Tell him me look out for him, me bring big pale face wocket get more full than it be now. Tell him me look out for him, me bring big pale face brave to help him, very soon. Me want him to remember that the red brave and squaw no leave him. Me like his red wigwam, and that he like red squaw and brave to come. Me send me scratch to J. W. Me say it is from Snow-drop.

April 11.

F. Everett.

F. Everett.

Again, Mr. Chairman, I return to your circles room, to send a message to a friend of mine who requested that I call here this afternoon, and, with your permission, I would like my message advanced. In my childhood days I lived in a part of the country where one of the controls who holds the medium in his possession, as I may say, once lived, therefore I gain strength as I come. My friend wishes me to tell her what she shall do. I simply say, Be quiet, look on for a few months, until the summer has passed, until the fall comes, then a change will come to you. So strongly has she wished for me to-day, with so much earnestness has she begged that I would come, I have felt an irresistible desire to do so. I can only say to her, very little change do so. I can only say to her, very little change will come until the fall; then, when the leaves nature, for that is even. Whatever work signals, your own being, your spirit, your understanding, your life-principle, is to you an evil; therefore we say, Resist evil, no matter what the ancients may have said.

Q.—From the audience.] In controlling the present medium does the spirit come into immediate connection with the brain, or control by process?

Tell her that what she has done for the spiritual, the spiritual will return to her. Ask her to look a mover ? the spiritual will return to her. Ask her to look upward. Tell her I never forget her kindness, never forget her watchfulness; that my boys, I trust, will never forget her, either. Please say it is from F. Everett, to her friend Sarah. April 17.

MESSAGES FROM THE SPIRIT-WORLD

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

Elizabeth Woodcock.

Elizabeth Woodcock. I died after a short and severe illness. I was the wife of William Wood-cock. I was buried at Havre de Grace. Conviction clear and sound makes me proclaim that though I died physically I have a perpetual life beyond the grave, with all the attachments which were mine before the death-sleep hushed them up. This hushing of the senses is only to the outward sight. When possessed of inward sight, one sees the spirit, while the deep lamentations are going out concerning it. "Oh, Death, where is thy sting? Oh, grave, where is thy victory?" In the spirit I have triumphed over death and the grave. Oh, heaven, sweet heaven! how refreshing are thy summer breezes! how cheering are the voices of thy songsters! They make us feel and know that life is perpetual, and has no death in it. viction clear and sound makes me proclaim that

death in it.
Look not for me in that narrow graye, but look above, in the broad expanse. I will come with messages of love to cheer the saddened heart. I am now directed to pass on with the throng of beautiful angels that have come as pilots and teachers. I am not of earth, but of heaven. Fear me not, for my touch will have the power to electrify you into a belief in the truth of life after death. You may be criticised, you may be condemned. What I have done, was in the broad sunshine of eternal truth that dwells in the recesses of an open heart.

Lewis Shepard.

Though I am dead physically I have life spiritually. My name was Lewis Shepard. I was sixty-one years of age. I died in Cooper Township, Sangamon County, Illinois. Now to the point: I am here to administer to those who are seeking for me and know not where to find me. They mourn and lament. They are likened unto Rachel: they will not be comforted, because the seat is vacant and the fireside is lonely; they have no one to cheer them at nightfall. All cause the seat is vacant and the fireside is lonely: they have no one to cheer them at nightfall. All is gloomy within and all is gloomy without—to them, not to me. Kindred and friends, listen to one who speaks, not from the grave but from the spirit-land, bidding you to rejoice and be comforted, for I have life, life eternal, with all the possibilities of advancement to the higher and brighter realms of the spirit-land. When passing through the valley, there were no shadows for me; all was bright and beautiful. I extend to you from my heart the deep-toned feelings to you from my heart the deep-toned feelings that can never have a fading.

MESSAGES TO BE PUBLISHED:

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

F.b. 18.—Sada D. Barrows; Annie Windsor; F. E.—I; James R. Brady.

F.b. 20.—Bathsheba Litechield; Mareus M.—n; Frank; John Geishom; George W. Wesley; Annie S.—c., F.b. 21.—Jame Carnes; A., to C. A.; Ladla Fowler; Thomas A. Chilson; White Fawn; E.tra B. Buchard.

F.b. 25.—George H. Stowe; Edwin Harris; Lydla Sigourney; George B. Tati; C., to C.

F.b. 27.—Harriet Favon; Joseph Brant; Chandler C.—p!; Whippie.

F.b. 28.—C.—; Sarah D. Wayland; Lucy A. Brown; Ruth Richardson; George E. Eddy.

March J. Jim D. Libby; Charles O'C.—r; James Hart; Chandall; J. B., to L. B. 8.; Patrick Ring.

Aprila; Silames Andrey Hills; Lucy A. Anderson; Thomas Macaitty; Anonymons; Josephine A. Thomas.

April 4.—James W. Parker; Charlle; Nancy R.— n; Sade Lecominster; Manti; N., to ber father; Robert Mansell Mason.

April 5.—Emma J. Philpte; Albert H. Keene; Phebe A. Sada D. Barrows; Ande Windsor; F. E-1;

die Leominster; Maint; N., to her father; Robert Mansell Mason.

April 8. - Emma J. Phipps; Albert H. Keene; Phebe A. Crossman; John Chandler; A Friend.

April 10. - Famy C. Perry; George L. Long; Mary N. Morse; The Flat-Boatman; Charles Foster.

April 11. - Margaret Milk; George M. Dobson; Mary A. Champain; Mary, to William Potter.

April 12. - Bathsheba B. Jones; Winnle; Louis Way; J. Edwards; Patty.

April 13. - Dr. Walter B. Congdon; Walter Richards; John Guntey; Gus E. Goward; A. S., to Famy,

April 18. - Famy E. Willimore; George N. Smith; Glibert Morris Delano; Terrence Martin; Danled Mason,

10ril 22. - Deborah N. Danforth; Charles Rooke; Sobhla N. Lee; Win, D. Motse; Henry A. Snyder; A friend, to Hattle Chare; Geo. W. Warren,

April 24. - Deming; Lewis B. Powers; Julia D. Chibls; Morris N. Sheldon; L. H. S.; Charles Norcess; Dr. Morgan.

Control 5. - Willard D. Eaton; James B. Rogers; William Control. gan. April 25. Willard D. Eaton; James B. Rogers; William Crary; Peter Devine: Anonymous,

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

Lewis Whitefield Lewis: Mathias Taylor: Mark Purmot,

Banner Correspondence.

New York.

BROOKEYN (E. D.-David Bruce, remitting for a year's Subscription to the Banner of Light, says: "I have been a reader of your paper. I might say, from its very start, and that Is many years ago, and yet my

very start, and that is many years ago, and yet my name has never, I presume, appeared upon your subscription list. I might be rated as a Liberalist long before I was taught the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable Abner Kneeland, in the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I was taught the Greek alphabet by the venerable before I have a proper to the fold has given. I think very many more would come to the front and work for humanity if encouraged by abler workers. Three years ago I saw Mrs. R. Slepard at St. Paul, Minn., listening to the spirit-world while a host of invisibles were urging her on to the field; a little encouragement caused her to arise and go forth to the work, and now she is one of our best speakers. I hope that the Eastern friends will give her employment.

I am at work in this part of the vineyard, and find plenty to do. We have organized a Society in this city, and have pread a society in this city, and have pread a society in this city, and have pread a society in this city, and have good success; many circles are being held, and the cause is in a very healthy condition. I have good success; many circles are being held, and the cause is in a very healthy condition. I have pread very start, and that is many years ago, and yet my name has never, I presume, appeared upon your subscription list. I might be rated as a Liberalist long before I was taught the Greek alphabet by the venerable Abner Kneedand, in the year 1820. Although a Spiritualist, I take an interest in looking over the columns of such journals as the Truth Seeker, Boston Investigator and Indo x, and an amused at the ingenuity of some of their materialistic contributors in their efforts to rebut the perversity of spiritual facts.

Lampleased to see the effort that is being made to save Paine Memorial Hall for the purposes for which it was intended—a nucleus for the dissemination and concentration of untrammeled thought and liberal ylews. I hope it may be saved to the purposes of its projectors. I have great respect for the memory of Thomas Paine, inasmuch as he was confessedly a Spiritualist, and was the first to solve the mystery of the sudden conversion of people at Methodist and other revival meetings, on the principle of onlineal magnetism. But, gentlemen, you need not be told, Spiritualists are alming at a far higher work than the saving of one solitary hall. They aspire to something more extensive, and the advance, though slow, is sure and perceptible. Humanitarian Spiritualists behold halls, temples, cathedrals, and meeting-houses already built; all of which costly erections are based on the universal innate hope of man's immortality; but alas, from whose rostrums the unhappy, cruel, and poisonous teachings of superstition are constantly flowing. The whole of these vast structures we mean to possess, and turn over to their rightful owners—the thinkers. This we are doing by performing a fank-movement with an army of demonstrative facts. We are investing their darkened chambers and illuminating their secret recess with the electric light of scientific truth!

The observer can see the work slowly moving onwards. Searce a funeral transpires, or the form of some fond parent, relative or friend is laid in the slient promote

NEW YORK .- A correspondent writes, April 16th: "I saw in the Banuer of Light the advertisement of Mrs. L. E. H. Jackson, of Bartonville, Vt., some time Mrs. L. E. H. Jackson, of Bartonville, Vl., some time since, and on writing to her received some very strong proofs of her psychometric powers. Those who would hear of that which will ald them spiritually, or who have diseases to be relieved, will do well to enclose one dollar to Mrs. Jackson and get a delineation of their individual cases. This is from one who had never seen nor heard of the lady only by the advertisement."

ALBANY .- G. L. Ditson, M. D., writes: "The citizens of Albany not long since had quite a treat. Prof. J. W. Cadwell has lectured and experimented here to J. W. Cadwell has lectured and experimented here to well filled houses; and much commendation has been bestowed upon his valuable exhibitions. He used also privately, generously, his great powers in healing disease, and more, he developed several media, who almost immediately had physical manifestations—raps, voices, playing the guitar—unexpected revelations that have astonished a wide circle of skeptics. If Prof. C. could be employed by the various spiritualistic organizations throughout the country, I think there would be a large increase of available forces now lying dormant, and much good to our cause might accrue. I ought to add that Dr. Fish is doing wonders here also, in the way of cures by the laying on of hands."

Ohio.

PIQUA .- Mrs. Maggle Stewart writes, April 8th: We live in a locality where there are a great many inquiring minds, but where there has been but little effort put forth to gain knowledge that would satisfy these minds and enlighten them on the great truths of Spiritualism. Lately we have been aroused to a deep realization of our needs as Spiritualists. On the 28th of March, as if by angel influence, Mrs. AmeliacOolby and Mrs. O. K. Smith dropped in amongst our Spiritualist friends. Mrs. Colby is a lecturer of rare ability. Mrs. Smith is a musical medium, and sings with guiltar accompaniment, for the opening and closing of Mrs. Colby's lectures. They came on March 28th, remaining till April 1st. She gave us three lectures in all. The subject of the first lecture was, 'Is Spiritualism True, or does Death End All?' The next lecture was a continuation of the same subject; the theme of the last lecture. 'Spiritualism Philosophically Explained.' The two first were held in a school hali, and the last in the Opera House. Mrs. Colby is a lecturer of rare ability, and all who can secure her services will be benefited by hearing her. All her lectures here were well received." quiring minds, but where there has been but little ef-

Pennsylvania.

MONONGAHELA CITY .- A. T. Gregg, (post-office box 88,) writes: "It seems strange that no mediums come this way. We need the spiritual light in this valcome this way. We need the spiritual light in this valley. There are liberal minds here who would believe if they only had a chance to investigate the phenomena. Now is a good time for a medium to travel through the valley, as the miners are all at work, and soon money will circulate freely. The Pittsburgh, Virginia & Charleston Railroad will be extended further up the valley this summer. This valley, from Pittsburgh to Morgantown, West Virginia, is a splendid country. Many of the towns along the river are wealthy. Alleghany, Washington, Fayette, Westmoreland and Green counties border on the river up to the Virginia line. Steamboats run from Pittsburgh to New Geneva, near Morgantown, nearly one hundred miles."

Georgia.

ATLANTA .- James Madison Allen writes, April 15: We were told by our faithful guides, before coming ways near my side; a cooling draught of air always spoke to me of the love that angels, God and Christ were bringing to me. Jehovah always seemed with me. To-day I return to say to you, as Christ taught, Do nothing rash; swear not at all; but rather say yes and no. Lorenzo Dow.

Teb. 14.

Again, Mr. Chairman, I present myself at your circle, not to do injury to any human being,

That can never have a fading.

Susan Bernard.

Susan Bernard.

I died in Stafford, Va., in my forty-fifth year. I was the wife of Capt. Bernard. This matter of life beyond the grave has swept over my intellectual faculties with so much force that it has brought me here to speak. I wish to let those whom I have left behind know that I live beyond the grave, with the possibility of reaching them mentally and affectionately. What I now say is no fiction, it is a fact founded upon warmth in the new channel which takes them rapidly-South, that our work on the proposed route would be

immutable law, that the power of communion is invested in those who desire to seek converse with the loved ones of earth.

The spirit-world meets my expectations. I was not altogether ignorantly drifted into the life beyond, for in the silence and quietude of the twilight hour I offtimes asked for knowledge of that world to which I knew I was hastening. And now, beloved ones, remember me as I was, and all in good time I will converse with you again.

I a away from their old landmarks. Spirit I fism in the South is destined to spread even more rap? Iy than the South is destined to spread even more rap? Iy then the South is destined to spread even more rap? Iy then the South is destined to spread even more rap? I what we was ava ty busy one. I addressed the Scientific Association, The South is destined to spread even more rap? I what we shall have the South is destined to spread even more rap? I what we shall have the South is destine

Michigan.

BREEDSVILLE .- A. J. Fishback writes: "Knowing the interest you take in the progress of truth and the advancement of the race in spiritual culture, it affords me great satisfaction to say to you, and to the thousands and tens of thousands of earnest investigators or spiritual phenomena who read the Banner of Light, that I am fully persuaded that the day of Spiritualism's triumph over all enemies is near at hand. And as one striking evidence, I call your attention to the great victory of Rosalie C. Shapson, of Chicago, at the anniversary at Battle Creek, Mich., over the 'scribes, Pharisees, hypocrites and Sadducees' enemies of our cause) who on that occasion sought to prove her a fraud, and with one blow destroy her reputation, and injure the cause she so nobly represents. of spiritual phenomena who read the Banner of

How signal their defeat! How glorious our victory!
Mrs. Simpson was defiantly challenged to duplicate a
test previously given that of producing one red and
two white carnation plaks in a glass of water under

test previously given that of producing one red and two white carnation pinks in a glass of water under crucial test conditions, and if she succeeded was to receive a present of \$50.

An audience of four hundred was present to witness the victory or the defeat. Intense exchement prevailed. Amidst great confusion the challenging party was invited to take a seat beside Mrs. Simpson on the platform. Now mark the power of spirits! No fear, excitement, or unusual emotion was manifested by the incidium. On the contrary, she arose to her feet in the calmness and dignity of angel ministration, and, in a clear voice, with measured words, stated just what she would and what she would not do. Her acceptance of the challenge was fair and honorable, and was at once agreed to by all present. And then, in less than three minutes, in the presence of four hundred witnesses, an unmistakable victory was wrought—the phenomenon occurring under test conditions which no skeptle could object to, one red and two white carnations pinks' were produced in a glass of water, and Mrs. Simpson received the \$50 amidst prolonged applianse.

But this was not the only victory this noted and wonderful medium gained at our anniversary. For at all her public and private scances, given on that occasion, were the manifestations equally demonstrative and satisfactory."

Connecticut.

MERIDEN.-Mrs. H. Morse writes: "The dear good Ranner-the light for many souls-comes to me with its pure white pages freighted with truth fresh from the spirit-land, and tells of the good work that angels are

DES MOINES .- E. M. Davis, 1113 Center street, writes: "Permit an old subscriber of the Banner of Light to express the pleasure with which I have perused the article in a recent issue in defence of Mrs. Richmond, by Frederick F. Cook, Esq., of Chicago Richmond, by Frederick F. Cook, Esq., of Chicago. The article is very argumentative and at the same time very temperately and kindly written. I think no Spirtualist can read it without a feeling of gratitude to Brother Cook. As he says in the article referred to, Mrs. Richmond is the most highly gifted medium now before the public, as well as one of the most useful; I think there are few who have studied her lectures or who have heard her speak but will admit that fact. While I do not admit that any medium is above criticism made kindly and in love, I do most heartily disapprove and condemn the abuse which has been leveled of late against this good lady and worthy instrument of the unseen intelligences."

Kansas.

ROSEDALE .- Sallie C. Ely writes thus: "Mrs. Perkins, of Kansas City, is an excellent medium. She has given us strong tests, in description of persons and places, and messages from spirit-friends, which proved places, and messages from spirit-friends, which proved themselves to us. In our business she has given us much help; told us three years ago of events that transpired in our lives this year. When several hundred miles away from her, I wrote, and asked what her control had to say about us. He gave minute particulars of circumstances that controlled us at the time, and have since, and what the result would be, and the course to take for our own benefit and the right. It has all proved true. Will you not please publish this, as she needs assistance."

Wisconsin.

TUNNEL CITY.-L. W. Morse in a business letter says: "In the Banner of Light Jan. 25th, 1879, I saw a statement by Dr. W. D. Holbrook, a dentist, of Waukesha, stating that he cured a Mr. Horton by manipulation after an allopathic physician, Dr. Castle, had given him up. The facts stated are true, as I was living a near neighbor to all parties at the time, and can testify to the correctness of the narration."

Texas.

MELISSA .- A. Whiting writes: "Cannot some good lecturer and medium be induced to visit Texas and make an extended tour? I am sure such an one will find it both pleasant and profitable. There is a vast field here which ought to be gone over."

Lazarus of Bethany.

To the Editor of the Banner of Light:

Whatever may be our opinions concerning the S:riptures, the beauty of St. John's narrative will be admitted by every unprejudiced reader. It is unnecessary to inquire whether the spirit of Lazarus had entirely left the mortal form, or whether it was still connected with the tenement of clay, The language of Jesus seems to imply the latter supposition quite as much as the former. A more important question has been asked

many times, and various answers may be given: Why did not Lazarus reveal the secrets of the spirit-world? Perhaps the mystery may be partially explained as follows: 1. He might have been totally unconscious during the four days after apparent decease. In that case he certainly would have nothing to disclose? 2. After his restoration he may have been unable to remember his recent experience. On awaking from sleep forgetfulness of dreams is common, especially when a sleeper is aroused suddenly from profound slumber. Lazarus was quickly restored to consciousness, and it would not be surprising if his ideas were wholly confused. 3. If clear visions of the spirit-shore passed before his inner eye, perhaps he was unable to describe the beauty of heavenly spheres. The sentiments of his sisters are recorded, but not a word from Lazarus-before or after his death-like trancehas come down to us. Probably he was a man of few words. 4. If any revelations were made by him perhaps they were contrary to prevailing religious opinions, and for that reason were suppressed. As the beloved disciple subsequently informs us the chief priests sought to put Lazarus to death (as well as Jesus), and it is not probable that they would respect his testimony concerning the unseen world. 5. There is reason to believe that the time had not arrived when definite descriptions of spirit-life could be received. After an interval of more than eighteen centuries many of the highly-educated and ruling classes generally reject messages through mediums of the present day, and therefore we ought to pause before passing hasty judgment upon similar unbelief in former ages.

A. B. W.

A Pleasant Re-union.

To the Editor of the Banner of Light:

Among the notices which Mr. John Biscoe read last Sunday at the meeting of the First Society of Spiritualists, was one inviting all who desired to meet Mrs. Nellie J. T. Brigham in a social way, to assemble at the residence of Mr. and Mrs. Henry J. Newton, in West Forty-third street, on Friday evening. Notwithstanding a heavy rain storm was in progress, the parlors were well filled on the evening specified. Mrs. Brigham, who had just returned from Glen Falls, received her friends with her usual cordiality. Dr. J. V. Mansfield was present, and had a gental word for all-Mr. and Mrs. Newton received the guests with their accustomed ease and urbanity. Messrs, Van Horn and Van Gelder were in the best of spirits, and the entire company enjoyed themselves to the utmost. Mrs. Dr. C. L. Roe was present, and informed us that her project for the establishment of a hospital for the treatment of the insane was meeting with favor.

A bouquet of beautiful flowers graced one of the tables, and a note from the donor expressed her appreciation of Mrs. Brigham in tender words, as having been by her "helped out of the darkness of sorrow into the light of the Summer-Land."

After having spent an hour or two in the interchange of opinions and social converse, it was suggested that there might be a few recitations, and Mrs. Newton requested Ex-Governor E. M. Lee to favor the company, which he did, by giving a dialect piece written by Bret Hart; Miss Carrie R. Perkins recited "The Frenchman's Account of the Fall." This was also given in dialect, and was received with marked pleasure. Miss Perkins is happy in recitations, and is frequently called upon at social gatherings, as her gestures are graceful, her voice clear and pleasant, making her quite a favorite. Mrs. Sarah W. Van Horn always shows good judgment and taste in her'selections, and this evening she recited "Aux Italiens," by Owen Meredith. The lady gave the piece with dramatic power, and her effort was fully appreciated. The subject selected by the audience for Mrs. Brigham to speak upon was, "Social Intercourse in the Spirit-World," and for poems, "The Forest," "God and I," "The Open Hand,"
"The Prophecy of Spring." The address and poems were inspirational, and were well received. Captain H. H. Brown, who has been speaking for the Society of Spiritualists in Brooklyn, followed, selecting "The Famine," by H. W. Longfellow. After this recitation, Mrs. Brigham requested him to give the piece entitled "Dead." The gentleman obliged. The poem being sentimental and peculiarly sad. Mr. Brown, by request. also rendered as a contrast, James Russell Lowell's humorous sketch entitled, "The Courtin'," cliciting much mirthfulness.

The company having enjoyed a pleasant evening retired to their homes, feeling that notwithstanding the falling rain which they were obliged to meet as they went away, they had been amply repaid for their attendance at the seventh reception given by Mrs.

New York, Friday, April 18th, 1879.

Recognition of a Spirit Message.

To the Editor of the Banner of Light:

The Banner of Light of April 12th contained a orief message from George Smith, of Ogdensburg, N. Y. Although it gives no strong points of identity, the general character, together with the reference to "some things," "hard and strange," satisfies me that it was my friend George W. Smith, formerly of Ogdensburg, who passed on in the early part of 1875.

Boston, April 21st, 1879. T. E. BOND.

The Banner of Light, we believe, is the oldest Spiritual newspaper published. It is a large eight-page paper, well printed, and contains all the more valuable news and other reading desired by Spiritualists of to-day. Spiritualists of the contains all the more valuable news and other reading desired by Spiritualists of to-day. alists cannot afford to be without a spiritual publication, if they desire to keep posted in matters in this direction, and the Banner will do this in a most thorough manner.—Journal of Interval of dustry, Orange, Mass.

dustry, Orange, Mass.

The Question Settled. A Careful comparison of Biblical and Modern Spiritualism. By Moses-Hull. Boston: Ranner of Light Office.

This is a work which all honest and conscientions investigators of the spiritual philosophy will heartily welcome. The author begins with the proposition that "the first great want of the soul is an evidence of its own continued existence." Then he proceeds to show that of all systems of religion and philosophy. "Spiritualism is the only system which can make man know of his own immortality." In giving evidence that Spiritualism does this he quotes largely from the Bible showing, curiously enough, that while the prophets of old used the spiritual gifts which they possessed and which are paralleled in numerous instances by the modern phenomena, yet, that there was a class in those days similar to the modern religionists and materialists who denounced the phenomena, and also those who practiced or investigated them. Those who had the spiritual gifts and exercised them believed in and taught a continuous existence after death, as do modern Spiritualists, whilst materialists then, as now, believed otherwise. Those who have not time to read the Bible carefully and slift the texts on both sides of this question, will find this volume one which has a large number quoted and classified to their hands with numerous references to well authenticated cases of modern examples. It is a very interesting volume for all persons not satisfied to believe with the materialist in annihilation after the brief span of life here. The author is an ex-clergyman, and has studied the Old and New Testament very closely and apparently without prejudice.—The Saratoga Sentinol.

THERE'S SOMETHING TO LIVE FOR.

There's something to live for and something to love, Wherever we wander, wherever we rove;
There are thousands of sad ones to cheer and sustain
Till the hopes that were hidden beam o'er them agai
There's something to live for and something to love,
For the spirit of man's like a garden or grove;
'T will yield you sweet fragrance, but still you must toll
To nourish the blossoms and culture the soil.

To nourish the blossoms and culture the soil.

There's something to live for and something to love,
'T is a truth which the misanthrope ne'er can disprove
For though thorns, weeds and thisties may choke up
the flowers,
Some beauty will grace the most desolate bowers.
Then think on it, brother, whoever thou art;
Let thy life be for man and thy love for the heart,
For sure as the pathway that leads us above,
There's something to live for and something to love.
—[Colonel Richard Real].

.Passed to Spirit-Life:

From Portsmouth, N. H., Feb. 21st, Mrs. Eliza T. Stearns, aged 69 years and 3 months.

aged 69 years and 3 months,

For twenty-five years she has been a firm believer in the Spiritual Philosophy, and twenty years a subscriber to the Banner of Light. She possessed a lovely nature, which endeared her to friends and relatives, who miss her presence, but feel their loss is her gain, for she has gone to meet the husband of her youth, who has been "walting and watching at the beautiful gate "so long. She leaves six children, one of them well known as Joseph B. Stearns, of the "Duplex Telegraph Cable" fame, and who is at present in Europe. Mrs. S. 's last moments were brightened with the knowledge that spirit friends were around, walting for the release of her buoyant spirit from its wearled body. She expressed a wish that no sombre garb should clothe her children, that her home here might be bright with sunshine and filled with the perfume of sweet flowers. Her wish was compiled with. Though we long for a glimpse of her genial face, yet we can say from our hearts, "It is well with her."

S. A. FOSTER.

From West Newton, Mass., March 5th, Mary A. Stone. From West Newton, Mass., March 5th, Mary A. Stone.

She was born in Cabot, Vt., June 17th, 1807. An ardent Methodist until over fitty years of age, she then embraced with equal ardor our uplifting fath. It removed gloom and fear of death. As time wore on, her knowledge of the higher life grew brighter and stronger. All the past winter she had been ripening for the change, singing nearly all the time for several days before she went, while she was about the house; her often-expressed wish to go out without a lingering stekness was gratified. She passed out with a brief struggleof less than two hours, and left her body looking fair and tranquit, which now rests in her native town among her native hills, the last of her family to be gathered home. Her jubilant spirit has been perceptibly with us many times since she went to the upper world. Her aged husband rests in the same faith, longing to pass through the same portal by the same short method to meet her.

Her daughter, E. HALLET.

From Kalamazoo, Mich., April 2d, 1879, (at the residence of her daughter, Mrs. R. A. Towers) after a short illness, Mrs. Adaline Cook, aged 76 years.

Mrs. Adaline Cook, aged 76 years.
Mrs. Cook was born at Fort Ann. Washington Co., N. Y., and for the last twenty-six years has been a resident of the above place. She was a firm believer in spirit communion, and offen expressed a wish to cross the river and join those gone before. Her three children mourn the sudden departure of a kind and loving mother, her many friends will feel the loss of an bonorable member of society. May we all emulate her virtues, and be as well prepared to meet the change. Words of instruction and consolation were spoken by Geo. H. Geer. Inspirational singing by Mrs. Child.
L. S. BURDICK.

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

SPIRITUALIST LECTURERS.

(To be useful, this LIST should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur,

us of appointments, or clanges of appointments, whenever and wherever they occur,
REV, WILLIAM ALCOTT, Swift fliver, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box26.
Migs, N. K. Andrioss, trance speaker, Delton, Wis. C. Panne Aldyn, Stoncham, Mass., Stepfien Pearl Andrews, 53 Westsithst., New York, Migs, Dr. M. A. Addrice speaker, Brattlebore', V. Migs, R. A. Colesta Anthony, Albion, Mich. Migs, M. C. Allene, Inspirational, Derby Line, Vt. W. H. Andriese Rutters, Care W. H. Terry, Strussell street, Melbourne, Ans. Joseph R. Buchanars, Care W. H. Terry, Strussell street, Melbourne, Ans. Joseph R. Buchanars, Care W. H. Terry, Strussell street, Melbourne, Ans. Joseph R. Buchanars, Care W. H. Terry, Strussell street, Melbourne, Ans. Migs, Nelled, J. Brightan, Colertin, Mass, Migs, Nelled, J. Brander, Branderny, Palricheld, Mc. Capt, H. H. Brown, Care 16 Dean St. Brooklyn, N.Y. T. C. Budding, Brander, Palace, Cal. Migs, H. P. M., Brown, Springfield, Mass, Migs, E. Bettle, Inspirational, box 7, Southford, Ct. Dig, Jas, K., Balley, Care of Religio-Philosophical Journal, Chicago, III.
Addie L. Balley, Bown, Santa Barbara, Cal. Prof. S. H. Buttaya, No. 2 van Nest Place, Charles Street, corner 4th, New York, Migs, A. P. Brown, St. Johnsbury Centre, Vt. J. R. Butley, Banker, Maylewood, Mass, Migs, E. E. Banker, Maplewood, Mass, M.S. L. E. Balley, Battle Creek, Mich. A. B. Brown, box 744. Worostor Wass

ures free.
4. Frank Baxter, Maplewood, Mass.
Mrs. L. E. Balley, Buttle Creek, Mich.
A. B. Brown, box 74, Worcester, Mass.
4. P. Brown, M. D., philosophical, Whitesboro, Texas,
Mrs. Abby N. Burnham, 20 Porter street, Boston,
D. S. (ADWALLADER, 325 West Seventh street, Wilming-

LORA S. GREGG, West Littleton, Mass, ELLA E. GHISON, Marshalton, Pa. Mirs, V. M., George, & Ellot street, Boston, Mass, E. Anne Hinman, West Winsted, Ct., box 223, Lyman C. Howe, Fredonia, N. Y. Mirs, S. A. Horton, Galveston, Tex, Mirs, S. A. Horton, Galveston, Tex, Mirs, S. A., Horton, Galveston, Tex, Mirs, S. A., Rogers Heyder, Camber and Inspirational, rass Valley, Nevada Co., Cal., care Win, Heyder, Esq. Mirs, M. J. Upham Hender, 3254 Bush street, San Fransec, Cal.

MRS, M. J. UPHAM HENDEE, 325/2 Bush street, San Francisco, Cal.
CHARLES HOLT, Clinton, Onelda Co., N. Y.
WM, A. D. HUME, West Slate P. O., Cleveland, O.
R. W. HUME, Long Island CHY, N. Y., will lecture on the reforms connected with Spiritualism.
REV. J. H. HARTER, Auburn, N. Y.
DR, E. B. HOLDEN, Inspirational, North Clarendon, Vt.
MRS, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
MRS, L. HUTCHISON, Inspirational, Ovensville, Cal.
DR, ADELLA HULL, 229 First street, Detroit, Mich.
HENRY HITCHCOCK, 620 North 5th 8t., St. Louls, Mo.
MRS, M. A. C. HEATH, Bethel, Vt.
ANTHONY HIGGINS, JR., 2319 Stewart street, Philadelphila, Pa.
MOSES HULL, 399 Somerville avenue, Somerville, Mass,
DR, D. W. HULL, Montgomery, Mich.
ANNIE C. TORRY HAWKS, trance, Inspirational, 206
Union street, Memphis, Tenn.
PROF, WILLIAM H. HOLMES, Salt Lake City, Utah,
ZELLAS, HASTINGS, Inspirational, East Whately, Mass,
MISS SUSIE M, JOHNSON, 317 First avenue, South Minmanalis, Minn.
Alany L. Jewett, M. D., trance, Rutland, Vt.

eapolls, Minu. Many L. Jewett, M. D., trance, Rutland, Vt. W. L. Jack, Haverhill, Mass.

HAUVEY A. JONES, ESQ., Sycamore, 1D, MIS, S. A. JESNER, Upper Falls, VI, DR. WILLIAM R. JOSELLYN, Santa Cruz, Cal. MRS, L. E. HADEN JACKSON, Bartonville, Silver Spring.

MRS, I., E. HANDS, W. W. M. M. M. P., St. Charles, III.

O. P. KELLOGG, East Trumbull, Ashtabula Co., O. MRS, R. G. KIMBALL, Lebanon, N. H.
MRS, FRANK REID KNOWLES, Breedsville, Mich.
MRS, DR. H. R. KNAGGS, box 227, Traverse City, Mich.
MRS, NELLIE J. KENYON, trance, Woodstock, Vt.
MRS, LAURA KENDRICK, 329 Tremont street, Boston,
Mass.

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MRS. S. A. BYRNES-SNOW, box 74s, Malden, Mass.
E. D. STHONG, lock box 65, Danborry, Ct.
J. W. SEAVER, Inspirational, Byron, N. Y.
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MR, and MRS, WM, J. YOUNG, Bolse City, Idaho, DR, J. L. YORK, Ionda, Mich.
DR, JOHN S, ZELLEY, Germantown, Philadelphia, Pa,

Debate between Braden and Flower, RULES AND STIPULATIONS of the discussion between Clark Braden and R. C. Flower, to be held in the town of Alliance, O., and to commence on the 19th of May,

I. The discussion shall be held in College Hall, Alliance, Ohio,

Ohlo.

II. It shall commence on Monday, May 19, 1879.

III. Each disputant shall select a moderator, and it is agreed that these two select a president moderator. The decision of a majority of these three shall be final on all questions of order that may arise.

IV. The following propositions have been agreed upon for discussion: discussion:

(A.) The physical phenomena of Modern Spiritualism are sanctioned by the Bible.

(B.) The physical and psychological phenomena of Modern Spiritualism are condemned by the Bible, hence untrue. The first proposition R. C. Flower affirms. The second proposition Clark Braden affirms.

V. The discussion shall be free to all, and each church sustain their own expenses.

V. The districtsoin singular or free to an, and cach charen sustain their own expenses.

VI. The debate shall commence at 7 P. M. and close at 10 P. M.

VII. There shall be four sessions of three hours each given to each proposition. The speeches half an hour each, the affirmative shall close the debate on each proposition, and the negative respond. Thus alternately till the close, and the negative shall close the debate on each proposition, VIII. The disputants agree to adopt as rules of decorum those found in Hedge's logic, page 150, to wit:

1. The terms in which the question in debate is expressed and the point at Issue shouth be so clearly defined that there would be no utsunderstanding respecting them.

2. The parties should matually consider each other standing on an equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for truth with biuself, and that it is possible, therefore, that he may be in the wrong and his opponent in the right.

3. All expressions which are unmeaning or without effect in regard to the subject in debate, should be strictly avoided, 4. Personal reflections on an opponent should in no instance be included in.

5. The consequences of any doctrine are not to be charged to him who maintains it, unless he expressly avows them.

6. As truth and not victory is the professed object of controversy, whatever proofs may be advanced on ether side should be examined with fairness and candor, and any attempt to answer an adversary by arts of sophistry, or to less en the force of his reasoning by wit, caviling, or ridicale, is a violation of the rules of honorable controversy.

The above rules the disputants agree to honestly and faithfully observe, each destring the truth and the truth on failacy of the propositions,

(C.ALR Blanden,

1 R. C. Flowert. tain their own expenses, VI, The debate shall commence at 7 P, M, and close at

Pennsylvania State Society of Spiritualists

Pennsylvania State Society of Spiritualists.

The thirteenth annual convocation of this Society will be held—for the election of officers and the transaction of such other business as may properly be brought before the meeting—at Academy Hall, 810 Spiring Garden street, Philadelphia, on Saturday, May 17th, at 10 a. M. and 3 P. M., also on the following Sunday, at 2 P. M.

Spiritualists and their friends, not only throughout the State, but in the States of New York, New Jersey, Delaware, Maryland, etc., are respectfully invited to meet with us that we may reason together, as our constitution does not confine its membership or its officers to this State, but admits all true Spiritualists to share equally in its benefits.

The friends expecting to meet with us will please consult with the friends in their section as to the feasibility of holding a camp-meeting this summer in some locality on a fine of railroad near the city of Philadelphia, so as to be casy of access from New York and all other points, that when we come together we may be prepared to act as may be for the good of the cause we love so well; also to select the proper officers and committees to make themeessary arrangements, and to conduct and have full control of the same.

We shall be pleased to receive letters from such friends as cannot be with us, so we can have their thoughts concerning this matter. We believe there are thousands of Spiritualists in this section of States who would improve the opportunity of meeting together this summer for two or three weeks, that we may become better acquainted and learn to work harmoniously together.

J. H. Briones, M. D., President,

1005 V. 7th street, Philadelphia.

JOSEPH WOOD, Secretary, 1506 N. 7th Street, Philadelphia.

The Spiritualists and Liberals of Central New York will hold their second Annual Reindon in Musle Hall, West Winfield, N. Y., Saturday and Sunday, May 24th and 25th, 1859, commencing at F. M. J. Frank Baxter, of Boston, Mass. the celebrated public test medium, speaker and singer, is engaged. Mrs. Cornella Gardner, of Rochester, N. Y., Is also engaged, and other speakers are expected. Board at the hotel at reduced prices. A cordial invitation is given to all. S. W. PECK, Deansylle, N. Y., E. J. D. SMITH, West Winfield, N. Y., Committee.

E. F. BEALS, West Winfield, N. Y., April 14th, 1859. Annual Re-union.

The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at Ridgeway Corners, Orleans Co., N. Y. on Saturday and Sunday, May 17th and 18th. Mrs. E. L. Watson, of Titus-ville, Pa., and others, are expected to address the meeting. We extend a cordial invitation to all who are desirons of gaining knowledge of the Spiritual Philos phy.

J. W. SEAYER,

GEO. W. TAYLOR.

Committee,

Mrs. E. GREGORY.

Per order of Committee.

Spiritualist Convention.

The Association of Spiritualists, for Van Buren and adjoining Counties, will hold their next Convention in the Opera House, at Paw Paw, Saturday and Sunday, May 3d and 4th, 1878, commencing at half-past two o'clock on Saturday. Geo, Geer, of Minnesota, Isengaged as one of the speakers, and Mrs. Olle Childs, of Greenville, Mich., will conduct the musical exercises; A general invitation is extended to alb.

tended to all.

S. G. Sheffer, Pres., South Haven, Mich,
LOTTIE M. WARNER, Sec., Paio Paio, Mich.

SPIRITUALIST MEETINGS. BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum meets, at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardhan; Mrs. Hattle Dickenson, Assistant Guardhan; Mrs. Belle Reveys, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICCAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Mrs. Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

and 73/ P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President: Miss Nettle Bushnell, Treasurer; Colline Eaton, Secretary.

CLEVELAND.OHIO.**—Spfritualists* and Liberalists Sunday School.**—The Children's Progressive Lyceun meets regularly every Sunday at 12/2 P. M. In Halle's Hall, 33 Superior street. Chas. Collier, Conductor: Mrs. Emelie Van Scotten, Guardian; Mr. George Benedict, Sectetary. The public are cordially invited.

INDIANAPOLIS: IND.—The First Society of Truth-Seekers meets for religious service at 83/2 East Market street, every Sunday at 2/2 and 7/2 P. M. J. R. Buell, President; S. D. Buell, Secretary.

**NEW YORK CUTY.*—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33/6 street, near Broadway, at 19/2 A. M. and 7/3 P. M. J. A. Cozino, Secretary, 342 West 22/4 treet. Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor: Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA. PA.**—The Keystone Association of Spiritualists meets every Sunday at 19/5 A. M. and 7/2 P. M. at Hall 810 Spring Garden street. H. B. Champion, President; J. H. Jones, Treasurer; J. P. Lanning, Secretary: Speakers engaged: E. V. Wilson during April; C. Fannie Allyn during May.

ROCHESTER. N. Y.**—The Spiritualists meet every Sunday morribus and evening in Old Fellows' Temple.

MAY,

ROCHESTER, N. Y.—The Spiritualists meet every
Sunday morning and evening in Odd Fellows' Temple,
Mrs. Nettle Pease Fox, speaker. Liberal Conference every
Sunday at 2 a. 5. MIS. Nettle Pease FOX, Speaker. Liberial Conference of Symulay at 3 P. M.

SPRINGFIELD, MASS.—The Free Religious Society (Splithautists and Liberalists) holds meetings every Sunday at 24 and 75 P. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pradential Committee; W. H. Jordan, Treasurer: F. C. Cohurn, Collectior.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall. Market street.

also regular Sunday evening lectures are given at Charter Oak Hall, Market street,

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Canne's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardlan, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Scarvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President,

SUTTON, N. H.—Soelety holds meetings once in two weeks. Chas, A. Fowler, President; James Knowlton, Secretary.

Advertisements.

BALTIMORE ADVERTISEMENT.

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April 5.

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Feb. 15.

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March 8.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve rages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Snecimen conference) to the undersigned. Specimen copies free.

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Miss Nellie B. Lochlan, DUSINESS AND TEST MEDIUM, 20 Chapman street, April 26. - Iw

I. P. GREENLEAF, Medical Clairroyant and Homeopathic Physician, Office and residence, 91 Waitham street, Boston, Mass. May 3,

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NOTICES OF THE PRESS.

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This work upon the Nicene Council Is one of a great deal of research, and at the same time proves the author to be a scholar of varied learning. It will be found a very convenient manual for those desirens to investigate the fransactions of the early Christians. The work is getten up in a very handsome style. NOTICES OF THE PRESS

From the Vermontex, Bev. 11, 1869.

The author of this book is a young lawyer of Boston, and we confess to our surprise on tocciving such a work from him, for having emoyed his acquaintance to a number of years, we had not conceived that he was sufficiently interestically formed in third of booking upand bringing together the things of long ago. The bent of his infind will readily be perceived when the fact is made known that he is an active member of various Historical societies. Mr. Dudley has given a vast deal of internation in a very small space, and has as simplified everything that his work is well adapted to the minds of the people at large, and by reading if they may with persure to themselves vasily increase their knewledge of Church History. It is beautifully printed and stongly bound. From the Vermonter, Dec. 11, 1800

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Spiritualism Abroad. REVIEW OF OUR FOREIGN SPIRIT-

UALISTIC EXCHANGES. BY G. L. DHSON, M. D.

The March number of Lat Hustra Son Espirita, 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-Siglo VIII., origin of the custom of kissing the feet of the Pope," the writer says: "The use of genutleetions and other frivolous testimonies of respect which had been me so 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 exterior sign of deference." Canonization is next insidered: "In the history of the first ages of the Church there is no mention whatever of any religious honors bestowed on those whom to-day we call saints. This word then had none of the significance which was given to it afterwards, for it was used indifferently for all the Bring members of the Church, as is seen in Paul's epistly to the Colossians. It was Pope Adrian who, if see, first instituted or jets. Grezory I, had already dedicated churches to the ancient santos, and created 'feasts' in their honor, without hinking perhapse that it was in imitation of the Pagans, who had established apoth/osis for their herors, and demigods, and consecrated to them temples and altars. In January the Greeks had feasts in honor of Mercury, Hirmes, and of the Sun, Niem: the 10th of this month has been dedicated to St. Hermes and St. Nicanor. In February Baechus was adored as Soler, or Saviour, and Apollo as Eilolos; now we have St. Sotoro and St. Efelio. March was anciently the point of departure for the year, and it was then appropriate yows and felicitations were made, we have on the 7th of March St. Perpetua, and St. Felicitas. In May were the 'feasts' of Ceres Hara, Diana puderes, Minerva Julla lining wes have Santa Flavin, Santa Pudenciana and Santa Paladia. To 20 through all the months thus would take too much space, and I would refer to other matter."

Regarding the plurality of habitable worlds the Rustration says, after quoting John xiv: 2: "In my Father's house are many mansions," "It is two thousand years since Luencio said: 'This visible universe is not; all there is 25 unitio of mature, and we ought to believe that there are other regions of space and other earths, other natures or beings and other men.' The most ancient books that we know as the Vedas, the Codex of Mann, 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, cradleof Asiatic philosophy, a 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 Hustracion, but I must limit myself to a word or two on D. Joaquin Calero's analysis of the dogmas. of the positivists, and the "Science from a Philosophical Point of View," by M. Littre, whose sophistry founded on the property of matter seems wholly baseless, if I understand the writer. "Thought," says D. Calero, "is not a vital function of the organs in which they manifest themselves; they have especial laws, whose knowledge constitutes what is properly called psychological science, and is not a physiological branch, as many arbitrarily affirm. These two somethin: 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: "Your forcheads are the seat of an indestructible majesty-the majesty of thought. Your 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 corten of stars; God has his cortige 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: "Iznorance 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. . .

sepulchies? 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 Hustración 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 Ley d' Amor, of Yucatan, has ceased to be published for the present, and the Vera Cruz spiritual monthly has not come to hand.

SOUTH AMERICA.

this is the "Inauguration in Dolores of the society of Spiritualists, named 'La Dirinidad.'" "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 doc- medium who, though much slandered, has given trine salvadora, Spiritualism. The discourse pronounced on the occasion was not only a profession of faith, but a programme of a philosophfor our consideration, and weighed our truths in to us the notable work by Mr. Chas. Beecher, the face of the enemy we are to encounter. 'for they mark a new epoch of work and pro-volume, and shall soon notice it further." . . . gress. Amid the derisive smiles of many, and , "From Havana, Cuba, we are informed that the dium, like the former, knew of the teachings of the indifference of others, we come together an- spiritualistic periodical published there for a Allan Kardec. the indifference of others, we come together an-spiritualistic periodical published there for a Allan Kardec.

imated by a single desire—our own perfection—ishort time and suppressed, will soon be re-All that pertains to the experience of Prof.

All that pertains to the experience of Prof.

Galignani, is thirty-six feet in length, thirty-six inches

ment and that of the society of which we form 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 ions 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 been prepared by science; humanity is in a state to receive the Great Consolator that Jesus promised should descend upon us."

eral columns of the Constancia, and is of the most encouraging character: "Spiritualism," says the contributor, "has acquired in this city, retofore 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 unmasonry and Spiritualism," many reasons are given-parallel cases of sympathy and generous feets in view-why they should be in harmony.

'Spiritualism and Materialism" are here also ably discussed by Z.: and most assuredly, all the cories, pertaining to the latter, are as void of solidity as bubbles, if the former be demonstrable. In one of his closing paragraphs he says: "To-day, the cemeteries are for the Spiritual- future. ists only depositories where each spirit delivers up the material that our Mother Earth has aned for an envelope during our mortal abiding. But to thus draw a single thread from a beautiful woof is anything but gratifying. Further contributions to this very inviting periodical are "Magnetism and Somnambulic Medion "Yesterday and To-day."

, Revista Espicitista, of Montevideo January number. The able editor of this progressive monthly, D. J. de Espada, writes in the present ue of "Those who respect not others respect not themselves," expressing the noblest sentiments, and proclaiming such laws as should reg--date our conduct toward society; manifesting the true spirit of the mission of journalism. Important and palpable truths are rendered in a adopted the language, legislation, and the phisuccinct and genial way, so that the vilest only could read them without being benefited. The Angel Guardian" contributes also much that should be heeded, with such epigrammatic sentences as: "No arm is useless before the work undertaken"; "To desire is power"; "Educate, but the word should be accompanied with ood works." Lady Amalia Soler has here a short poem, and one of her felicitous articles on the relations of fathers and children; soltishness characterizing early life and abnegation mines, and whatever may seem efficacious to the generally the later. "International Christianity," having the same high moral tone as the ceding, concludes the number in hand.

La Luz de Sion, of Bogota. Many periodicals have appeared with many more pages, but few tion" to a work by a Catholic priest, who seems kills but the spirit vivities," is the title of the semble the thoughts his heart cherishes." (Benja Constant.) "The truth does not belong to me, and I have no right to cede a part of it to secure the rest." (Aimé Martin.) Thus the padre Esmenjana sends out his vanguard, and then confesses: "It is with trembling hand 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 on 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 podre's enuncia-

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 soften find in effusions from the lips of Mrs? 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 respires." But this is entitled "The Sublimity and Efficacy of Prayer, According to Jesus.

SPAIN. El'Espiritista, of Madrid, the official organ of What does the New Testament say about whited the Grupo "Marietta," which has been the cause f jealousy and discreditable ill feeling, contains print. I will begin with its short articles and go backward to its more lengthy, 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 erucible of false accusations and persecu-The Constancia, of Buenos Avres, continues tions." . . . "We have received notices of vaits translation from the Banner of Light, of rious private 'circles' which have been formed "Avadi," by Peary Chand Mittra. Following to study and propagate our rational and consoling doctrine." . . "We have received a fraternal letter signed by more than forty members of the Circulo Christiano Espiritista de Tarragona,' in sympathy with our cause and the noble her time gratuitously for our advancement.".... also in this cause. . . . "The publishers, Messrs." ical study which unfolded a plenitude of ideas. Lee & Shepard, of Boston, have kindly remitted; have within a few days met with a priest named Spiritual Manifestations. We give our thanks These are solemn moments,' said the speaker, to the aforesaid publishers for this handsome

a part. . . . The progress of humanity has liter of the Banner of Light, the oldest of our the Revue continues its account of it with a miing the distinguished medium, Mrs. Conant, every honest heart. "Considerations of Matewhose suffering, tears and resignation here, will has dispersed those errors that different religional have a recompense hereafter." . . . "Various" been ignorant enough to deny the phenomenon spiritualistic centres have begun to establish of somnambulism, with many minor items of libraries containing the works pertaining to our no little interest, make the present number of the victims of the English faux-pas in Zululand, (they doctrine." Before the Congress of Deputies, Sr. Castelar, the eminent orator, referred to Spiritualism as established in the land: "but spirit of truth, is now among us; the way has even that incomparable tribunal, indeed no person suspects the reality of the great number of Spiritualists to be counted in this nation." Phessuming in fact that it was properly in its grave, nomena occurring in San Francisco, in Titus-"Spiritualism in Buenos Ayres" occupies sev-ville, in Willimantic, are briefly named. In an able article by Viscount Solanot, 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 the soul will best heal the body; . . . the body those produced by ordinary causes." Captain is a simple effect; . . . one should attack the Morales, of the Guards, of Santa Clara, Cuba, cause." After defining our intimate relation writing to Viscount Solanot 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 der another form. Under the head of "Free- 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 Espiritista contains many other letters from remote regions, all breathing admiration for what Spiritualism has accomplished, the enlightenment neat brochure published at Marseilles, by Mr. it had brought, and its brilliant prospects in the Daniel Strong, an American healer, who has ac-

ITALY.

Annali Dello Spicitismo, Turin, February and March-produces a second and third translation of chapters from Viscount Solanot's very popular work, "Catholicism before the time of Christ." Brahmanism, the "Caste," and the Brahmans, with explanations of the Vedas, the umship"; "A Reality that Appeared to be chatria, raysia, sudra; views of the life of Manu, Sleep," and an ode on "Liberty," and a poem and notices of the "divine sruti," 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 società in its 'caste.' theories, religious opinions, adopting Brahma, Vishan, Siya, and their priesthood, as they had losophy 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 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 distinwith so much good material. The "Introduc-guished, the titled of that country, reiterates this fear. In the March number of the Annuli, to have departed from his old faith, once before Mr. Epes Sargent's letter, which appeared, I noticed is given in full in La Luz. "The letter think, originally in the Banner, respecting his seance with young Watkins, is given in full. It writing under which the padre expresses his relates to the presence, manifested by independconvictions-his devotion to the church blinding ent writing only slate, of Mrs. Anna Cora Mowhim, the new faith giving him light. "Man de- att, of his ownfather, &c. Other valuable matpraves himself when he is obliged always to dister, which I can only name, appears, as Propuganda Spiritica, "International Christianity," and several replies to attacks in Catholic papers.

FRANCE.

continues in its present issue (March number) the Messager. ntribution to our literature—a careful study of ancient faiths, dogmas, etc., known under the name of "Bollandistes," is under the head of "Apropos de Leibnitz." "The composed of seventy folio volumes. It is writdogma of metempsychosis, as we have said, is a ten in Latin. Monseigneur Guerin, wishing to product essentially sacerdotal. One does not render this accessible to the public, has made find it as an integral part of the bases of any of it a French translation in seventeen 8vo. volpeople's religion. . . . The Greco-Latin pop- umes. It is published by Bloud & Barral, under ulations, in separating from the parent stem the title of "Les Petits Bollandistes," "Though and going westward, took with them notions of made in a party spirit," says the Messenger, "we the migration of souls, as did all the branches of recommend it to our brethren who, we are perthe Aryans-notions vague, badly defined, it is suaded, will find in it documents useful in the true, but yet persisted in guarded with some history of Spiritualism.' 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 Cora Richmond., I will translate the sentiment 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:" only the conclusion of a lengthy communication and, "It is the struggle, the grief, the devotion, the sacrifice that aggrandizes the soul." René Caillié 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 nearly for spaces of important matter, in fine 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 and filling our town with emotion. . . . We have been honored lately by a visit from a noted medium, M. François Sofia, of Calabria. By his gravel and sand, which is to be used in graveling or 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. Sona 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 Santa Clara, Cuba, is mentioned as taking action a solar light in the room. . . . Apropos of the clergy: I forgot to say that at Catane I

Giuseppe Diello, who is a clairvoyant and psy-

chograph. He assured me that the materiali-

zation of spirits was realized with him: which

was confirmed by ocular testimony. This me-

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, every honest heart. "Considerations of Materialism," a "Response to a Dr. Charcot" who has the Rerue more than ever attractive. It seems that the Paris Figuro had published an article on the subject of somnambulism, in which it was claimed that M. Charcot had resuscituted it, taking it from the hands of the empiriques; aswhere the Academy had put it, till he had given it life. His assumptions are sufficiently riddled 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 with the source of all life, he says: "Thus it is that prayer makes vibrate in the ether" (the perfect. 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 complished 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, Deleuze, Delauzanne and others, in support of his opin-

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 Messenger. A few paragraphs are bestowed upon Mme. Blavatsky, in this wise: "The mysterious author of Isis Unveiled, a person sui generis and unique, an enigma as difficult to decipher, it would appear, as are 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 health and teeth, though eightytwo (?) 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 (?) 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 fea-Revue Spirite, Paris. This valuable periodical tures of what remains to be here credited to

Acta Sanctorum." This work, commonly

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 us not resent, but walt,
And our triumpli shall be great;
Let it pass!
Let it pass! [No. 2.]Bid your anger to depart, Let it pass! Let it pass!

Lay these homely words to heart.

"Let it pass!"

Follow not the giddy throng;
Better to be wronged 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 Lisetta Rist, late of & 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 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 tiny snow-drifts melting fast—
The breath of south-wind floating past—
The golden crocus at the roots—
The golden crocus at the roots—
The yellow on the willow wands—
The yellow on the willow wands—
The green of grass along the pond—
The swelling buds, the bluebird's note—
The dandellon on the moat—
The earthly color of the stream—
The warmer flush of sunrise gleam—
The dampness of the upland mond—
The new life in the open wold—
The song of bird, the hum of bee—
The dawn of woodslide melody—
The brighter glitter on the hill—
The rapid rush of little fill—
The morning hear-frost on the hodge—
The changing color in the sedge—
The fresher hue of mountain pine—
Are things that tell to eye and ear
That summer days are drawing near. IN EARLY SPRING.

Four States of the Union have unconditionally abolished capital punishment.

A canoe, said to be prehistoric, has been found in the Lake of Neuchatel, of finished workmanship and bet-ter preserved than any hitherto discovered in Switzer-land. It is hollowed out of a single stem of oak, says

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 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 finer feelings, 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. It a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.—Dhammapoda.

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

THE INDIANS. THE INDIANS.

Exterminate the red-hued 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 dreg;
But when the halching season comes.
Behold! an addled egg. Exterminate the Indians! Exterminate the Indians:
Conceited Avarice cries—
Deeming himself, of all the Race.
The fittest to survive.
But on the Indian Ovi w's fate,
The Race may now depend,
For its advance in every grace,
Or—ignominious end.
Trenton, N. J. —(Robert Si

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

"He might have been a Russian," but he would n'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 walk. 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. II.: "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 a 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 lovingest, cunningest little rascal in all the world,—New Haven Register.

Robble-Shillaber, the grandson of Mr. B. P. Shillaber, whose death was recently announced, was born on the morning of April 19th, 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 that he "wasn't used to such midnight haw, gees."—New Haven Register.

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

A bad boy stole his mother's jelly, confessed his guilt, and got his marm-allaved.

Thomas Paine was born one hundred and forty-two years ago. If his admirers and censors did but live up to his motto, this globe would be a more decent place than it is. Palne 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 and and the bible in the left.

No Costiveness, Diarrhoa or any Bowel complaints where Hop Bitters are used.

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