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#### CONTENTS.

FIRST PAGE, - The Rostum: Has Spiritualism a Message the World-What Is It? Penumbral Cogitations, SECOND PAGE, -Children's Department: Tales of the Everlasting Mother. Poetry: Is there Any News? A.

New Philosophy of Cure. Another Ploneer Gon: Home. THIRD PAGE, -Original Essays: Dark Sources and About the of Cabinets: The Mosafe Theory of Creation. That New Work on Spiritualism, etc.

FOURTH PAGE,—Relationship of Body to Spirif, W. E. Channing, The Spoilers Abroad, etc. FIFTH PAGE, -Brief Paragraphs, Short Editorials, New

Advertisements, etc. SIXTH PAGE. - Message Department: Spirit Message

through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin, Poetry: "Soul-Saving," Rev. Elling G. Holland - Valuable Thoughts. SEVENTH PAGE. - Spiritual Phenomena: Spirit Photog

raphy. Banner Correspondence: Letters from Florida. New Hampshire, Illinois, Vermont, New York, and Ohio. Trespassing on Indian Lunds. "Mediums in Boston," Book and Miscellaneous Advertisements, EIGHTH PAGE. - New York: Matters in the Metropolis; Bocome a Spiritualist. Foreign Correspondence: Jottings

of Foreign Travel. An "Absolute Test" Materialization Séance. Mr. W. J. Colville's Meetings, etc.

# The Rostrum.

#### HAS SPIRITUALISM A MESSAGE TO THE WORLD...WHAT IS IT?\*

Being a Trance Discourse Delivered Before the First/Society of Spiritualists of Chileago, Ill., March 30th, Through the Medial Instrumentality of

MIRIS. CORA L. V. RICHMOND. "Behold I bring you glad tidings of great joy, which shall be unto all."

Humanity is a temple; the superstructure of the universe, whose foundations and dome are alike and invisible to man, but whatever tends to the perfection of this structure is intended from the beginning by the Divine Architect. He knows what foundation stones are needed, and the breadth- and height intended; he knows wherefore the lines must be cast so deeply, because the structure rises to such height; but whatsoever pertains to its upbuilding is that

which relates to the infinite purpose.

Man also in the aggregate is like a sea, whose tides pulsate with the infinite heart, swayed by powers which the infinite has fashioned, but whose ultimate shores only can be known by the immeasurable: and that sea, whether rising or falling, whether beneath the tidal influence of

mate good will follow to the ultimate perfec-

tion.

I count it therefore no accident that in this century a voice from the world of spirits speaks to man. I count it no casual discovery of the experimenter on the field of exploration, who, perceiving some line of communication, announces that fact to his fellowmen. I count it not even the result of human advancement in the aggregate, but rather the simultaneous com-bination or coalition of the advancement of bination or coalition of the advancement of man, and the intention of the Supreme Power. I mean by this "spiritual power"—not individual spirits merely, who are disenthralled from time and space, but the divine intention of the Supreme Intelligence, who knows the point of junction between the created human purpose and the uncreated infinite purpose, and knows at what point in the universal unfoldment the rays of light from the sun of truth will be required to the perfection of this infinite purpose. quired to the perfection of this infinite purpose. If we account the visible structure of the universe something that is governed by law; if the moving worlds and sphered systems have regular motion or divine perfection, mathematical order in their unfoldment; if all that pertains to the minure itself or each by wear and under to the universe itself as seen by man and understood by his intellect must of necessity be the result of a power equal to what is intended by the universe, then surely that in man which por-tends a higher state must be answered by sometends a higher state must be answered by something equivalent to the portention, and that portent must meet a response in the world which alone can respond to it. I mean by this, that if material science and the solution of it were adequate to satisfy the mind of man, he would be satisfied with it. The pursuit of science would be sufficient, and external knowledge flowing into the mind in all grand achievements would satisfy and sustain the soul. But edge flowing into the mind in all grand achieve-ments would satisfy and sustain the soul. But as material knowledge is aware, while this may occupy it does not satisfy; while it may employ the mind and give fervor and brilliancy, it does not sustain the soul, and there are no cravings more lofty, more grand, more wonderful, than the cravings of genius or of gigantic intellects of earth. These are they who pray audibly through science, through art, through whatever achieve-ment, they may acquire on earth for grander

ment they may acquire on earth for grander perception and loftier possession.

The man of small vision may be contented with little; the man of feeble aspirations may for a time be satisfied with poverty of possession, but he who has much craves more, and he who has largeness of mind also knows the vacuum existing between that mental power and the infinite possession which he covets. In the schools of subtle thought that have per-

In the schools of subtle thought that have pervaded the world this truth, that whatever the intellectual splendor of a period, has only served to show the contrast between itself and the possession which spirit alone can give. I refer to the subtle philosophies of the German schools that so define and captivate the intellect as to enslave it, perchance without satisfying, as to give it scope without liberty, power without knowledge, and a certain kind of majesty without sublimity of spiritual grandeur. I refer to out sublimity of spiritual grandeur. I refer to the school that preceded the Christian age, and to priests who succeeded it, who have captured not the sunlight of truth but the semblance of it, and have worn false gems for reality, dazzling the world with splendor but not with truth. I refer to the material sophisms of the present hour that deal so far in the truths of Nature as to make fabric for mental raiment and intellectual unfoldment without feeding the soul that un-

\*We are indebted for this fine discourse to the Chicago Times, to whose remarkable liberality of sentiment in thus placing Mrs. Richmond's lectures and other spiritualistic matters before its readers, we have had frequent cause to refer in the past.—Ed. B. of L.

derlies; and as a tree might be embodied or a life might be pictured, so this superficial structure answers a purpose but does not satisfy the eravings of the mind. Christianity could do this in its essential sense if its spirit pervaded where the claims of its word and letter go, but the spirit does not so pervade it, and the result is an intellectual splendor-worship and a feebleness of spiritual power. I can well understand, therefore, that in the present elittering are of intelfore, that in the present glittering age of intel-lectual sophism, in the present age of grand achievement of material facts, in the wonders of commerce, in the freighted powers of general intelligence, the one longing cry of the soul of umanity must needs find response in the only nuturity must needs that response in the only other source from whence an answer can comenamely, the disembodied spiritual power of the universe. The embodied soul is doing its utmost, the embodied intellect is solving problems daily, is meeting face to face the rules of Nature and solving the riddles of pastages. But the great widdle sourcing the supplied and work requires and solving the radices of pastages. But the great riddle remains unsolved, and must remain for-ever unsolved except there is individual testi-mony. I mean by individual testimony the an-swer that can only satisfy the individual mind. No one can partake of food for another; no one No one can partake of food for another; no one can be warmed and clothed for another; no one can be sheltered for another, and that which the individual spirit hungers for is spiritual truth. In whatsoever manner that voice may come, the answer must be to itself and none other. I may break the bread of life to you, but cannot compel you to partake of it; I may show you the nathway to its solution, but I can but cannot compel you to partake of it; I may show you the pathway to its solution, but I cannot point to the experience that will solve it for you; it must be your own individual state, your own individual acceptance, your own individual perception, and it is not my province to determine by what methods you shall arrive at the daily bread that shall sustain your souls; if you have it, it is enough; if you have it not, it is your misfortune; but I can solemnly aver that there is bread for you just as soon as the spirit shall be in the condition to receive it, or shall have awakened to the consciousness of its need. Stretch forth thy hand, oh, man of might, and see if thou canst level the forest tree and bring the ocean to thy subjection! Stretch forth thy mind, oh man of thought, and see what vast fields are exposed; what wonders are discovered; what problems solved! Stretch forth thy hands, oh soul, if thou art enhungered in spirit, and see what vasters is thore a wasting as the

erod; what problems solved! Stretch forth thy hands, oh soul, if thou art enhungered in spirit, and see what response is there awaiting, as the fountain waited for Moses to strike the rock in the wilderness—waiting as the truth waiteth for the silent hand of love to unfold it in the star of Bethlehem; waiting as the firmament waits in its soleum splendor, fulfilling the laws of its being, until man's feeble vision shall have attained knowledge of its life—so the bread of life, the knowledge that is to satisfy each soul, is waiting, not in idleness, but in activity, pul-

life, the knowledge that is to satisfy each soul, is waiting, not in idleness, but in activity, pulsating toward you foreyer, gathering strength and power until the benign day arrives.

Those who have not doubted a future; those in whom the strength of human passion or of human reason has not subjugated the vision of the soul; those whose hild natures have no longings that are not satisfied with daily opportunities and daily duties; those who look upon birth and death with tranquility, or with tears that rather seem to wash away the clouds, leaving a serener sky, can have no conception of the failing, whether beneath the tidal influence of the sun of truth or depressed by the magnetism of earth, still is surrounded and encompassed by the infinite. Whatsoever pertains to its existence must be known to the infinite possession, and within its power and purpose must lie all possibilities of man. Man is a planet whose ultimate purposes and beginnings few can attempt to fathom, but whose existence upon the earth's surface is unquestioned as a moving, absolute entity, beyond which lie the infinite purposes of eternity.

Whatsoever unfolds man and brings forth infinite purpose is provided for in the divine economy, and leven though it may seem the furthest from his present possessions the ultimate good will follow to the ultimate perfections. happily so, are aware of the longings of a perpetual doubt—and yet these few are so strong of mind upon the earth as will sway the multi-tude in their wake; as will kindle fires of revolution.

tude in their wake; as will kindle fires of revolution; as will create epochs of thought; as will
throw the bane and blight of unbelief over the
milder minds of many generations.

There are they who through sublime fervor
lead the nations to hope, or through sublime
scorn lead them to despair. There are those
who kindle the fires of prophecy, light the
torches of belief, set all hamlets in a blaze of
fervor over the divinity of some sacred saint or
shrine, or who, as the mildew upon the verdure,
cast a damp and a blight upon the whole human shrine, or who, as the mildew upon the verdure, cast a damp and a blight upon the whole human landscape. The tires of inspiration have sometimes been kindled, and within their glow humanity has dwelt in perennial summer-land. Unbelief has likewise had its day, and under its blighting curse error has reaped the results of revolution and despair, the mildew of unbelief, the fruitful source of crime and darkness, the very strength of bejotry, the cause of that same blight. As the too fervid rays of the sun may produce reaction upon the earth, so sometimes bigotry and the absolute conflict and strife of belief have produced the opposite of unbelief. But I am speaking now of those periods of thought not denominated culture, but wherein But I am speaking now of those periods of thought not denominated culture, but wherein not human reason, but luman unbelief, has been exalted; wherein the powers of the mind have expressed death and desolation with regard to immortality and the love of God; the splendor of the material universe, the infinite sovereignty of nature, tortured into scourge and lust, the tempest only seen, and the serene calm of summer-time forgotten. I have seen periods in human thought when those who believed in nothing have absolutely tortured their brain into consciousness that in all the visible and invisible universe is nothing but darkness and destrucble universe is nothing but darkness and destruc-tion, when winter seemed to fill the entire year, when sorrow and disease seemed the prevailing occurrences of life, and all blooming flowers, all beauty and loveliness, all human affections and love, seemed blotted out in the fearful horror of annihilatio**n.** 

Such I conceive to be the period that filled and followed the French Revolution. Such I consider a portion of the period when under the dominion of priestcraft the Roman empire felf victim to intellect and dogmatism. Such I conceive to have been the period just preceding the Reformation; and such in milder form, the period preceding the advent of the spriptival period preceding the advent of the spiritual truths of to-day. Not that the blight is wholly removed, and that the mildew is universally departed; civilization is larger; the world has more avenues of intercommunication; there is more avenues of intercommunication; there is no sublime bigotry and no sublime skepticism to fill the world with terror on the one hand and destruction on the other. But, united though it was, it cast its shadow over the surface of intellect, pervaded community, threatened religion, based as most modern religions must have been upon the superstructure materially, instead of the foundation spiritually, and so identified itself with every system of modern thought, as to be inhaled in the atmosphere and to pervade the entire fabric of society.

where the actions present and to pervade the entire fabric of society.

Christ upon Calvary, veiled in the misinterpretations of the past, could not be the living Saviour to all; but the living voice, however humble, that speaks to the living man, spirit to spirit, soul to soul, heart to heart, mind to mind, consciousness to consciousness, is the daily bread that the spirit needs. Happy are they who hav-ing found that voice no longer lean against the

never comes from thence, but wakened instead to the glad song of birds, to the blooming of springtime flowers, to the sweet voices upon the atmosphere that herald the advent of diviner ife.—Happy are they who have awakened from his mildew of unbelief with revivifying showers of tears, tears that have been caused to flow by of tears, tears that have been caused to flow by no strong hand of man, by no contemplation of wars in Church or State, by no deadly blow of possessions east away, but by the sweet sounds of childhood from the world unseen, or the gentle vibrations that tell of a life beyond.

How subtle, how-beautiful, how perfect this arrangement that the simplest means bear the recent and the bardon of the world.

greatest message and the burdens of the world by sounds that would not disturb a philosopher-in his study. How wonderful that the power that can move the universe adapts itself to human understanding, draws tears from the eyes man understanding, draws tears from the eyes of the unbeliever, dries the tears of the mourn-er, sets the captive spirit free, wakens the world from its lethargy by such gradual stages of ad-vancement as that it takes its place in the world vancement as that it takes its place in the world of human thought to-day almost unseen, almost unheard, but there, ready to be recognized, ready to feed the hungry soul, ready to minister to those who come—not aggressive, not triumphant, not complaining, not denunciatory, not bitter because earth has starved her own children spiritually, not bitter because the spiritual head of the Church upon earth has left them stranded upon the sea of unbelief, but patient and willing, as the mother is patient and tient stranded upon the sea of unbeliet, but pa-tient and willing, as the mother is patient and willing to feed her wandering son when he comes home at night, having been tossed and torn upon the sea of human passion. As the mother waits years, saying, "The light is al-ways ready, the love is always here, the food is always at hand, my child; come to me!" so truth with such massen ways and such simple truth, with such unseen ways and such simple methods, arrives to supply your daily need, takes its place by your fireside, enters the mind and lips of a little child; speaks to you the word last familiar to you, the word of a departed friend, wife, parent or child, and says there is life beyond death.

There is nothing in all the broad realm of phisms.

There is nothing in all the broad realm of phi-There is nothing in all the broad realm of philosophy; there is nothing in all the wonders of a superficially-created religion; there is nothing in the sublimity of human art or mechanism; nothing in the majesty and wealth of invention, that can at all compare with this impalpable yet palpable voice from the world of spirits. Its import we may not measure to-day, nor in a prother year party in a contury of years. spirits. Its import we may not measure to-day, nor in another year, nor in a century of years, nor in a century of centuries; but if you know what it was to lack that message; if you know what it was to hunger beside the door of eternity; if you know what it was to watch the spaces and find no responsive form, then you understand what I mean—that it is not simply a voice to estick your know that the time a voice to satisfy your yearning for the time being, to quench the love of nature that would not be assuaged when death came, but a voice that peoples eternity; that sets the stars in their places with intelligence; that counts the orbed spheres, aware that they are numbered; that fills the living vital air with consciousness, and makes the gradations of eternity possible of beginning by establishing one step that lies

I have said that humanity is a temple—that its foundations and dome may be known only to the Infinite who purposed the structure. Shall I not say now that a human life individually is also a portion of that temple, and that you each may be fitted to adorn that temple by the paths of life and the ways wherein you move, and that a knowledge of its vastness and its power and import is just so much value in the structure

I have seen a tree that would rend a rock in twain in its growth. I do not know that it was a misfortune to the rock, but I do know that the tree was a greater blessing. It cannot be the tree was a greater messing. It cannot be said of Spiritualism that it destroys anything in its growth. A truth can destroy nothing beyond itself. If it destroy that which is beneath it, does it not supersede it? Is not the tree more valuable than the rock which it rends in twain And shall we not say that whatsoever this truth may break asunder it gives somewhat in its place, not only somewhat but more than it has destroyed? Nor can it tear away a previously formed structure of truth until by expansion that structure is overthrown and the new one is

already there. Spiritualism is no iconoclast; it takes away no altars, no shrines; it supplies altars and shrines to those who have none, and if it shall reveal that yours is a mockery, is that the fault of revelation? If certainty takes the place of belief, and knowledge takes the place of faith, it is not a misfortune. Upon no shrine or altar of truth does it lay hands, but as the verdure springs from the sterile soil when watered by ain, as the arid wastes are made to bloom whe sun and dows descend, so upon hearts long un used to belief and unaccustomed to bright hopes, it descends with the power of sunlight and of summer showers. Oh, if those immured in sepulchres hear its voice and come forth, shall you blame them? If their eyes are wild and they blame them? If their eyes are wild and they stagger uneasily in the new-found birth, rather assist them that they may be adjusted to its brilliancy, and say. "You will be strong when accustomed to the brightness." Oh, if those immured in terror and fear shall, when released from the thralldom of that fear, talk incoherently and, grow delirious, seemingly, with joy, blame them not. Have you seen a man released from prison? Do you know how the sunlight seems and the air, and how Strange his freedom seems? Let us rather conserve the power that lies in truth to fold and shelter him about until he shall be strong enough to walk; clothe him with such raiment as truth has fashioned for you, and provide him with vision till ioned for you, and provide him with vision till he is able to bear the light.

From such dangeon-cells and charnel-houses of fear has humanity come forth that we need not think it strange if there be wild talk in the

not think it strange if there be wild talk in the air and gesture of joy; but could you see the air peopled above you; the spaces smiling upon you, with the souls ensphered therein, you would have no fear: for does not the greater encompass the less, the larger truth infold that which is beneath it, and God the universe? Benign souls speaking through channels of intermediate spheres may not speak so audibly nor so distinctly as you might wish, but consider that you could not hear it if they spoke their that you could not hear it if they spoke their highest thought; that each stage of your path-way is a stage of growth wherein higher vistas and greater borders of truth are discovered, and that the angel-world, working all the while, perceives that these growths are essential, and smile upon you with their endeavors, their as-sistance, their character, their truth and their

Spiritualism is a living voice, not a manifesta-Spiritualism is a living voice, not a manifestation merely; it is a power, not a semblance of it; is a truth, not a weakness; is a knowledge, not a belief; is a certainty, not a faith; is eternity, and not annihilation; is supreme and absolute consciousness, instead of Lethe. Its message is unending, its voice daily activity, its power is the power of human life; it unfolds as spirit unfolds, and it is visible and palpable as your soul grows toward it. When you arrive Ing round that voice he longer tean against the barriers of heaven with breathless hearts and souls unhungered. Happy are they whose dead being buried out of sight do not yearn in silent agony over the sepulchre asking for a voice that is existence, it beckons all powers to mind it is visible and palpable adapted to our condition, which at best is but I lead, as many know, a State-street life, and seeing through a glass darkly; we might call I have many times in that rialto of materialty is an aurora borealis in the soul, or subdued gleams of spirit-light tion, I will now briefly relate:

I lead, as many know, a State-street life, and seeing through a glass darkly; we might call I have many times in that rialto of materialty had to bite my lips at weak remarks by weak

your aid, reveals to you the answers to all quesyour and, reveals to you the answers to all ques-tions, but sets your mind free and at rest in exact proportion as its knowledge becomes your possession and your daily life; speaks all voices, interprets all tongues, is Christian, Hebrew, Parsee, Mohammedan, not according to creed, but according to the breath of love infused into hose who minister to the spirits of men-

On Monday evening, March 31st, a public entertainment, consisting of recitations, music, etc., was given by the Children's Lyceum, upon vised the following poem, which was kindly re-, lines of spiritualistic poetry: ported for the Banner of Light by A. M. Griffen:

ANNIVERSARY POEM. few short years, and the atom's life Pulsates in the shining star; few short years, and the star is rife With the sun's rays from afar.

I few short years, and the lightning's breath Text short years, and the ingitining solve Earth's messenger has become, peeding with pinions swifter than death To every fair earthly home.

A few short years, and the fron steed Has borne the burthens of life Far o'er broad continents with his speed— The sea is with commerce rife.

A few short years, and the sweetest sound That ever mortals have heard Has come and flashed the whole world around Fleeter than philon of bird, Brighter than star that within the sky Abideth never to die,

Abutetn never to one,
Thirty and one are the harvest moons
That have sunk into life again,
While out of the distant Southern lagoons,
And from the low fields of pain.
Glad souls have arisen to heavenly life
All freed from earth's cares its sorrow and strife,
And the subtle message files to and fro
That teaches man whither the soul must go.

Small are the uses of sands on the shore, Small are the star-flakes in heaven, But the sweet pulsations that evermore Unto mortals here are given Breathe of a life and a distant land Far beyond earth's most darkened strand.

So ultimate truth shines at last to the soul, So intimate truth sinnes at last to the soul,
And messengers swift, born of heaven,
Put forth all their power and earnest control
As to-night this message is given,
That speaketh not only from land anto land,
But from heaven to earth here below,
And rouses each nation by inward command
To the fervor of heavenly glow!

To the fervor of heavenly glow!

Sad hearts, who have folded your loved ones from sight.
Oh think of the message this day bringeth forth.
That out of the darkness of death's gruesome night.
They waken to living and glorified birth.
Oh ye who have sat by the dark, angry grave,
And heard what its palsying voices can tell,
Oh think of the blessings souls recenture gave,
The heart-warning chinne of that silvery bell
That proclaims of all things that the earth has seen die,
Of the flowers that were dead on the ground,
Of the hopes that all blighted and vanguished must lie,
This one latest Joy has been found,
Of warfare, and famine, and pain.
This terror is dead, even death cold doth fle.
And your loved survive—love you again.
With magical motion the swift coming years

With magical motion the swift coming years

Will bear you away from earth's pains,
But evermore down from the sun-brightened spheres
This magical motion remains,
And the message repeats as with life's bless'd command
It passes from ocean to land. Oh, blessèd is truth, and as fair as the soul
Of the Infinite, white and made clean,
Oh, blessèd is harmony, whose sweet control
Forever in spheres of bright sheen
Moves like the pulsations of music's blessed soun

That the angels have woven around.

Thirty and one are the magical years.

In the bright golden chord of this night;

Thirty and one are the thoughts that through tears
Form the way to the heaven of light;

And angels in bless'd magic numbers send forth
Their words of sweet concord and peace;

"Joy, sweetest of joy is now borne unto earth—
Death's fear and Death's thraildon shall cease"!

# PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE. To the Editor of the Banner of Light:

The "Sage of Texas," one of my inspirers on this visible and mundane plane, says to me, "My dear philosopher, is not 'penumbral' a little strained for a heading? Is not the word tire of the word "spiritualistic" or "Spiritualatory, I shall lay it aside and appear out in a new bonnet."

The penumbra is the semi-lighted shadow round the umbra or complete shade; one familiar with the phenomenon of an eclipse will understand what I mean. In a figurative or mental sense this material world may be considered the umbra or shade, and the environment of the spirit is its semi-lighted border, its penumbra, so to speak. No one in the form knows anything immediately of the perfect light of the spirit-world; our intellect, through our senses, connects with the material or objective universe, but, in the language of Renan, "in to man of quite another world—the world of the ideal, the world of truth, of goodness, of justice." This spirit-world is very near us, and seems to be, as I have said, in a figurative sense, the lighter border, the "penumbra" of this visible world of shadow. I think all the intellectual lucidity, even in the realm of materialiborn of this penumbral boundary where are heard the footfalls of the angels, or inner light of the soul, or subdued gleams of spirit-light

of the coming day that will open eventually or all; the flashes of lastre in that border-light are some of the ominous dreams, the visions, the inspirations, the premonitions, the influences that more or less make up our psychical life. and in this latter day, since the advent of Modern Spiritualism, are summed up in the various , phenomena known as spiritual manifestations. leading so many of us in our hearts to feel awell as often andibly to say, as Coloridge wrote,  $% \left( 1\right) =\left( 1\right) \left( 1\right) \left($ which occasion Mrs. Richmond's control impro-

"Blest spirits of my parents,
Ye are around me now! ye shine on me.
And, like a flower that colls forth from a ruln,
I feel and seek the light I cannot see."
ijs minds be work.

This much by way of explanation should any have in their minds the thought that troubled the Sage. I think the spiritually-minded soul who reads this cogitation will see the atness of the title even through my ambiguity.

This semi-lighted border around matter, or mortal life, (I speak of it objectively, but the reader of course sees that I am but projecting a subjective thought,) is more apparent to some people than it is to others, the perception of it is not contined to Spiritualists: I do not know as they are blessed with it on the average more than those are who are in the dark on the subject of Modern Spiritualism; I have met with people who had a very vivid sense of this light before Modern Spiritualism dawned on the world, and the Bible and history is full of instances of a perception of it, even though the observers, or recorders of them, may have thought it supernatural, and perhaps of a divine source. Thad an ancestor-she is dead now, but by no means lost, for she has manifested many times since her departure. She was a sickly, nervous woman, and full of fears, was often laughed at for her imaginings, (2) but her inner senses were open to this spirit environment, and her forehodings so often proved premonitions, or previsions, that even the earthly minds in her social surroundings quaked at her orphic prognostications, and in their hearts would bet on her chances that she spake as one having authority. She was a secress, and at times, and often too, her inner eyes opened on a world that we did not see, and the room to her would be full of the departed; she could describe them, name them and their movements; they'were our kindred who had shuffled off the coil; when she thus saw them clairvoyantly she had a way of knowing what they would say, for they symbolized rather than talked. At other times her inner eyes were not open, but her ears were, and she could hear the angels sing, and repeat their words to us, and she would say, "Hush! the angels are singing," she not wishing to be disturbed. The reader can hardly imagine with what pleasure I, who am earthly, if not sensual, or devilish, receive the sensuous proof to-day of this invisible intelligence, first proving to me that death is not the end of us, and proving also to me that these ancestral manifestations to which I have referred were intelligent and natural phenomena, full of meaning, and being what they claimed to be, visitants or communieations from the spirit-world. I am as sure as I am of any fact in astronomy that there is this "penumbral" surrounding, at least in a figurative sense; that a spiritual world environs and permeates this, and is as palpable a fact as that Jupiter has four moons: a telescope reveals the one fact, and a condition reveals the other, and though both are invisible to ordinary human senses, both are unmistakably real facts. I had written thus much when duties fealled

a little incident occurred, not by any means for the first time, but it seems to have made an impression on me, and though it may not be ex-'spiritualistic' a good adjective enough with actly what this title calls for, it would be likely which to qualify your 'cogitations'?" Yes, too to shade some what I might otherwise say if I good, my dear Sage; I assure you I shall never should hold this thought back, so I had befter write it; and after all, it may not be altogether ism." Still, you know the best of tunes become out of order. Why is it that a declaration of a monotonous and tiresome if sung too often and belief in Modern Spiritualism makes one's stock made common. I have heard people say that in public estimation decline? Robert Hare, the the "Sweet By-and-Bye" and the "Grandfa- able scientist, in the early years of Spiritualism ther's Clock" are getting a little over-used, but examined the subject and became a believer: I do not think the adjective spiritualistic is. I but he lost caste thereby with his fellows, and thought, however, the word "penumbral" was never regained it. I saw him when thus in newer, and did not cover so extensive or limit-| eclipse; he was wise, able and happy, for he had less a field as spiritualistic does, and so, per- in him the light of truth. Had he acted the haps, would be more definite, especially for the Nicodemus, and attended to it by night, nobody use I intended for it, in the matters'I proposed would have ever discovered any weakness or to treat under its head. Besides, it always ap- decay in him, for there was none-he was one peared to me that writers of mediocrity got at- of the cleavest-headed men I ever met. The tention to an article or a book by its title. If same of John Pierpont; his speech at the Nathe one I have chosen ceases to be fit, or explan- | tional Spiritualist Convention, when in his 82d year, was one of the ablest productions I ever read from anybody, and yet for the last decade of his estimable life he was a slighted man by his reverend brethren in the pulpit for his acceptance of our unpopular truth; and dying soon after that aged effort, the D. D.s gathered to do him honor at his funeral. They remembered his early prime, his efforts for temperance and other reforms, his "Airs from Palestine" and other poems, his ability as a Christian minister; but the marked and prominent feature of his later life, his adherence and advocacy of Modern Spiritualism, was never even hinted at. Other similar examples in multitude could be the soul there rises a sacred voice which speaks | quoted. But this was long ago; still, the prejudice exists to-day, and is visible in a thousand ways. I have no doubt, numerous as are the be lievers in Spiritualism at the present time, the unknown believers in and the Nicodemi of Spiritualism outnumber them five to one. What a pity it is that every one does not hoist his flag. for mutual protection and encouragement, if ty, which is the domain properly of science, is for nothing else. The incident that I have referred to which has made an impression upon me and inspired the latter part of this cogitation, I will now briefly relate:

me other-ways, and before taking my pen again

people for my advocacy of this truth. "One worthy friend that had known one for many years, now dead 2) and sees his error, used to say, "It is strange a man with such good sense as Wetherbee believes in Spiritualism, it is such nonsense. I find myself," said he, "taking notice of it, thinking there must be something in it, to have attracted Wether see, but I can see noth- of ing in it." Thave bing ceased doing missionary work among the heather around my camp, or to east my pearls before swine, as the Scripture puts it; if they can wait, I certainly can; I amonly too sorry that so many people who know it defend this truth which they believe, by their avowal and identification, it would be in the in fashion at once. Once it was unpopular to be an abolitionist a now everybody is one, and always was. In the near future it will be so with Modern Spiritualism.

Haptening into one of our dry banks-I had an object in view in going there, but began somewhat socially with the president and cashsomewhat socially with the president and cash-ier in their sanctum, as they were both old then, as I did." friends of mine-the latter made this remark in reply to something I had said: "Do you know, John, what has done you more injury than any. thing else you ever did?" I said "No," not at that moment thinking of any remarkaldy dameazing act. He said it was the Schrittarlism. It said, "I guess note that damage is ever twenty years old." The president agreed with him, and both said, no edgection to they believing what I hose, "I at was notedy's business; but advertise they cannot be the violets alone," said the maiden to the years of the violets alone," said the maiden to they cannot they are they cannot be about it, "Oh," said I, "I guess that them, "I do not like to gather flowers; it always seems to me like a murder. Let us leave them they cannot be about it, "Oh," said I, "I guess that them here in the wood to quietly live, blessom and die." aging agt. He said it was the Solritualism. I does not hurt me any now, it dids note. They and die replied that it does now. "Letten," said one of them, Thear you spoken if in comes ion with Spiritualism, and men of high & coling and influence o usider it a weakness." I made some reply, note emphatic than a national tary, to such kind of high-standing, and that Lexicoted to live to see all Such linds thigh-standing take low seats. These two weathy day and buld, officials, or true of them, himselvely "Evense me, John, Lighly say this for your good; it makes in difference with use we have known you from a boy, and to lie to in your as a many but we were speakly zof your reputation among those which not been you as well as we done and, depend upor it, John, it will be thency in your pecket to hard unadvise." "Well," said for what is the advise ""Not to have up your bea Hef-yenhave a fight for that but ide a feel. any body of it; don't speak any more at Sphitualist meetings; leave off writing in the subject.

any sorty of it; don't speak any mother at Spirite alist meetings, leave off writing in the subject. You are agood writer, but write an other subjects it impers like the Asterior, which will be accredit to you."

Of our self-content write car all of this collegant, so the feed at this late day to bright about size, e.s., like addice generally, it was lest or probably will be self-content to inflict the Board readers. But, as I have said, the penatice made a deep and sort widelingness in care, to this that nearly findnesses, who is a deep and sort widelingness in care, to this that nearly findnesses, who is all have said intellect ually, it at I was clean at level and to be such as the subject than to make on any name of the rinterprive that all thad to I was a five a like in owe of, be a Spiritialist if I have, but if the Nicolemus striper for maked when we have I would see the A No.).

Then came a wild boy with his butterily net, end by wild by wild have and in the suite of the poor butterily intering in it. "Hellon, which take," said he to the follow, "You are already withered, and do not smell."—Away he went with nearly all the violet, "I should not like to go with gon."

Then came a wild boy with his butterily net, one poor butterily intering in it. "Hellon, witches," you are already withered, and do not smell."—Away he went with nearly all the violets. "Was it will be generally it was less that were out.

"Then came a wild boy wild he had a bunch together." You I will not take," said he to the cold the your are already withered, and do not smell."—Away he went with nearly all the violets. "Was it the addict the general with the wind a portal would see the state of the wild by wild heart like to go with gon."

Then came a wild boy wild he take the collect." You I will not take," said he to the collect." You I will not take," said he to the collect. "You I will not take," said he to the collect." You I will not take," said he to the cold the good the good together. "You I will not take," said he to the colle ifinalist if I show, but of the Ni odenous strike: let nobodykn wit, and I would so a be A No. ). This collapsy compled some time, and I swallowed the object that led me into the bank without making my proposition, not but what it would be granted, but I feit real bad to think at her passionately, and kissed her little hand. that I had lost cluster by being an honest Spiritnalist, when by being an lonest, or even a hypocritical rescopillain. I would not lose

. Here is a truth that has come into this world, a truth that the human heart is hungry for, a truth which, when fully recognized, will do more to elevate the human race than all the sermons have for eighteen hundred years, and yet the declaration of it, even at this date, is both a financial and a social injury. I can stand it, and I propose to, and also to lead a well-ordered diffe and a godly conversation, colored perbays. I ought to say, with a little trivolithat y which is somewhat constitutional with me; but a few more colloquies like that of to-day which has been the subject of my "cogitation" will tend to make me sober-minded. I am always serious, no matter how I express myself. I think all those who believe in Spiritualism,

for the following commendatory works:

"THE BIBLE OF BIBLES.—This is the title of a volume of 440 pages, written by Kersey Graves, of Richmond, Ind., published by Colby & Rich, Boston, Mass., who are the proprietors of the Bonner of Light, the well-known organ of Spiritualism or Spiritism. The book belongs to the class, now quite large, of which Jacolliot's work, 'The Bible in India,' is a conspictions representative. Jacolliot professed to find all that is best in Judalsm and Christianity in the sacred books, ideas and customs of India, while Mr. Graves seems to be uncertain whether to attribute the dominating influence to India, Persia or Exppt. . . Like all the books of its class, this volume is a sign of the unrest of the times. Its pages indicate carnestness, industry, and considerable ability.

Mr. Graves's volume has many points of interest; and presents not a little valuable information; but to any one who is at all familiar with the writings of broadminded biblical scholars, such as Dean Stanley and the lamented Maurice, and men kindred to them in spirit; it is avident at one that many of the criticisms made.

## Children's Department. TALES OF THE EVERLASTING MOTHER.

Writen down through the Mediumship of ADELMA, BARONESS FOR PAY, donolitz (in Staria), Austria, and translated spe-cially for the Banner of Light.

#### THE VIOLET.

At last it is again spring! The violets blossom and give out fragrance as much as they can, i is true, and have both social and commercial. It was a bright spring day. A light breeze waftposition, are so relactant to train in its compa-ed all kinds of odors by, but predominant over ny of believers. I know a very worthy and all was the odor of violets. The violets of whom sensible hady, who, like myself, knows it is true, sI will tell you had nearly all blossomed since the who has frequently said, "I like Spiritualism, last night. I know the place in the wood so well but I hate Spiritualists"; that is, the body where the numerous violet families quietly blospolitic of Spiritualism is not the ton, or in the som. It was quite a nest, and they all looked pafashion, or of social position; their dresses are tiently at the sunshine, and awaited their future not always a 'a mode i a good many of them are just as launan beings do. The eldest violet had solled otherwise, also; but I am sure there are already become somewhat pale. It had lost its many who, if they could be brave enough to scented. Because it was the eldest violet, how-ever, it thought itself very wise, and acted as a other to the young buds. "My dear children," said she, "hide yourselves

well under the green leaves, as I did at the time of blossoming. You see I remain still in the wood. But if you put yourselves forward you will be plucked by coarse human bands, and then thrown away to wither. Therefore do not let your little heads be seen. To day is just such a splendid spring day when the boys like to come out into the woods. High yourselves modestly

And the violets all hid themselves anxiously under their green leaves, but their sweet odor betrayed them.

"Oh, the heautiful violets!" cried a malden's voice, "Come, let us sit down here. What a loyely day,"

And they sat down close by the violets, who

Her voice stuk as she remented the last word. Her volce sink as she repeated the rast word, "Die? Oh, do not repeat that word, my dearst enough betrothal day too. See, I will give u just three violets. To day is the third of pill. The violets have come late this year, after the long winter night. We, too, have had to taggle for our happiness. Now, dear child, it is it is not to be a constitute and

structure for our mappiness. Now, dear chief, this violet is my love to you, this my fidelity, and this one shall seal the bond."

With each violet, he gave her a kiss, and she also kissed them as she placed them in her traver beek, for they had just come from church. The levelles harmmed disamily, butterflies flut-tered noiselessly from leaf to leaf, the little ants were working diligently in their mounds, but a leve all the violets scented the woods.

a eye all the ypiets seemed the woods, "I shall never forget this day, nor the yielets," said the maidem as they wandered further.
"Love! fidelity!" grumbled the old yielet, for she was veved that she had not been plucked; etc. if the was veved that she had not been plucked; y the time that we blessom again it will all be

The year think so?" said the little buds anx-

Then cause a wild boy with his butterfly net,

have not seen any this year yet. Oh, please rather the some. How the smell reminds me of the winter, of the bouquet which you sent me for the ball. Do you remember still?"

She stuck the violets in her button-hele and they

-rode away. The old violet was still implicked, for the sun-rays had made it quite white. The night came, and a storm, and the withered violet slept. The beautiful rider lost aff her violets. Here

and there fell one in dust, in sand; trampled under the horses feet; there they lav on the road till the night came and wept tears of dew ver their lost life. See! So it was with the violet family out in

the woods, in their lurking-place, under the shadow of great oak trees, where the blackbird sings and the beetles hum.

THE POOR OLD BEGGAR-WOMAN. You know well the bridge before the great town? You have surely seen the old beggar-morning she came, and at sunset she went home case, nor the vacuum cure alone; town? You have surely seen the old beggar-morning she came, and at sunset she went home cure alone, nor light and color alone, nor even vital on her two cantel as "The corresponding to the magnet alone, nor rest alone, nor even vital on her two cantel as "The corresponding to the magnet alone, nor rest alone, nor even vital on her two cantel as "The corresponding to the magnet alone, nor the rasting process alone, however useful in some cases, nor the vacuum cure alone; nor external applications alone, nor rest alone, however useful in some cases, nor the vacuum cure alone; nor external applications alone, nor rest alone, nor external applications alone, nor electricity and the use of the magnet alone, nor rest alone, nor external applications alone, nor rest alone, nor external applications alone, nor external applications alone, nor rest alone, nor external applications alone, nor external applications alone, nor external applications alone, nor rest alone, nor external applications alone, nor rest alone, nor external applications alone, nor rest alone, nor external applications alone, nor external applications alone, nor rest alone, nor external applications alone. on her two crutches. The passers-by gave her now and then a piece of money. In summer the dust of the streets filled her eyes, the wind blew on her, and in winter she sat there and froze. But still she was always of good courage. She

whom misortune has strack so heat by.

One day the 'squire's lady came to her, leading her little son by the hand, and bringing the blind woman wool for knitting. As the young wife spoke to her in a friendly and kind man-

Written for the Banner of Light, IS THERE ANY NEWS? BY THE AUTHOR OF "DAISIES."

Ah, blow me the scent of one filly, to tell
That it grew outside of this world, at most;
Ah, show me a plume to touch, or a shell
That whispers of some mearthly coast,
—Mrs. Platt,

But oh, for the touch of a vanished hand, And the sound of a voice that Is still. — Tennyson

I have node ad of what Is called for by the instinct of mankind. —Lowell.

Oh, the fervor and the faith we have felt, Longing to know if the dead are alive; Longing for something to make us aware They through the struggle are safe, and survive! Have we not prayed with hot tears in our eyes, Pain and expression of grief in our words, Just for the touch of some fairy-felt hand, Whisper of those that we know are the Lord's?

Have we not asked of the Father on high, Open our eyes that they see through the gloom Give to us comfort and faith in our grief, Faith that there's something to conquer the tomb? Oh, for assurance from those we have known,

Those that are ours though death parted and gone, Just for a smile to illumine the night, Have we not asked, yet reply there was none;

Pause, ere we answer, belying the dead, Promising true that their presence should be With us forever, as here they were ours; Nothing can part, not eternity's sea. Many the whispers that quickened our life; Often the guiding that kept us from ill; Many the comforts that calmed us in grief Constant the blessings that visit us still!

Open to some are the gates of the city, Stretched to some are the hands of the blest, Eyes, like the stars, through the darkness are seen, Forms of the lost are restored and caressed! God in his goodness replies to our prayer, As we accept of the vision he sends

shows us their life that is fair as the dawn, Shows us their love that our pathway attends!

# A NEW PHILOSOPHY OF CURE.

BY EDWIN D. BABBITT, D. M. To the Editor of the Banner of Light :-

The dear old Banner of Light, tolerant in all things, aiming at the true and good, so broadly philosophical as to stand on a basis of phenomena and physical development on the one hand, and yet reach upward toward the diviner realm of spiritual principles on the other, so dignified in its tone as to avoid coarse personalities and the use of violent language when yltuperation is too much the order of the day, every if occasionally we differ from it, we love it and feet that it is a great necessity to the spiritual public. Its powerful advocacy of the rights of our progressive physicians and healers as against the medical despotism that would put us all in swaddling clothes as mere infants, too stupid to select our own physicians, is worthy of all praise. Aided by the intelligence of the Massachusetts people it has saved that Commonwealth from slavery while State after State, all over the country, has quiet ly submitted to be bound in chains that a true manhood should spurn. The following remarks give the mere outlines of a system of cure that our college-bred physiclans are almost wholly ignorant of, and which, if the tyranideal law had been enacted, no one would have a right to practice unless he had been run through the

old medical college ruts.

Under the stimulus of Spiritualism, whose mission It is to develop a more exquisite world of matter and force, medical science is undergoing a great transition, and grosser medicinal elements are gradually being superseded by those of a finer and purer grade. It has been a leading purpose of my life to advocate what may be called a refined Extectleism in Therapenties, as well as in religion and all other things; for true celecticism is a choosing of the best features of all things in contradistinction to all narrow, one-ldea systems, which reyeal only one side of truth, and revealing only this side give but an imperfect conception of that. The Effectle school of medicine have chosen a wise name, as signifying their breadth of conception, which leads them to choose from all departments of nature and alm at the best features of all systems; but, if I might venture a criticism, I should say that as a school they have not even yet become sufficiently emancipated from coarse elements, and not yet gained the full conception of those diviner forces which appeal to the very highest nature of man. The Homeopathists deal with very refined elements, and are growing broader than their founder. Their similia similibus principle a grand point gained in the direction of true science, but they should remember that nature deals also with contrasts as well as similars, though not generally on the plan of our allopathic friends, who in many cases deal with contraries on the more violent law of contraria contrarias. We need to be all-sided and broad in our conceptions. Hydropathy alone is not sufficient, for nature has much besides water; and minerals alone will not answer. for they lie at the bottom of the scale of power, being the grossest of all; and the botanic practice, although a grade higher, is still imperfect; and air alone will not answer, nor the oxygen alone, nor ozone alone, nor the movement or lifting cures alone, nor terrapathy or the earth-cure alone, nor the food-· cure alone, nor the fasting process alone, however and spiritual magnetism alone, nor any applications of heat or cold alone, nor any one thing that ever has been or ever will be discovered, for there can be no panacea for a being like man, who combines his ele-

dust of the streets filled her eves, the wind bleve in Spiritualism, and who are forehanded, all other things being equal, should show confidence in and strength in those who care exponents of our truth, and think the sec-especially the strong who know that Modern Spiritualism is founded in truth—should show their colors, stand and be counted, and I am sure they will be sorry if they do not, With what I positively know, I would not dare to hide any like the street is large possible with the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare to hide any like the street is large possible known, I would not dare the street is large possible known, I would not dare the street is large possible known, I would not dare the street is large possible known, I would not dare the street is large possible known, I would not dare the street is large possible known, I would not dare the street is large possible known, I would not all the work of known in the street is large possible known in the street is large p article.

Mr. Graves's volume has many points of interest; and presents not a little valuable information; but to any one who is at all familiar with the writings of broadmided biblical scholars, such as Dean Stanley and the lamented Maurice, and men kindred to them in spirit; it is evident at once that many of the criticisms made by the author fall to the ground, from his falliure to discriminate between the Bible and the narrow views of many of its interpreters and commentators, or between what the Bible claims for itself and what friends, wise and unwise, claim for it."

In the best kind of revenge is that which is taken by him who is so generous that he refuses to take any revenue at life to the cold, poor room, and her child was there too, waiting for her. Light streamed him who is so generous that he refuses to take any revenue at life to the cold see! see!

To be concluded.] I have shown there that every color has its own es

safe, penetrating and enduring than drugs which possess the same colors. I will present a very few out of thousands of the rich and marvelous facts pertaining to this world of fine forces, in order, if possible, to awaken in the reader a thirst for further investigations of the same, but shall not have room here for the full demonstration, either theoretical or practical, of my

First, then, the red, orange, yellow and yellow-green are what may be called thermal or warm colors, and are directly animating or exciting in their nature, the red being exciting to the blood, the yellow combined with

some red being animating to the nerves, etc. Secondly, the blue-green, blue, indigo and violet are the cool or electrical colors, the blue being especially cooling and soothing to over heated blood, the blue and violet to excited nerves, etc. I have shown by numerous facts that these colors constitute a refined grade of, electricity more subtle and calming to the system than the electricity of the battery, because finer. Sir II. Englefield showed that the ultra red ray of the spectrum produced eighteen times as much heat in two and a half minutes as the blue ray did in three minutes. Gen. Pleasonton and others, then, should understand that the blue principle in all things is essentially cool, and engenders heat only by chemical affinity with the thermal rays which it stimulates, just as a cold, con-tracting element, like galvanic electricity, can awaken the greatest heat known to man by enkindling opposite laws of force.

with red, violet with yellow, indigo with orange, etc.; or, to make a more general statement, the electrical colors affinitize and harmonize with the thermal colors. Health comes from the equilibrium of colors and forces in the human system, and whenever any one style of color is so much in excess as to produce disease, harmony must be brought about by finding the color which ; is its chemical affinity. Thus if a person abounds in redness—as in red hair, and flushed and rubleund skin, which tends toward inflammatory or overheated conditions—he needs the blue elements as balancing principles, such as blue light, or blue elements in other things. Whenever the blue prevails too much, so as to give blue veins, blue finger nails, and a pale, cold condition, the warm red and orange-light is needed to animate the arterial blood, and kindle greater heat and freedom of circulation. When a person has too great a nervous activity, the yellow, together with some red elements of his system, are too active, and he needs the violet and blue elements of sunlight to harmonize his forces and act as delightful nervines. To animate the nerves and offset too much of the cold colors which tend to dormant and chronic conditions, the yellow, or rather the yellow-orange, is necessary, as some red elements must be combined with the vellow. All this is not mere theory, but is abundantly proved by practice. To show also that blue, yellow, red, etc., are everlastingly the same in their general effects in every departwill quote a few expressions from the U.S. Dispensatory, principally first with reference to yellow substances, or yellow with some red, which, being antmating to the nerves, must act as a laxative or excitant of some kind to the bowels and other organs:

or some kind to the rowers and other organs:

Poolophyllium, or May Apple—"Fruit lemon yellow,"

"Powder is light yellowish gray," "An active and certain catharite."

Senna—"Golden yellow," "Catharife."

Rhularrh—"Yellow, with a slight-reddish brown tinge." "Catharife." etc.

Castor til — Vellowish." "A mild catharife."

Sulphur—"Pale yellow," "Laxative, diaphoretic," etc.

A multitude of other drugs could be mentioned which prove the animating and laxative effect of yellow combined generally with some red, including dandelion, olive oil, croton oil, gamboge, colocynth, etc. Magnesia, calomel and many other substances are white, or some other color than yellow, when in their ordinary state. This may seem to be a departure from our rule, and 'is what probably confused Newton's mind when he attemped to prove that color is not the manifestation of a special kind of force; but the spectrum analysis of these colors shows that yellow is the mos; emphatic color of mercury, which is the basis of calomel, while yellow-green is the principal color of magnesium, and yellow, or yellow-orange, with some red at times, leads off in magnesium sulphate (epsom salts), sodium phosphate, tartar emetic, and other cathartics. Opium, valerian, etc., manifest that grade of yellow, with some red, which excites the brain; and opium, especially, draws so much blood to the brain as to exhaust the bowels and cause constipation.

But how is it when we come to sunlight? Does yelchemicals or drugs? Yes, for Nature never wars on herself. By means of a convex lens placed behind yellow-orange glass, I have aroused constipated bowels in eighteen minutes, and have often given the brain

and other parts a new stimulus in the same way. But one of the most remarkable things is that water, with an exquisite medical power in the same way, directly from the heavens, so that we may have a truly celestial materia medica, containing the most refined and penetrating power, "without money and without price," excepting so far as the simple instruments may cost something. I have had a quantity of hollow convex lenses of different colors manufactured, for the purpose of concentrating the rays of light on different, parts of the person, and especially for charging the water which I place inside of them with a certain kind of medical power, according to the color. These will hold about eight ounces, are five and one-half inches in diameter, and are termed chromo lenses. Some of them will set paper on fire; but the blue is made of chemicals greatly superior for cooling and nervine purposes to the mazarine blue recommended by Gen. Pleasonton, and will not transmit a particle of perceptible heat. To prove the foregoing principle I will quote the following letter, from Mr. E. Norris, an artist, formerly of New York:

artist, formerly of New York:

"DR. BABBITT—Dear Str: I have tried the novel experiment of the yellow light, and have been astonished at the results. I have found water charged with the sun's rays through yellow glass to be an absolute, and to me an unfailing cathartic; in small doses a gentle laxative, and in all cases exhibitrative to the spirits. What its qualities are beyond these effects I do not know, but this much seems certain, and it is marvelous. I amounts well made and kent so by the vellow. ous. I am quite well, made and kept so by the yellow light."

I use the yellow-orange glass instead of the yellow, so as to get some of the animating principle of the red. The wife of an editor in our Science Hall building cured herself of habitual constipation with one of the lenses, and declared it to be "one of the greatest inventions of the age." One night, when she felt restless and nervous, unable to sleep, she took a swallow or two of water which had been standing in the sun in the blue lens, and slept sweetly the whole night. But I have had so many cases to test the animating power of the yellow-orange over the nerves of the bowels. kidneys, lungs, brain, etc., that it would be quite impossible to give them here, and would simply say that hey have a far-reaching, gentle and enduring effect, as compared with drugs.

The red is warm and especially exciting to the arteial blood, as well as somewhat arousing to the nerves. I will present two or three drugs as described by medical authorities :

Cayenne Pepper (Capsicum), "more or less bright ed." "produces a sense of heat;" "an arterial stimu-

Iron. Its preparations are generally "wine red olor;" "powerful tonic, raising the pulse." Alcohol. Red predominates strongly in its spectrum om its hydrogen; "stimulant of heart and arteries," from its hydrogen; "stimulant of etc., "succeeded by depression."

Red cedar, cloves which are "internally reddish," bromine, ammonium carbonate, musk, balsam of Peru. and many other drugs show the exciting nature of this color. I have also given numerous cases, in my work of arousing dormant conditions by light through red glass, by which paralysis, consumption in the third stage, physical exhaustion, etc., have been cured.

Blue and violet and the intermediate shades of indigo are cooling, soothing, anti-inflammatory, astringent and nervine, being the chemical affinities of red and yellow. This may be shown first by drugs which I can but hint at here :

Aconite: "flowers dark violet blue," "a powerful nervous sedative and anodyne."

Belladonna;... has purplish stems with violet colored juice;" "is a powerful narcotic."

Blackberry: juice violet colored. "Astringent." Black raspberry the same.

Prussian blue: "a tonic and febrifuge."

Alum: bluish cast; "astringent."

Sulphuric acid: blue, indigo and violet, very strong in its spectrum. "Diluted, it is tonic, refrigerant and astringent."

assringent."

Tannin: powders light bluish yellow; " astringent,"
Its electrical colors appear strongly in its spectrum. In the "Principles of Light and Color" are quoted a great variety of cases which corroborate the same principle with reference to blue and violet light as transmitted through blue glass. These include the cure of several cases of rheumatism, several cases of spinal meningitis, neuralgia, sciatica, lunacy, sunstroke, hemorrhage, diarrhaa, baldness, etc., etc., besides a number of cases of sleeplessness, nervousness, convulsions, headache, etc., cured with sugar of milk or water charged with blue and violet through blue glass or a prism. With water from my blue chromo lens I have cured several cases of chronic diarrhoa, which had baffled the most skillful medical treatment, have produced quietness and sleep in fever-tossed patients without the bad after-effect of poisonous narcotics, and have cooled off inflamed stomachs. I hang my lenses in the sunlight, and the water in them will be charged more or less in a few minutes, but still better in several hours.

For obtaining the most soothing and cooling colors blue glass colored with the cupro-sulphate of Ammonia is best, as the rays transmitted thereby consist of the blue-green, blue, indigo and violet, without any of the heating rays, while the mazarine blue recommended by General Pleasonton is colored with cobalt, and transmits every color of the spectrum excepting yellow, I have learned that blue forms a chemical affinity | and consequently is too exciting for a hot brain or for the best nervine effects, although on the whole it is more cooling than heating. Test blue glass by placing a lamp or lighted match behind it. If it gives a purplish east it is because it is the mazarine blue, which lets the red through it; if the red cannot penetrate, and it looks as blue as before, it is a better grade of color for a nervous or excited system, although the mazarine color is probably quite as good for vegetable growth. The cool blue glass would be excellent for the brain, the cobalt blue for lungs and heart of most persons, purple for the digestive organs and blue or yellow-orange for the bowels, according to whether they are too free or too dormant; and all of these colors could be placed consecutively in the same frame, thus constituting a chromolume for general healing. For still more scientific style of chromolume and for the plan of a solarlum, etc., see Principles of Light and Color.

After all this talk about special colors for special conditions of the system, I must omit to speak of the very great and often wonderful value of a sun bath on the bare skin of the whole body, taking care to cover the upper head with something light, especially with a couple of thicknesses of blue tissue paper when convenient. These baths may last one or two hours at a time, part of the time being devoted to one side of the body and part to the other. The power of the sun thus to vitalize the blood, animate the whole system, inment of matter, including drugs as well as sunlight, I cluding the mental powers, and by depositing a refined grade of carbon to so toughen the skin and fire up the external system that after a while it becomes almost impossible to take cold, is beyond what most persons would believe. This rendering of the skin active and warm draws the internal congestion outward, and saves from untold miseries and dangers.

After all I have scarcely entered upon the marvelous forces manifested through light and color in this short. article, and must omit the department of the wonderful and beautiful octaves of color which are above the visible spectrum, which only the clairvoyant eye can see and which open up a vast and astonishing world of terrestrial and spiritual forces. Let no one pretend to know what beauty is or what color is capable of until he has seen and studied the glories of the inner universe, of which the outer is only the husky and unsubstantial shell. The radiations of these high grade colors from a noble and pure-minded human being are especially resplendent, and reveal a chemistry of spiritual forces grander than our materialistic scientists have ever dreamed of.

Science Hall, 141 Eighth street, New York.

#### Another Pioneer Gone Home?

Intelligence has reached us from California f the departure of Mr. R. Meacham, who left Oakland on the morning of April 10th for the Summer-Land, Mr. Meacham has been a pioneer in various business and reformatory enterprises. Entering upon this life in 1802, he became, ere he had attained his majority, the editor and proprietor of the Pautucket Chroniclo. He introduced the first from hand-press, as also the first power printing press in the State of Rhode Island. In 1831 he removed to Lowell, Mass., established the Midlow light act according to the same law as yellow; diesex Telegraph, and a house for the sale of books, and the products of various paper mills. In 1848 glowing accounts of discoverles on the Pacific coast attracted his attention, and he repaired to Baltimore, where he chartered a vessel, loaded it, and after a pros-perous voyage cast anchor within the Golden Gate in the spring of 1849. He established a large auction sugar of milk, or other substances, may be endowed house, and sold the first cargo of tea that reached the new El Dorado. He became interested in the first journal published in San Francisco. Disposing of his business he removed to Virginia City, and took charge of prominent mines and mills at Gold Hill, where he accumulated a large fortune, returning again to San Franclseo, to sail on a visit to the East. This was about the year 1856, and it was at this time he became much interested in Spiritualism. Becoming convinced of its truth he took hold of it, urged its claim upon his friends. and defended it against the assaults of ignorance and bigotry with that persistence and earnestness that had characterized all his previous movements.

Returning to California, he was called to the editorial chair of the Arizona Miner, then the property of Gov. McCormick. He then opened a large mercantile establishment, and after a residence of ten years in that portion of the State, he returned to San Francisco and located in Oakland, where for several years he has been living, retired from active business pursuits. His transition, caused by congestion of the brain, was quite sudden, being altogether unlooked for by his wife and intimate friends. In a letter received in this city from him three weeks since, in which he stated that for twenty years he had been a regular reader of "the dear old Banner," he wrote: "You can do great good to our glorious Philosophy before we meet on the other side, where I shall soon arrive, as you will readily see by my tremu-lous penmanship." That was the natural expression of a man who had passed his three score years and ten, and yet there was no special indications of his departure. But in view of what has since transpired, his words appear prophetic, and it would seem they were written while with his inner senses he saw the outstretched hands and heard the voices of those on "the other side" who were so shortly to welcome him home. Says the Oakland Times:

Says the Oukland Times:

"Like most of the early pioneers, he has experienced the ups and downs of frontier life, and through all his social and business relations he has proved himself a true friend, a fond husband and father, and a genial, whole-souled type of nature's true noblemen. His rare scholastic attainments and rich experience made him particularly valuable to the growing State which they have done so much to enrich. He was well and favorably known throughout the Coast as a fearless upholder of the true and honest spirit of journalism, characterized by gentlemanly courtesy and sterling integrity."

tegrity.' Funeral services were held under the auspices of the Society of California Pioneers," of which Mr. Meacham was a member.

#### Small Pox a Disgrace to the Community.

But the vaccination laws in England can be openly discussed, and it is easy to see that the tide of oppor-tunities is rising. Wm. Hume Rotheray, Wm. Young, Wm. Tebb, Amos Booth, Dr. Garth Wilkinson, H. S. Dudgeon, Henry Pitman, and many more, physicians and laymen, are keeping the question before the public. and it takes the usual course of such questions. There are many members of Parliament ready to modify the law which now fines or imprisons men repeatedly for a single offence; there are some who would repeal the law altogether, and leave every person as free in respect to having his child vaccinated as he is to having

it christened. The controversy does this good-besides the repeal of a foolish law that has not a leg to stand upon-that it awakens the attention of the people to the whole subject of sanitary reform. Every epidemic disease is a disgrace to the community, and somebody is responsible for all preventable disease and preventable mor tality .- T. L. Nicholls, M. D.

## Original Essays.

DARK SEANCES AND ABOLITION OF CABINETS.

BY CHRISTIAN REIMERS, OF LONDON.

To the Editor of the Banner of Light :

So many cries have been raised against dark séances and cabinets, partly from investigators who command esteem and authority, that they infected such a considerable number of readers in and outside of our movement as to challenge more than passing attention, considering the practical issue as bearing on the spread of phenomenal demonstration, the true basis of dissemination of the coming philosophy. As the principle giving rise to these objections may be pure and noble, viz., the desire to expunge fraud and falsifications, the occasionally highpitched tone of assumed authority and liberty of dictation may be excused on that ground; but the technical side of the question, as well as the moral, admits of counter objections. From this point of view I advance opinions formed by long, and I may add carefully sifted experience, in a frank manner, regardless of possible and probable disagreements with my views on part of my fellow investigators.

At the outset, the attack on dark séances is an insult not only to the most prominent practical pioneers of the past, but also to their most distinguished followers.

Long before the development of Modern Spiritualism the learned and indefatigable Baron von Reichenbach worked his way, for more than twenty years, through a tunnel of perfect darkness with his sensitives, and if illusions were advanced by his scientific antagonists as accounting for fantastic conclusions regarding the "Od. force," there were no cries about "fraud" except from quarters which ought to be shut out from notice altogether; for it is waste of time and intelligent power to battle with meddlers and brawlers. In the course of further progress, darkness, as an established condition of evolving certain and important phenomena, was not criticised until suspicious incidents excited the imaginations of certain wise skeptics, and which by subsequent instances of real trickery (explaining only a fraction of the reported occurrences) set them in a rampant conflagration, and they forgetting all the while that sitters as well as mediums (or more so) were liable to nollute the flow of spiritual power. I exclude here the indecent conduct of well-to-do Spiritualists in abusing temptations of darkness, as I have reason to believe by stray confessions of indignant poor mediums that they have done, but treat my subject only on the scientific side, considering exclusion of the counteracting influence of light as imperative for certain manifestations which are still the most important to promote inquiry among the broad masses.

If light, as it is asserted, acts destructively on the subtle fluid evolved from the person of the medium, its total absence seems to favor, on the other hand, the passive and consequently receptive state of the circle, particularly if a promiscuous one; every impression from without interfering with the process of forming harmony under circumstances where social links are out of the question. I am not a medium, but If a dark circle is proposed 1 want it perfect, and the least chink of intruding light irritates me. If isolation from surrounding disturbances has to do with intensifying the spiritual power, and the circle sitting, as it were, in a dense white fog, to effect perfect evenness of surroundings, and thus, also, manifestations would occur (of course only judged by the sense of touch), then the least black speck would equally disturb me in the equilibrium of passiveness. I hold that an experiment of that kind, or sitters blindfolded in full light, is worth trying, as giving a test to the supposed magnetism of the human eye, in the bargain.

Looking back, then, on the past, we find dark séances the veritable soil out of which the blossoms of spiritual power grew, and in the face of the fact that the periodicals on the cause gain-divests it of this illusive radiation, and presents divests it of this illusive radiation, and presents the fact that the periodicals on the cause gainsuch quarters (the eminent mediums Herne and Williams, for instance, supplying the London papers with material), the attempt to throw discredit on promiscuous dark séances would seem most unfair and unjust-like kicking the ground after-having extracted the plants, forgetting that others are waiting behind. If some mediums with the gift of producing phenomena in the light, side with the objectors, it might be out of jealousy or desire of monopolizing more than love for truth; but as a rule, objections delivered with a certain pomp of language infect a large crowd. The time ought to be past, now, to find the assertions of a human enhanced by titles and letters in matters of Spiritualism. True reason runs its fine thread through all classes of society, independent of strata, and shines often the most in the dark sections of coalmines of intellect.

The other day I received from a distinguished German professor engaged in Spiritualism, a motto, which struck me as one of the most powerful sentences of that giant philosopher, Kant, and remarkably opportune to understand the strange conduct of many "shining" savants toward Spiritualism. I put it in its original language, as the Banner has doubtless many German readers, and try my translation to the best of my ability:

"Man kann-ein vaster Gelehrter—d. h. eine ma schine zur Unterweisung Anderer, wie man selbst unterwiesen worden-und in Ansehung des ver-nünftigen Gebrauches seines Wissens doch sehr kein zu den bornirt sein.'

One may be a tremendous philosopher—that is, a machine to convey to others in like man-ner as it has received—and in regard to reason-able application of the knowledge—a thorough blockhead."

A close reflection on these words will modify our esteem for many "savants" with ever so many letters dangling about them, to discriminate between reasoning and mere cramming up of learned stuff.

In protesting thus against the too freely applied objections against dark séances (as I love and trust creation after sunset) I side with all my heart with the root of the intention, progress, and, if needs be, reform of conditions for public dark séances. The undoubted cases of disturbances, grossly, stupidly and unfairly attributed to mediums only, demand it most urgently. Recently, at Williams's, I asked John King, at his answer as independent from biasing conditions: "Is it not time now to place all sitters under test-conditions, along with the medium, according to recent experiences?" "It would only be fair and just," was his simple reply. On this I suggest a simple arrangement, to give way to a better one in course of time: Let the doors of the séance-room be secured by chairs balanced so against them as to tumble over when opened. Then run a thin, but strong, non-elas-

a card; some brass eyes, screwed here and there to the edge of the table to receive the cord, confining still more the circle. I applied, some years ago, a similar test, with perfect success. With such a test only those could still grumble, after manifestations given, who ought not to be counted as worthy of notice at all.

In regard to abolishing cabinets, need I do more than to point to the deplorable effect on the health of the so placed medium, as in Dr. Monck's case? Let the spirits, or occult magicians, or theososomethings inform us when the medium is ready to dispense with the protection by seclusion from other auras besides his own by a partially transparent aura having its origin and those of his guides. Before that stage every good, honest medium will not object to being alized by embodying themselves in matter and thoroughly searched before going into the cabi- | giving brightness thereto. With this concepnet—and where are the resources of conjuring tion of them I submit that as I read the history, when such simple precautions are taken?

What a preposterous idea it is to form a committee to judge of the conjuring abilities of a suspected medium without a professional expert at the head? Are detectives picked at random from police-stations? If these gentlemen know so much of secret possibilities, why not come out with it by arranging "sham séances" practically? In face of such, no sober medium would demand to take as genuine power what can be imitated there. But the secret of all is the arrogance with which these gentlemen claim authority on ground of their clever doings in the laboratory, or distinctions gained which have nothing to do with capacity of penetrating phenomena, which are in some sense new to all. There is only too much inclination to robe Spiritualism with aristocratic or other earthly splendor. It smiles at these attempts. It has not to bow to institutions of society, for it approaches only to purify them.

But the sad spectacle of finding highly gifted mediums dripping with the repulsive excesses of earthly indulgences—as sometimes the case may be - and have the séance-room incensed with tobacco and alcohol, will be somewhat modified, and indignation not centre on mediums alone, when we look round on society at large: here we find the spiritually gifted in all ranks spotted with secret and open vices, and the hiding of mediums in cabinets, screening them from adverse influences, may be recognized as a demand of their spirit-guides to protect them, when pure, altogether; when faulty, from further influx of unclean elements. If darkness is removed from the minds of investigators and no enclosures of dogmatic, prejudiced influence around them, then darkness and cabinets may be done away with, and perhaps-no séances are any more needed!

## THE MOSAIC THEORY OF CREATION.

As the intricate problem whether spirit is a substance constitutionally distinct in essence from matter, seems to be directly involved in the question whether "fixed stars" are immensely large material bodies, as assumed in the popular theory teaching our sun is a fixed star, and fixed stars are central suns of planetary systems, or whether they are literally minutely small spiritual bodies, as claimed in my interpretation of the Genesis teachings, it seems to me expedient, before further construing the history, to squarely meet this issue by carefully examining which of these opposite theories is most consistent with and will most intelligibly account for why the telescope makes a fixed star appear smaller, but much brighter, than when viewed with the naked eye; for I submit we cannot rationally accept the accuracy of any theory which does not satisfactorily account for this universally conceded fact, however plausible the theory may seem to be. Reasoning thus. I submit for the criticism of my readers what I understand to be the popular theory's explanation of this conceded fact with my reasons for questioning its accuracy. I find the explanation stated in Bouvier's familiar astronomy, to wit, "when we look at a fixed star there is an optical illusion produced, which makes the star the star to the eye as merely a brilliant point. Though this, as I am advised, is the only solution of this conceded fact which has thus far been suggested by those who accept the popular theory referred to, it seems to me it rests wholly on the assumption that fixed stars are not surrounded by a luminous atmosphere, and that it is the body of the star which is visible to the naked eye, and that it is it alone which the telescope presents as merely a brilliant point, the explanation of the telescope thus presenting it, as I read the solution, being inferentially ascribed to the inconceivable distance of the star

from us. Thus regarding and reading the solution, I submit, if this assumption is carefully compared with the telescope's revelations of our sun's surroundings, and the teachings of the popular theory referred to, it will not harmonize therewith, as, according to Bouvier, the telescope substantially teaches our sun is surrounded by an intensely luminous atmosphere, through apertures of which spots, frequently large and apparently perfectly black, are sometimes seen, that are now supposed to be the dark body of the sun. And teaching thus, I submit, if our sun thus surrounded is a fixed star, and it be true that fixed stars are suns like ours, analogy will teach they also are surrounded by a like luminous atmosphere; and if the body of our sun is perfectly black, as the revelations of the telescope indicate, analogy will also teach this is equally true of fixed stars, if they, like our sun, are immensely large material bodies, as assumed by the popular theory. Hence it seems to me these teachings of the telescope and of analogy warrant the conclusion that fixed stars are surrounded by luminous rays, and that it is rays surrounding it which we view with the naked eye, and which the telescope makes appear smaller but much brighter than when thus viewed. This conclusion is, I submit, also seemingly confirmed by the telescope's teachings, indicating the body thereof is perfectly black; for if so, the inference is that it is invisible, whether viewed with or without the aid thereof. Hence reasoning and inferring thus, it seems to me the accuracy of the optical illusion theory may be rationally questioned.

That the distance of the star from us will not satisfactorily account for its being presented as a mere point, as stated, is, I submit, evidenced a very proper moment, when I might receive | in the fact that its apparent magnitude, when viewed with the naked eye, is many times greater than a mere point without apparent diameter or measurable dimension, for its distance, when viewed with and without the aid of the telescope, being in each case the same, to accept the star's distance as a solution of the conceded fact would imply that the natural effect of the telescope is not to magnify but to diminish the apparent magnitude of material objects visible to the naked eye, and, implying thus, would be tic cord through the button-holes of the shirts inconsistent with the conceded fact that the form of "garb." Wild hilarity in the choir, and horritathe wrists of jall sitters, and seal the ends to telescope magnifies the discs of planets, making ble consternation among the devout portion of the flock! inconsistent with the conceded fact that the

them appear many times larger than when viewed without the aid thereof, and when directed to some parts of the heavens makes a countless host of stars visible which without its aid are invisible to us.

Failing to find in the teachings of the popular theory a satisfactory explanation of the seemingly intricate fact referred to, I will now present, for the consideration and criticism of my readers, what seems to me to be the Genesis theory's solution of this problem, premising that, according to my conception of spirit entities, they are, in a greater or less degree, surrounded in their emitted emanations becoming materiwhile it substantially teaches fixed stars are minutely small bodies, composed of spirit-identities having their origin in the Divine Mind and coëxisting in associated union as complex spiritentities, it also impliedly teaches they, as complex entities or "fixed stars," are surrounded by a bright aura having its origin as suggested, and varying in rarity according to their distance from the surface thereof; and thus regarding its teachings, it seems to me when a fixed star is viewed through a telescope it so magnifies the transparency of its surrounding aura that the outer and rarer part thereof is rendered thereby invisible to the eye, hence as the theory that the star is a minutely small body implies the volume of its surrounding aura is correspondingly minute, and as a part thereof is rendered invisible as suggested, and as it is only the residue of the auralying near the star's surface and too dense to be thus rendered invisible which the telescope presents to the eye, it follows that the transparency of all of the surrounding aura being in a degree magnified, and the dense part thereof being alone thus presented, when the telescope presents this dense part alone to the eye, that it will appear both small-

alone to the eye, that it will appear both smaller and brighter than when the surrounding aura is viewed with the maked eye, as all thereof is visible thereto.

Such being, according to my conception, the Genesis solution of why the telescope makes a fixed star appear as stated, and believing that while it intelligibly accounts therefor, it also instructively confirms the alleged existence of a spirit as a substance constitutionally distinct from matter, I submit the same for the criticism of my readers, in the hope that though it may conflict with their present convictions, they will accord it a careful and camild consideration, adding, however, in justice to myself, that according to my conception of the Genesis to all according to my conception of the Genesis to all according to my conception of the Genesis to all the stars composing "the firmament God made and called heaven," and "Lights in the firmament of the heaven," referred to in the history of the fourth day, which is instructively illustrated in the difference between so-called "stars of the first magnitude" and "telescopie stars," and that in presenting the foregoing views I have used the term "fixed stars" without reference to this distinction, as I shall have occasion to more definitely notice the same when construing or aiding in the General construints, and the time of the particular in the compilation of a new work on Spiritualism.

That New Work on Spiritualism.

That New Work on Spiritualism.

The Editor of the Banner of Light:

Since I announced the thought of compiling or aiding in the compilation of a new work on Spiritualism, designed to embrace a succeint of the contraction of the most startling and convincing facts that have been witnessed in all parts of the country within the last thirty years, which are regarded by those who have witnessed them are regarded by those who have witnessed them are regarded by those who have witnessed them are regarded by those who have witnessed them

the country within the last thirty years, which are regarded by those who have witnessed them as furnishing evidence both of spirit existence and spirit intercourse, I have received many and spirit intercourse, I have received many responses from all parts of the country; and manuscripts have been forwarded to me through the mails detailing personal experiences sufficient to comprise nearly two such works as I have designed publishing. The work now loudhave designed publishing. The work now loudly called for is simply a small manual embracing a few of the most astounding and convincing facts which have been witnessed in connection with each one of the twenty phases or phenomena which have been developed since the advent of Modern Spiritualism. While I thank the friends for trying to aid me, I can make use of but a small portion of the manuscripts they have sent me, because not of this character, or not witnessed under test conditions, or not certified to by witnesses whose reliability is generally known. Let it be borne in mind the work is for skeptics, and hence each case reported must be placed beyond suspicion or doubt as to any collusion or human agency. A ly called for is simply a small manual embracing doubt as to any collusion or human agency. A doubt as to any collusion or human agency. A few of the most striking and convincing facts of this character I wish to obtain, arranged under one of the following heads, viz: 1. Spirit Rappings; 2. The Movement and Elevation of Physical Objects; 3. Extraordinary Performances on Musical Instruments; 4. Writing by Spirits Through Mediums; 5. Writing Without the Aid of Mediums; 6. Answering Scaled Let-Cloth price \$1.00. Postage free over United States and Claudia. the Aid of Mediums; 6. Answering Sealed Letters; 7. Speaking or Writing in Several Lauguages; 8. Spirit Portraits; 9. Photograph Likenesses of Spirits; 10. Seeing Spirits; 11. Talking with Spirits; 12. The Materialization of Or, What I Saw in the South Sea Islands, Australia, Spirits; 13. The Levitation of the Human Body hy Spirits: 14. The Shooting of Spirits; 15. Shaking Hands with Spirits; 16. Spirit Faces and Hands Exhibited by Paraffine Molds; 17. The Foretelling of Future Events by Spirits: 18. The Warning of Danger by Spirits; 19. The Flower Test; 20. The Fire Test; 21. The Recognition of Deceased Friends; 22. Writing on Folded Slates. Evidence regarding any other phases not mentioned here will also receive attention if satisfactorily presented. I wish also to obtain a loan of the following works, which I will return in good condition: Owen's "Debatable Land"; "Incidents in My Life," by Home; "The Clock Struck One," and Dr. Buchanan's

thankful for any aid that can be rendered by friends. Richmond, Indiana.

A worthy Baptist minister in the West gently rebuking his flock for their extravagance in dress used the word "garbage," supposing it to be a more elegant

work on Spiritualism. I also desire to obtain a

statement of the most important facts in the

following cases: 1. The recognition of spirits at

Moravia, N. Y.; 2. The astounding physical

manifestations witnessed a few years ago at

to 500 spectators; 3. Materialization at Terre

Haute, Ind.; 4. Materialization at Memphis, No.,

and other places; and any other astonishing and

convincing facts or phenomena evidently not

explainable by any known or cognizable mate-

rial or natural cause, I should be pleased to

have reported in the briefest manner compatible

with perspicuity. The work will probably be

restricted to less than a hundred pages. Hence

to comprisé many facts they must be stated in

but few words. As the work must be one of

great research and much labor, I shall feel

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# Banner of Light.

BOSTON, SATURDAY, MAY 10, 1879.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 44 Franklin Street, Eiston.

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LATIN COURT OF THE PROPERTY OF Rich. Report of Light Patricker He to the Levy R. Allotte Letters and conduct of Control to the Control to the

Application of Money Contratt versules to EXTENSIVE OF EXAMPLE OF THE STATE OF THE STA actions to redeem the early have most open and womenters to teach them to live a loss from Legislature. Inner acceptable to the minimum of them of the feel plant of st.

Fit In our issue for May 21th we shall print No. Lof the series of three typical discourses deliveted last December before the Parker Memo-- rial Society of Spiritualists, Posten, by Spirit Theodore Parker, through the trance medium. ship of Mrs. Cora L. V. Richmond, This inters is achieving; and it is further and additional esting and instructive because bears the follows cause of gratulation to feel that the life-work ing title; "Ixpry 100 years and Substance of this noble upholder and proclaimer not only Sphar-Life."

#### Relationship of Body to Spirit.

It was incorrecent discourse of Rev. Mr. Sayage, of this city, that this relationship was most clearly demonstrated by the simple force of impressive illustrations. "The body," said Mr. Savaze, "Is the divineds on control medium of men county, we desire at the present time to put on tal and spiritual numbestation, the only means by which we come in contact with the universe. and our fellow-ment. The power of the spirit, and his work, recently delivered in this city by ther ever of the mind over the world, is limited by the physical condition, the physical health, the physical fitness for the work we have to do. If the re-were an injet or a god under the dome of the sky, the nower that he would have to work in this world-would be limited and conditioned by the brain. No matter how magnificent its power may be, it is limited and conditioned by the instrument with which it must work in coming into contact with this physical life that we live here beneat's the stars. . . . The distorted conceptions of God, the theological infundes of the past, the libels upon the divine. character, the shares of denot lacally ower that we see conjured from the depths of darknessall these have con esfron distorted and unhealthy, playsical conditions of the world." Therefore, he rightly reasons, the first duty of parents to children is to secure thysical health and strength.

This general doctrine is the one practically held by Spiritualists in regard to the power of spirits to manifest through mediums. The spirits are governed in their expression by the power of the instrument they employ; and that they did not make and cannot change. People make their complaints about the imperfectness of human mediumship as if they thought they had a right to demand that it should be without a flaw; whereas the best we can all of us do is to accept what is given us on such conditions as are already imposed by nature. The medium's capacity to receive, inevitably measures the power of the communication. It is very true that the more intelligent and penetrating spirits see in certain mediums capabilities for communicating purposes which we in the flesh may not be able to detect; but they at best can do no more than the actual capacity of the instrument used will allow them to, and the instrument is not to be held accountable for imperfectness in the communications which is the simple result of his or her own imperfectness. How deeply impressive is the lesson which this great fact 'teaches-namely, that we should not only exercise the widest and tenderest charity for our mediums, but insist that parents shall obey more strictly the laws of health in giving life to their own offspring.

KATO On the evening of April 17th J. J. Morse, the eloquent English trance lecturer - whose spoken words in Boston and elsewhere, while in this country, together with his writings from London for these columns, have combined to win him many friends in America-had the honor of being initiated into the "St. Mungo Lodge," No. 27, of Scotland, of Free Masons, of which fraternity he is now a duly "made" member. The St. Mungo is the oldest Lodge in Scotland, its charter dating back to King Malcolm, who granted it.

Our thanks are due and are hereby respecifully returned to Mrs. D. J. Dean, Adams, Mass,, for a donation of four bound volumes of specimens of the earlier members of the fraternity of spiritualistic periodicals. The books are, respectively, Vol. 1, 2, 3, of The Universalum and Spiritual Philosopher, and Vol. 1 Spirit Messen-

We are gratified to see that the London Medium and Daybreak has resumed its usual size. Push ahead, friend Burns.

The Liberals of Vermont who are interested in forming auxiliary Liberal Leagues can address Paul Dillingham, at West Pawlet.

W. E. Channing!

As he never sought human applause, he needs nothing it to we very having concernated his life to the inculcation all that is becaused in humbity, god-like in asplication, in time just, and wolld-researched to divine love, let all shibbouchs be forgotten at a heavenum morathen as is contemplated, and left the wise Agood of every set and nexts timeous the exercise. Agosal of every so Land party improve the opportunity to ow their approcention of his worth," William Lloyd 1998-99.

The with dowes a debt of gratitude to his sacred mem-acid bothes of 6s who knew and loved him, his name, and wive all up the fenderest resolvetions. Lalways seetham in Wendsworth's permissione.

With said a hightness die a man nispired."

the tones of his matchless volce are as fresh in my re-be taked as if The Ind them vestered so. His words prefin-ded (it and percel of mankind, the James T. Fields, On the 7th of April of the present year, and in his native city, Newport, R. I., was observed the ninety-ninth anniversary of the birth of the distinguished friend of mental, moral and political reform whose name heads this article, and concerning whose self-devoting efforts the lines we have quoted above from letters to the committee from Messis, Garrison and Fields, are indeed words fiftly spoken. The anniversary meeting was largely attended. His Excellency Governor Van Zandt presided, and made a brief address, concluding by reading an ode written by the late Judge Green, which was read for the first time at the Congregational church, Providence, October 42th, 4842. The Rev. Charles T. Brooks made the opening address, and read an original poens. He was followed by the Rev. R. R. Shippen, and the Rev. Mesars, Staples and Manchester, of Providence, and the Rev. Mr. Hayward, of Fall River. Some forty or lifty letters were received. in response to invitations, and among them communications from the poet Longfellow, the philesephers, Emerson and Alcott, Profs. Eliot, Hedge and Peabody, of Harvard, Oliver Wendell Holmes, James T. Fields, William Lloyd Garrison, James Freeman Clarke, Edward Everett Hale, Robert Collver, Dr. Bellows, and others equally distinguished. A poem, written by the Rev. John W. Chadwick, of Brooklyn, entitled, "Always Young for Liberty," was also pre-

At the close of the meeting measures were taken regarding a proper notice and observance of the centennial of his birth, the committee of arrangements being also called on to embody in their report concerning the forthcoming celebration such steps as they may negard as hest to bestaken with a view to laying the corner-stone of a church in Newport to be called "Channing Memorial Church," which it is proposed shall be done on the hundredth anniversary of Dr. Channing's introduction to the scenes and the states of mortal experience.

It is a pleasure to see the name and memory of this worthy worker, whose every act evidenced his conviction that his legitimate "field" of labor was "the world," thus, brought prominently before the people, and in a manner to awaken thought in the minds of many who perchance have not exercised the reflective faculties in regard to the advance which mankind of the Unitarian faith but of the practical religion of humanity as well, grows brighter to the appreciation because its interior springs are brought to view by the broadening out of a knowledge of spiritual things which is now oustantly going on among the masses,

In continuation of this train of thought, and in proof of the foundation of its deductions in record the following extracts, selected here and there from a series of lectures on Mr. Channing the Rev. Julius, H. Ward:

"His Channing's convictions grew out of himself, and were strong enough to move mountains. He had such spiritual strength that in the pull it he often seemed to grow hirzer and larger as his thought more completely ensouled his body. He was by temperament a religious givestic, but circumstances controlled him so that he became the prophet of a new day. He held a double position. He was a leader in both religious and social freedom. Man as a political and religious being had but small reom to move in when Channing began his career. All "His Chaming's convictions grew out of move in when Channing began his career. All through his time the social forces of to-day seem to have been very much ignored. The leading the cry, "Oh, papa?" fell back and breathed when the reputation he now leaves behind him of the movement for religious freedom was her last. Then the mother left, and, retiring to will ensure his meeting with large success, and forced upon him because he felt that he must have own raion lay down and slent beside the reor the movement for religious freedom was forced upon him because he felt that he must do something toward revealing to men their lown souls. He pleaded for the liberty of the individual to think as he pleased, and carried this principle to its full length in the sphere of and and spiritual particle.

social and spiritual activity.

His idea of spiritual freedom was that every man should feel the answering voice to his thought in his own bosom.

He held firmly to the right of men to exercise their own judgment on the subject of religion, and to follow their own manifeliate. ow their own convictions. He reached free-lom in religion by denying what the New England fathers taught. It was freedom by protest and by the divine right of the human soul. . . . When asked if he was ever converted, he an-swered: 'I should say not, unless the whole of my life may be called, as it truly has been, a process of conversion.' His soul was filled with the idea of the absolute, immutable glory of moral good, and reverence for conscience became the key to his whole doctrine of human destiny and duty. . . . In the outreach to holiness and truth he was the great ethical teacher of New England half a century ago, and his practi-cal application of the love of God to social life rendered great service to humanity. You feel the strength and integrity of the man at every point. He develops the aspiring and divine side of human life. . . . He spoke what he thought, also, utterly regardless of its consequences to himself. He met the assaults of his time upon himself. He niet the assaults of his time upon freedom of thought and speech with scarcely less integrity and strength. . .— Three times he stood of the a great moral hero, when Boston emphasized the freedom of the press after the murder of Lovejoy, when Abner Kneeland was put in prison for his atheism, and when John Pierpont was ousted from Hollis. Street Church by rum-selling pew-holders. He also had a hand in every social and charitable work of his time, and gave that example of the application of religion to social life which his denomination has most nobly followed. . . . No man of this century in New England has more distinctly held up before men the spiritual truths of human nature, or helped to infuse a better spirit into social and public life."

En We are grieved-as we are sure our readers in all parts of the country will be-at receiving the intelligence that Bro. E. V. Wilson is at present suffering from physical disease of a serious and perhaps critical nature. He has recently and unexpectedly been obliged to abruptly conclude his engagement with the Spiritualists of Philadelphia as their speaker-his place on Sunday, April 27th, being supplied (so writes a correspondent) by Ed. S. Wheeler, who lectured upon "Criticism" and "Echoes of the ness, we are assured that Bro. Wilson is reported to be "without fear as to the final result, whatever it may be." We trust he may yet be restored to health and active work, for the cause can illy spare at this trying juncture the efficient services of this old-time pioneer.

City: "The First Society of Spiritualists have leased Trainer Hall, Broadway, between 32d and 33d streets, and met there for the first time Sunday, May 4th, with Mrs. Brigham for speaker. The Lyceum accompanied us; it meets at 2:30 The Spoilers Abroad.

Black Hills is to have its unrighteous repetition in Indian Territory, unless all reports prove untrue. The same class of men, following the managers of the regular Grove and Camp-Meetvery same leader, too, is now engaged in engineering an armed raid in Indian Territory, in precisely the same manner as the other raid was carried out in the Black Hills country. The only probable difference in the result will come from the fact, which no doubt the spoilers have of rest seekers, and truth-seekers, too, who will like Sionx to deal with they will only confront a mild and peaceable number of tribes that have become largely civilized and are engaged in quietly subsisting themselves by farming. Such an invasion, particularly after the recent awakening of the public conscience to the wrongs and outrages perpetrated on the Indians, would be a worse disgrace, than, the nation has et been called to endure in consequence of these border troubles at all. And if it were to be successfully carried out after the President's order to arrest the illegal movement, the world might have reason to question if the United States were in some respects much in advance

We need not say that this whole thing has our profoundest abhorrence. We raise our voice against it now, and call on the Government to stop so wicked, so scandalous, and so disgraceful a step at any cost whatever. To allow armed robbers, whether Americans or foreigners, to invade the peaceful Indian Territory, despoil its inhabitants to whom homes have been given and solemnly guaranteed by the nation, and ultimately drive them out to take the chances of the elements, would deservedly stamp the national name with opprobrium in the eyes of all cople who make the least profession to civilization. It is wicked business in itself, and it is worse than wicked in its consequences. The people of the United States should arouse themselves to the full understanding of the enormity of this latest projected outrage, worse by far than any fillibustering expedition against which it has in times past directed its full powers of repression. The plighted word of the nation is involved in this, and much more, too. Our reputation before the world is at stake. And if any such scheme is suffered to be carried out, we need not hope, as a people, to escape paying the heavy senalty which the spirits of departed Indian chieftains are already warning us of from the realms of the life invisible.

A Terrible Tragedy

Occurred on the 1st of May, at Poeasset, in this State. A Mr. Charles F. Freeman and his wife, both of whom had become imbued with Second-Adventist doctrines, became deluded with the idea that God had commanded them to offer as a sacrifice to Him some member of their family. price. Address him as above. The only question in the case was which one was to be offered. At two o'clock on Thursday morning he awoke from a sound sleep, aroused his wife and told her that the decision had been eached, and that their sweet little girl, hardly five years old, Edith, must be sacrificed. They then conversed for half-an-hour on the subject, and engaged in what the reports denominate earnest prayer for direction from above to guide them "-which view of the matter seems to us to have a tinge of sarcasm or blasphemy or oth-when, rising, he obtained a sailor's sheathknife, which he looked upon as the sacrificial instrument, and he and his wife went to the room where lay their innocent children in peaceful slumber. The elder, Bessie, was aroused by hor father and carried in his arms to another room. Then he returned back, and, while his wife held the lamp, he lifted the bed-clothing and gazed upon the beautiful face of the sleeping child till, nerved to his fearful task by a remembrance of the "divine command," he raised the knife above the body and held it there motionless for a few seconds, expecting that, as in tionless for a few seconds, expecting that, as in the case of Abraham, God would interpose and stay his hand. But this did not occur, and the child was sacrificed. She aroused partially when many the blow was struck, raised her hands, and, with her own room, lay down and slept beside the remaining child, the father passing the night in the room with the sacrificed one. We shall revert to the matter next week.

FOR THE SPIRITUAL OFFERING for Maywhich issue is the first of the new (IV.) volume -presents an interesting and varied display of choice reading matter, as may be gathered from a glance at its table of contents, the numbers of which run as follows: Biography of Lucretia Mott (with portrait; What Have We Done? by Mrs. H. M. Brown Hidden (poem), by Milton H. Marble: Night Scenes of the Centennial, by S. B. Brittan: Are All Ministering Spirits Evil? by a lady of Rochester: Preëxistence, by William E. Coleman: Preëxistence, Reinearnation, Succession of Careers, by Edward Whipple; A Vision (poem), by M. H. Marble; Guardian Angels: The Industrial Problem, by J. S. Loveland: Biography of S. B. Brittan, Chapter XII.; The Phenomenal Phases of Spiritualism, by Dr. Vogl; Homeless, by Mrs. Fox (illustrated); Modern Spiritualism: Its Development in Rochester and Subsequent Growth, Chapter VI., by R. D. Jones (a very interesting article); Disembodied, or The Two Lives, by Mrs. Fox, Chapter I, (which story aims at illustrating the phenomena of "The Double," or the wonderful power possessed by the spirit while yet in the have no idea of having it stopped as long as we body); Spiritualism Old and New; The Anniversaries: Catharine Elizabeth Brittan: Editorial Notes. The Offering is brought out regularly, is edited in a painstaking and faithful manner, and richly deserves the aid and countenance of the Spiritualists of America

Dr. H. P. Fairfield called on us last week, ooking hale and hearty, and good for an unlimited amount of work in the spiritual lecturing field. He spoke last Sunday in Duxbury, Mass. He would like to make engagements to attend some of the grove and camp-meetings this summer, on easy terms. His address is Greenwich Village, Mass. During his recent engagement in Worcester the hall was packed to its utmost capacity, and his lectures gave great satisfaction.

Our old friend and pioneer Spiritualist lecturer and healer, L. K. Coonley, also favored Anniversary." Notwithstanding his severe ill. us with a call. He is looking as healthy as he was ten years ago.

George Dillingham writes us that on Sunday last "Mrs. Carlisle Ireland occupied the platform in the evening at Mechanic's Hall, Lynn. She entertained a large audience with short addresses and communications from spirit Alfred Weldon writes from New York friends, giving satisfaction to all. Mrs. Ireland will be here again on the 18th at 7:30 P. M. Mr. W. S. Barlow, author of "The Voices," was present at our noon and evening meetings on the 4th, and favored the people with a rendition of selections from his poems, which were highly appreciated."

The Summer Grove Meetings.

As the season advances and an occasional warm day speaks of approaching summer, the ings (which institutions are becoming each year more and more to be recognized as important agents in advancing the interests of the cause,) begin to bestir themselves and to make prepara- of his speech said: calculated on, that instead of having the war- ere long turn their steps toward the various re-

LAKE WALDEN GROVE. Active preparations are being made for the annual

Camp-Meeting at Lake Walden Grove the coming sea-Those -wishing to secure the locations occupied by them the past year, are requested to at once notify the manager, Mr. J. B. Hatch, Charlestown Distriet. Many improvements will be made for the comfort of campers, rendering the grounds most desirable for camping purposes. Mr. Hatch purposes holding a picule in this grove at some date near the last of June, particulars concerning which will hereafter be an-

SHAWSHEEN GROVE. The Tenth Annual Camp-Meeting of the Spiritualists of Massachusetts will be held in Shawsheen Grove, Ballardvale, on Boston & Maine Railroad, nineteen miles from Boston, commencing July 22d, and closing Tuesday, Aug. 13th. Also a grand union pienie will be held in the above grove June 25th. This grove is to be put in the best order. A large, covered pavilion will be added, and many new attractions made for the accommodation of the large number that will visit this Camp-meeting. Full particulars will be given bereafter by Dr. A. H. Richardson, the manager.

LAKE PLEASANT. Harvey Lyman has removed to the Lake Pleasant Camp-Meeting grounds, Montague, Mass., and will stop. there until September. He is ready to select lots and put up cottages or tents, as desired, at a moderate

#### Late Australian Items.

Mrs. Emma Hardinge Britten was to return to Melbourne, Australia, the first of March, and deliver another course of lectures in the Opera House. Her lectures in Sydney drew large audiences. A new work from her pen is announced. She is having trouble with the Victorian Society of Spiritualists.

Mr. Thomas Walker delivered the fourteenth lecture of his series at the Academy of Music, Melbourne, Sunday evening, Feb. 23d, the house being crowded from floor to ceiling, says the Harbinger of Light. He goes to Sydney for a month, and then returns to Melbourne. He is very popular as a lecturer.

The Harbinger of Light of March 18th says: Dr. Slade will finally leave Melbourne for dney, en route for San Francisco, in the course of a few days. Since his return here he has not given many sittings, his health having suffered from overwork whilst at Sydney; but those he has given have been of a very satisfactory nature: writing between closed slates (in two in-

the, and waking-stocks whoule contact, and any other marvelous phenomena.

It is Dr. Slade's intention to pay another visit Australia in the course of one or two years,

[Herman Snow, of San Francisco, Cal., in a business letter received just as we go to press. says: "Dr. Slade has just arrived in town from Australia."]

#### Notice to Subscribers and Book-Buyers.

As the substitution of silver for fractional currency renders the transmitting by mail of weighty coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage-stamps, ones and twos preferred. When they can be conveniently obtained, a post-office money-order on Boston, or a draft on a bank or banking-house in Boston or New York City, payable to the order of Colby & Rich, is preferable to bank-notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender.

Aaron Thomas, So. Abington, Mass., subscribes for the Banner another year, and says: The good old Banner of Light has always been a very welcome visitor to our home for a long time-ever since its first issue. Other spiritual papers have found entrance there also, but the Banner of Light is the best of all, and we can get \$3,15. For your health and prosperity you have our earnest prayers.'

J. II. Wolever writes from Fredonia, Kan., that Mrs. C. Fannie Allyn gave three lectures recently in that place, her remarks awaking a profound interest in the topic of Spiritualism-the church people there as well as "the unchurched" being in no manner backward in exhibiting their anxiety for "more light" on the important themes of which its revelations

A correspondent writes, recently, from Glasgow: "Bishop's 'do' in this city was immense. It will be a long time again before learned 'D. D.s' and 'M. D.s,' etc., try that method of 'annihilating' Spiritualism. Verdict universally is, 'Served them right.' "

ET In looking for reliable mediums the reader must not forget Mrs. J. C. Ewell, as a physician or an inspirational instrument. You cannot do better than call on her, at Suite 2, Hotel Norwood, corner Oak and Washington streets, Boston.

A lady correspondent writes: "I cannot do without the Banner of Light, for it has been nearly all the spiritual food I have had for the past fifteen years."

The Spiritualists of San José, Cal., celebrated May-day by a grand picnic on the beautiful grounds of I. B. Pierce.

Free Thought in New Zealand.

A complimentary soirée was tendered to Mr. Charles Bright, the liberal lecturer, by the Freethought Association at Dunedin, New Zealand, Thursday evening, Jan. 30th. Four hundred persons were present. The Hon. Robert Stout, Attorney-General, presided, and in the course

Attorney-General, presided, and in the course begin to bestir themselves and to make preparations for the accommodation of the thousands of rest seekers, and truth-seekers, too, who will ere long turn their steps toward the various resorts who e memory it has become a pleasure to the pilgrims to recall. The following announcements will arouch for the correctness of what is here stated:

ONSET BAY.

The directors of this popular Summer Home by the seaside met at the Sherman House in this city, recently, and appointed their committees for arranging the details of the coming Camp Meeting. It is to commence July is the and close Aug. 4th. This will give opportunity for those who wish to attend both the Camp-meetings at Onset Bay and at Lake Pleasant. Several private cottages are to be built this season, and it is expected that a larger company than ever before will spend the summer at this beautiful spot. A mammoth tent is to be erected for meeting purposes, so that no disappointment shall occur to the people from lack of shelter in case of rath, and out-door meetings will be held as usual in pleasant weather. Arrangements are in progress to secure the services of the following cminent mediums and lecturers: Glies B. Stebbins, Cephas B. Lyan, Mrs. Cora L. V. Richmond, W. J. Colville, I. P. Greenleaf, Mrs. Nelle J. T. Brigham, Dr. H. B. Storer, Dr. J. M. Peebles, Mrs. Sarah Byrnes, J. Frank Baxter, Anne Hinman, Anna Middlebrook, Mrs. A. P. Brown and others.

Lake Walden Grove.

Active preparations are being made for the annual

luded to the results of his labors in the lecturing field for the past year or two, and gave evidences of its good effects.

ET A. J. Riko writes to the (London) Spiritualist of a late date as follows:

"A medium has developed at Amsterdam in a private family. He obtains the playing of instruments and the usual physical phenomena in ordinary evening lamplight. The instruments lie on the floor under the table, all join hands, and answers are given on the tambourine, or come of the instruments rise between the sit.

some of the instruments rise between the sitters, till they are over the table.

At Rotterdam they also now obtain interesting physical phenomena, which they will try to ing physical phenomena, which they will try to develop further; the manifestations are obtained without a cabinet, and in the light, the desideratum of every Spiritualist. At the Hague, a few weeks ago, a small circle of young men from one of the academical preparatory colleges met to form a circle. They at once obtained such phenomena that they intend to carry out a system of permanent investigation. Leight these system of permanent investigation. I give these examples to show my English brethren that the Dutch are not discouraged in the study, and appreciate the sympathy so often expressed in letters from so many earnest, true English Spirit-

#### Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week,] Dr. J. M. Peebles lectures during May in Dayton,

Columbus and Cincinnati, Ohio. Dr. H. P. Fairfield would like to make engagements to speak at grove and camp-meetings, also to lecture

Sundays wherever his services may be required. Address, Greenwich Village, Mass. Mrs. Clara A. Fleld, of 7 Montgomery Place, Boston,

speaks for the Free Lecture Association, New Haven, Ct., on Sundays, May 11th, 18th and 25th. Lyman C. Howe has engagements to lecture in Buf-

falo, N. Y., May 4th and 11th; in Binghamton May 18th, where he will remain till July,

T. H. Stewart lectures at Turkey Creek, Mich., May 10th and 11th. Dr. Wm. Wiggin, the successful magnetic physician,

s located at Grand Rapids, Mich.

Frank T. Ripley, the test medium, now at Buffalo N. Y., intends making a tour further West during the

summer. Mrs. C. Fannie Allyn lectures in Washington Hall, Spring Garden and Eighth streets, Philadelphia, before

the First Spiritual Association, each Sunday in May. May 4th, at 2:30 P. M., Mr. Joseph D. Stiles lectured in Quincy at Revere Hall, to a large and aftentive audience. His subject was "The Spiritual and Physical Development." "Mr. Stiles," writes a correspondent, "is a trance speaker of marked abilities-very practical and impressive. As a test medium I know of none better for the platform. Over twenty-five names were given on this occasion, and all the communications were recognized, bringing pleasure and comfort to waiting friends." Mr. Stiles will speak in

the same hall May 18th, at 2:39 P. M. Seats free. Mrs. M. A. Carnes and Mrs. E. A. Cutting will be at Mechanic's Hall, Lynn, Sunday, May 11th, at the 12 o'clock test and developing circle, and also the 7:30 r. M. meeting.

Frank T. Ripley would like to make engagements for the months of May and June, in the States of Ohio and Michigan, to lecture and give public tests. His present list of engagements is as follows: Charlotte Center, N. Y., May 6th and 7th; Erie, Pa., 9th and 10th; Kingsville, Ohlo, May 14th, 15th, 16th, 17th, and 18th; Ashtabula, Ohio, 19th, and for three weeks. Address him, Kingsville, Ohio P. O. Box 108.

Giles B. Stebbins speaks in Nashville, Mich., Sunday, June 2d; Sparta, (grove or hall,) Saturday and Sunday, June 7th and 8th; Rockford, Mich., Saturday and Sunday (yearly meeting), June 14th and 15th.

W. L. Jack. M. D., of Haverhill, Mass., may be consulted for a few days at No. 4 Hawley street, (Mr. D. W. French's, near railroad) Amherst, Mass.

Dr. Chas. B. Huyghue, psychometric delineator, has taken rooms at the Hotel Anderson, this city. See advertisement.

#### The Brooklyn Lyccum. To the Edltor of the Banner of Light:

This Lyceum embraces the opportunity offered in the

columns of your wide-spread paper to send friendly greeting to all other Lyceums, whether longestablished or lately risen; also to the fathers and mothers in Spiritualism, wherever they may be-may they be led to take a deeper interest in the movement, and instead of withholding their children from the Lyceum on account of dissatisfaction with regard to its workings, rather come forward, and by their presence and advice assist in perfecting a school of wisdom, harmony and

The Convention exercises to-day were very interesting. Among the little ones who contributed to the programme were, Angle Howard, Freddle Welble, Myra Ruggles in recitations; and little Lester Allen, Daisy and Rosle Howard, Addle Hoglin, Eureka Matherson and Lizzie Mills with singing. Mr. Howard gave a pleasing reading, and Miss Belle Reeves a sweet selection on the plano forte. Dr. Cooley's practical remarks closed the programme. HATTIE DICKINSON.

Brooklyn, May 4th, 1879.

#### G. B. Stebbins on A. E. Newton. to the Editor of the Banner of Light:

I am too busy to write much, but must express my enjoyment of A. E. Newton's "Washington Notes" in the Banner of May 3d.

I have witnessed Mrs. Lowe's remarkable manifestations, and think I can identify the lady whom he calls Mrs. A., and whose integrity and excellent spiritual power I know something of. I really hope that my friend Darius Lyman will put on record his notes of remarkable manifestations, part of which I have seen, and which are of signal value and interest—too good to be lost. We need such facts carefully stated by competent persons like him.

I want simply to thank Mr. Newton for his clear and valuable record of facts in his Notes. Fact and philosophy are the silver and golden sides of our spiritual shield. Study both, and we can thus comprehend and appreciate both.

G. B. STEBBINS.

Detroit, Mich., May 3d, 1879.

"A NEW PHILOSOPHY OF CURE."-Under this heading we print elsewhere a well-written article by Edwin D. Babbitt, D. M., setting forth the writer's views in regard to his new method of medical treatment. Two of the elements he makes use of are light and color, the application of which it will be seen by reference thereto be explains in his essay. This subject is one of vital importance to the human race, and all classes of people should investigate it. Dr. Babbitt's address is Science Hall, 141 Eighth street, New York City.

Gen. Benjamin F. Butler offers to Gen. Conway, who is endeavoring to render such help to colored refugees as to furnish them homes and to be self-supporting, twenty thousand acres of good farming land in Wisconsin, to be divided into small farms and given to these freedmen.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.—Dham-

THE RIGHTS OF INDIANS.—Orders have been issued by the Secretary of War to Gen. Pope, commanding the department of Missouri, to furnish such military force as may be required, to enable the Indian Department to keep trespassers out of the Indian Territory and enforce the President's recent proclamation.

Makart's gorgeous picture, "The Entry of Charles V. Into Antwerp," to which Anthony Comstock, the informer, objected, is at present being exhibited in Berlin, where it attracts crowds daily.—New York Sun.

A little boy living in Roxbury was recently cured of the diphtheria, with which he was very sick, by the caresses of his pet dog, that gained access to the room and lapped the boy's face and mouth. The dog died with every symptom of the disease soon after. Who will say after this that lap-dogs are not useful?

THE CHRISTIAN AT WORK.

'T would puzzle a pagan, a Hindu, a Turk,
To solve this nice question in morals,
Why is it that eminent Christians at work
Get up such unchristianly quarrels?
It can't be by pursuing the savage's trade
That the work of the Christian advances,
And hands that write sermons were surely not made
For lighting with poisonous lances.

Much better it doubtless would be could they all Abandon unworthy ambitions.
And leave these vile mixtures of acid and gall To people of heathen conditions.
There's quite a temptation to favor the cult Of Egyptian, or Grecian, or Roman, When Christians can work with so sad a result, And common fame grows so uncommon.

[New York Sun, in rethe Talmage Court of Inquiry.

Anger is ever ready with the tongue, while prudence

Montreal recently had a visit from the fire-flend. Loss \$100,000.

A non-plussed theologian is said to have sat up until a late hour fruitlessly trying to get the tangle out of the following anecdote, which is related in Mr. Conway's recent book: "In an Orthodox family, with which I have had some acquaintance, a little boy who had used naughty expressions of resentment toward a playmate, was admonished that he should be more like. (Outet who pages did not be remoted.) No. Thirte, who never did any harm to his enemies! 'No, answered the wrathful child,' but ho's a going to!'"—Duluth (Minn.) Tribunc.

DUELING-Antiquated idiocy.

b Now that the warm season is rapidly approaching, we shall hear of many new departures. But the stray sheep will return to the fold when the cold weather again sets in, we suppose.

E Epictetus said: "What would I have death find me doing? Something benevolent, public-spirited and noble." How much finer to die thus than to die thinking only of one's own soul!

r A. J. Davis commences his walk in the Exposition building in Des Moines to-night.—Prairie City News, Iowa, April 11th.

This is what the poet Whittier says and what Spiritualism teaches:

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

When Gen. Grant left Lucknow he was escorted by a long line of big elephants—t. c., they were stationed along the track near the depot, while a battery fired off royal salutes in honor, of the General, and a band played one of our national airs. That's to pay us off for treating the Prince of Wales so cordially when he visited Boston many years ago.

All of one long, happy hour, mamma had been reading to the little ones Sunday afternoon, and talking to them about heaven and the angels, and showing them pictures of angels with their snowy wings. Suddenly Jack shouted, "Mother, when I'm an angel I want to be a shangha!" Shocked silence on the part of the family circle, followed by the explanatory clause by Jack, "Feathers on my legs, you know!" Mother dismissed the little congregation without the usual bene-diction.—Burlington Hawkeye.

M. Loyson, better known as Pére Hyacinthe, has just brought out at Paris a brochure setting forth the doctrines of the New Catholic persuasion. This little work is divided into five parts, comprising "Rejection of Papal Infallibility," " Election of Bishops by the Clergy and their Congregations," "Celebration of the Liturgical Offices and Reading of the Bible in the National Tongue," " Marriage Allowed to Priests," and " Liberty and Morality of Confession." M. Loyson's new church, in the Rue Rochechouart, continues to be well frequented-so much so, indeed, that on Sunday there is not accommodation for all who are desirous of obtaining admission.

Each day doth bring its petty dust, Our soon-choked souls to fill; And we forget because we must, And not because we will.

Chill, it is said, has officially declared war against Peru. The peru-sal of such news is sad to a peaceman. It makes him feel chilly,

It is said that Queen Victoria was strangely moved when she heard the news of the attempted assassination of the Czar. Well she might be, for there are persons not even suspected who have canvassed the subject of putting out of the way the English sovereign-so says one of our spirit-friends.

PESSIMISM AND OPTIMISM.—When it rains, one man says, "This will make mud." Another, "This will lay

CREEDAL MISSIONARIES AT THE BOTTOM.—With reference to the shrewd remark of an officer, "I cannot disabuse my mind of that the missionary spirit had a good deal to do with his (Sir Bartle Frere's) determination to break the neck of the Zulu power at all risks," it is not without significance that he had been four days in Natal listening To the "interesting detail" of the Norwegian missionaries before writing his despatch asking for reinforcements for "defensive purposes" in order to give "reasonable security against attack "—which reinforcements when obtained were employed to make war upon the Zulus without the orders of the Home Government.—The Indian Spectator, Bombay.

The Daily Post, Atlanta, Ga., for April 29th, devotes nearly a column of its space to a report of a trance lecture delivered in that city recently through the mediumistic instrumentality of J. Madison Allen.

Is an egg shell an ova-coat?—Boston Post.

A patent has been granted to Joseph T. Clarkson, Amesbury, Mass., for his spring-seat sleighs, which will render riding in sleighs as even and easy as in the best carriage over the smoothest roads. Write to the inventor, as above, for full particulars.

THE NURSERY for May is an exceedingly interesting number. Shorey & Co., 36 Bromfield street, Boston, publishers.

"Insanity; Its Peculiar Phases and Alleged Aduses."—Edward Mead, M. D., delivered an interesting lecture at Wesleyan Association Hall, on Bronfield street, Boston, recently, his subject being as above. He reviewed the question in a general manner, afterward defining the manifestations of this sad affliction, suggesting that, more attention be given to its prevention and cure, and that effort be made to secure an amelioration of the condition of insane patients in institutions established for their care.

Crawling through a rat-hole might be called a trip through gnaw-way.

Spiritualist Meetings in Boston.

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

ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT,—The Children's Progressive Lyceum No. 2, of Boston, holds its session every Sunday morning at 10 'clock. The public are cordially livited. Admittance free, J. B. Hatch, Conductor.

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

**PYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 166 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**EAGLE HALL**,—Spiritual Meetings for speaking and the state held at this half, 616 Washington street, every Sunday, at 10½ a. M. and 2½ and 7½ r. M. Excellent quarrette singing provided.

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

**SCIENCE HALL** -Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at  $10\frac{1}{2}$  A. M. and  $2\frac{1}{2}$  P. M.

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

Amory Hall.—While the glorious sunlight is shedding its golden beams upon the face of nature, and a spontaneous worship is manifest in all its ramifications, man, the crowning glory of contil life. ture, and a spontaneous worship is manifest in all its ramifications, man, the crowning glory of earth-life, puts on the sombre garb of creedal restraint, and goes forth to the gilded sane tuary to worship an imaginary being, whose requirements are manifold and in many cases absurd. Yet how boundless are the attributes of the living and true God! Let us strive to copy Nature, and worship God in purity and innocence, thereby creating a heaven within ourselves, and answering the query. "How can I best make heaven?" which was the question at the Lyceum to-day. The exercises were as follows: Overture, singing, responses, and Banner March; answers to question; piano solo, Miss Bell; reading, "Trouble in the Choir," Mrs. Francis; song, "Sing and Float," Nellie Welch; reading, "The Welcome Home," Mrs. Downs; song, "Full of Sorrow, Full of Woe," Nellie Thomas; recitations, "Take Care of the Heatlen at Home," Affy Peabody: "Somehow or Other," Jennie Smith; "The Listless Lodge," Jennie Bicknell; reading, "The Legend of Marblehead," Hattie Collier; song, "A Carol of Praise," May Waters; recitation, "Whistling in Heaven," Helen M. Dill; song, "When the Mists have Cleared Away," Mr. Fairbanks; wing movements, led by Mr. Ford; selections by orchestra; remarks by Mrs. Willis; notices, treasurer's report, and target march.

WM. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum, No. 1, }

Boston, May 4th, 1879.

Children's Progressive Lyceum, No. 1, Boston, May 4th, 1879.

Amory Hall.—Very orderly and interesting meetings were held at this fine hall last Sunday in the afternoon. Mr. Milleson delivered an address on the subject of "Materialization," claiming that the forms so produced were reproductions through the action of the laws governing gestation inherent in all female forms in nature. The lecture was listened to with marked attention. The subject will be continued at a future day. In the evening Mr. Milleson gave an interesting lecture the "Spiritual Man," illustrating his subject with several fine paintings. At the close of Mr. Milleson's address a few remarks followed from Mrs. Clara A. Field. These meetings will be held next Sunday at 2:30 and 7:30 P. M., when tests of Sunday at 2:30 and 7:30 P. M., when tests of spirit presence will be given through different media. Also spirit paintings will be shown both afternoon and evening.

M. M. M.

Armory Hall.—A beautiful May morning combined with the general interest manifested by the citizens of this district, was the means of filling the groups, and a goodly number occupied the seats allotted to visitors, among whom we noticed many familiar faces who were early workers in the Lyceum movement when Chaplestown was given. It is pay greatifying to Charlestown was a city. It is very gratifying to the officers to see so much interest manifested; the large attendance present each Sunday, and the steady increase, far exceed their expectathe steady increase, far exceed their expectations. The services were opened with an overture by the orchestra, followed by congregational singing; the President, Mr. J. B. Hatch, read selections from the works of Dr. J. M. Peebles; the Banner March was then participated in, at the conclusion of which Mrs. Hattie Richards, of Boston, and Dr. Coonley, of Vineland, N. J., made short addresses, congratulating all upon the glorious success of the new Lyceum. , Recitations, singing and instrumental music by the following pupils then supervened: Addie St. Clair, Arthur Rand, Gracie Burroughs, Bertha Hall, Lillie Wells, Alice Sullivan, Hattie Rice; select reading, "The Last Hymn," Miss Ella Pratt; song, Mr. E. F. Pierce; Mrs. M. A. Carnes, of Boston, read a selection entitled "The Young Hero," after which her spirit control made a stirring address, giving words of cheer made a stirring address, giving words of cheer and encouragement which were fully apprecia-ted. The exercises concluded with an orchested. The exercises concluded with an orchestral selection, introducing a piccolo solo by Mr. Willard Copeland. The physical movements were led very gracefully by Miss Ella Carr, assisted by Master Frank Rand.

Finding the party given upon May Day such a source of enjoyment to the children, the Lyceum have decided to repeat it at some future time, of which due notice will be given.

On Thursday evening, May 15th, the Ladies' Dramatic Class will give an entertainment, concluding with a social dance at Armory Hall.

B. F. BUTTRICK, Sec'y.

Children's Progressive Lyceum No. 2, Charlestown District, May 4th.

May-Day Party.-A successful and interestout under direction of J. B. Hatch, President of Children's Progressive Lyceum No. 2, at Armory Hall, Charlestown District, on Thursday, May 1st. The services of the occasion were arranged in two divisions, viz: for afternoon and evening. In the afternoon over two hundred children met in the hall and participated in evening. In the afternoon over two hundred children met in the hall and participated in marches, songs, social games, dancing, etc.—the music being furnished by the Lyceum orchestra under direction of Charles C. Elliot. At the conclusion of the afternoon's exercises a fine collation was furnished for the children present by the ladies of the society. In the evening a goodly party of adults assembled for dancing, music by C. B. Marsh's quadrille band.

Charlestown District—Abbotsford Hall.—May 4th a very interesting meeting was held in this place in the afternoon at 3 o'clock. After a song by the choir, Dr. L. K. Coonley, of New Jersey, delivered a short but very interesting discourse. Mrs. M. C. Bagley then occupied nearly one hour giving tests. The services were closed by a songfrom Prof. Heath, "the blind musician." Next Sunday, 11th, Mrs. Bagley and others will speak and give tests in this hall at 3 p. M. — C. B. M.

"The 'Great and General Court' of Mas-\*\*The 'Great and General Court' of Massachusetts, in the act of October 17, 1711, for the reversal of the attainders of the individuals punished for witchcraft, refer to 'the influence and energy of the evil spirit, so great at that time, acting in and upon those who were the principal accusers and witnesses' (Official Record, p. 217). This shows that, twenty years after the tragedy was over, it was the accusers and witnesses who were thought to have been the subjects of Satanic delusion. This same act, also, adverts to the fact that some of the principal accusers and witnesses 'in those dark and pal accusers and witnesses 'in those dark and severe prosecutions' had discovered themselves to be persons of profligate character. In short, the victims who perished are declared innocent, and their death is attributed to mingled delusion and fraud in their accusers."—Sunday Afternoon, (Mar.)

We beg to call the attention of our friends We beg to call the attention of our friends to the discourses by our indefatigable co-workers, Mrs. Richmond, Dr. James M. Peebles, and others now regularly appearing in the Banner of Light. They are of such a nature that it would be well if every Spiritualist read them. Indeed we should feel glad if this most valuable paper were more generally circulated in this country. Every society and circle should at least take one or two copies weekly for the use of their members. Its matter never grows old, and would afford opportunity for much pleasant reading.—The Spiritual Reporter, London, Eng.

May-Day in Lynn.

The Spiritualists in Lynn held, under the management of Mr. George Dillingham, a May-Day Festival in Contennial Hall, May 1st, afternoon and evening. The afternoon was devoted to music, speaking, and spirit-communion—tests being given by Mrs. Carlisle Ireland, Mrs. A. Hall, Mrs. E. A. Cutting, of Boston, Mrs. F. Dillingham, and Mrs. Nora Barker, of Lynn. It was an instructive, pleasant, and interesting was an instructive, pleasant, and interesting

occasion.

In the evening a large and appreciative audience was entertained by select and spirited recitations by Mrs. M. C. Chase, of Lynn, and Mrs. M. A. Carnies, of Boston; pianoduets by our young friends, Misses A. L. Orr and A. Lander, Miss A. V. Chase and Mr. C. B. Millett; vocal selections (which were much admired) by Mrs. G. N. Johnson and Miss A. L. Orr, of Lynn; Mrs. Oscar Sanborn, Misses Cora Willis and Miss A. V. Chase, also sung to excellent acceptance. The Chase, also sung to excellent acceptance. The concert closed at 930 P. M., after which the young people enjoyed several hours of dancing. During intermission an excellent collation was provided by the committee, and generally partaken of. All who attended were well pleased with their May-Day Festival.

Mrs. E. A. CUTTING.

52 Village street, Boston.

#### To Correspondents.

#6° No attention is paid to, anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C.G.O., DURHAM, ENG. - The discourse delivered through the mediumship of Simon De Main has come to hand, and is filed for publication in this paper.

MRS, C. E. P., NEW YORK. There is no Circulating Library of Spiritualistic works in New York City, that we are

The first fifteen-year endowment policy of \$1,000, annual premium \$66,77, issued at age 30, payable at age 45 or previous death, which contains a definite agreement, that (for example) if seven premiums, amounting to \$467,39, are paid, the insurance will be carried under the terms of the policy, to age 45, and, if the party insured is then living, the Company will pay him \$322,75 in cash, was issued by the Union Mutual Life Insurance Company. Endowment policies for each age of issue contain a table giving the time the insurance will be earried, and the balance due in cash at the end of the term, from the third to the last premium due on the

Use Hop Bitters once and you will use no other medicine. Test it.

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THE RELIGIO-PHILOSOPHICAL JOTENAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Prices cents per copy. \$3,15 per year.
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MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,55.
THE STRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00. Single copies, 25 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum, Single copies 10 cents, THE OLIVE BRANCH, A monthly. Price 10 cents,

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MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2,15 per annum.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal of voted to Spiritualism. Price \$2,00 per year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London, Price \$3,00 per year, postage 25 cents.

postage 25 cents.
SPIRITUAL NOTES; A Monthly Epitonic of the Transac-tions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

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The cellior like the medlum, has been to some extent a passive instrument in this matter. Not that he has yielded bilindly loany suggestions canating from the spirits through the medlum: for to do this would have been superstitions and dangerous in the highest degree. There is a mightler spirit than any of these communicants; and to Him the editor and liks en-workers have carmestly appealed for guidance and Humination, in the exercise of their own judgment and conscience—never to be superseded.

The following are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts continueleations; Communications from Various Spirits; Communications; Communications from Various Spirits; Communications; Communications from Various Spirits; Communications; Communications of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications of Earth; Spirits of the Lower Spheres.

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April 19.—twis

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## Message Department.

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

in this Department.

We also publish on this page reports of Spirit-Messages given each week in Baltikoote, 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 earth-sphere in an undeveloped state, eventually progress to a historicondition.

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

The Banner of Light Pree-Circle Meetings The Binner of Light Prest field Meetings have been at No. 89 Monty mary Place (second story), rorner of Province steed, every Tiesbay, Thursbay and Finday At Edwork. The Hall will be open at 7 o'clock, and services commone at 3 o'clock precisely, at which time the desir will be closed, neither allowing entrance nor egress until the considers of the scance, except in case of absolute no essity. The partie are containly invited.

\*\*Free materity of the messages given at the Bannet Circles and pathshed on this page, being from stranger-sparits forcar medium and our selves, we respectfully penest that these who at any time may recognize the party communicating will do us the favor to inform us of the fact, for publication, as added and direct proof of the verity of spirit or mountain.

p obligation, as added and direct proof or the secret or minimum.

\*\* Questions answered at these Scances are often proposaled by individuals among the andience. Those read to the controlling intelligence by the Chairman, are sent in by crespondent.

\*\* Mrs. Rudd holds no private clicles. She receives no visitors at her residence on Tuesdays. Thursdays of Fidays, until after to clock P. M.

LEWIS B. WILSON, Cheirman.

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICALE MEDICAL MENT OF MRS. JENNIE S. RUDD.

#### Invocation.

Bless thee, oh. Father, bless thee, oh. Mother. God. We would ask that we may come as children, that we may clasp thy hands, that we may pour forth our love. May we not be as strangers to the earth-plane, but may we establish ties whereby we may draw others unto thee. We ask it not for Christ's sake, but for our own sake:

#### Questions and Answers.

Controlling Spirits - Mr. Chairman, we are

ready for your questions.

QUES.—By L. B. Do not what are termed eyil

QUES.—(By L. B.) Do not what are termed evil spirits sometimes get jook rol of otherwise reliable mediums and work in isolate, until dispossessed by the na dium's regular guardian spirits?

ANS.—That which is called evil is semetimes undeveloped good. It is possible for an influence termed evil to get possession of a good meridium and cause him or her todo strange things.

Q.—(By Dy, B. F. Clark.) What is the different control of the control evil of the control of th

Q.-{By Dr. B. F. Clark.] Whate is the dutter?
A.-Matter is tanglide. You can hold it income hand: you can dissolve it with chemicals; you can taste it; you can smell it, you can feel it -while spirit is not cangible, but immortal. When you cake hold of it you will find it is not there, the same as with air and Sunshine.
Q.-How is the spirit-body formed?
A.-Everylimb every hone, every fairt of your

A. Every limb, every bone, every part of your body has a spiritual, and when the time comes for the dissolution of the body, the dissolvement

for the dissolution of the body, the dissolvement of the material, then the spiritual takes the ascendency. That which was formed of the spiritual becomes a God given body.

Q.—(By Q. M.) In the "Message Department" of Jan. 25th last, the controlling spirit said: "If one person leves another, and that love is not returned, then there is no real attraction." Will

not that love, if unreturned, die out, especially after its object has passed on to the spirit-life?

A.-If you love an individual, and that love is not returned, after a time the attraction may pass away, and yet it may not. We have known of cases where for years the attraction has held mad and the love by another large and the love by another large. good, and the love Las continued even into the spiritual, and drawn the loved one near, whether he or she would be loved or no.

Q.— By the same. Is it not one most fruitful cause of evil and suifering that so few marriages

and so leaving and some ring in a so leaving ring founded upon a love true, noble, helpful, and self-denying?

A.z. If everybedy before they married understood their own being and sought to understand stood their own being and sought to understand the individual to whom they were to be united, it would be far better for them, and their off-spring than it is tooday. Marriages, as they are now made up, are not from a spiritual lookout. Frequently you hear it said that such and such a young lady has made a good match. How? "Oh, he hashand is pretty well off, is earning a good salary," or he is a merchant and has a good income; they have a very fine house, drive a span of horses, and have everything that is essential to life; but there is something lacking. When you marry you should study your companion; your magnetic relations with him or her; understand your own beings, and then do the best you can. If you find yourselves mistaken, and you can. If you find yourselves mistaken, and do not assimilate, study the laws of life and see if you cannot harmonize and live together. If, after faithful trying, you find you cannot, then

you had better separate.

Q. -What becomes of the man who puts an end to his own lite?

A.—That is according to what made him do it. You have no right to take that which you have no right to take that which you have no right to take that which you be fore. If you end your life belongs to the spiritual, and when God sees it he will take it, and not the before. If you end your life by suicide you must find a suicide's heaven—which is not a very pleasant place. Besides that, you will have to come back to earth-life and do all the work that you must to have done before you left. An old you ought to have done before you left. An old bady who, in knitting her stocking, lets down a good many stitches, is obliged to ravel it out and begin again; so it is with the suicide. Let each and every one do their best, and live as long as physical life holds out.

## Sada D. Barrows.

Sada D. Barrows, from Annapolis. I am twenty-five years old. I have been gone three years, I was twenty-two when I went away, but I am twenty-five now. I'd like to send love to friends and ask them if they will go to somebody a medium, and let me talk with them. Feb. 18.

ful. Do you know, sometimes my knees were doubled way up on my back? I go there, and she doubles up just the same. [I think you had better try and help her out of it.] What shall I do? That's why they sent me here. What shall I do? Somebody must do the work. [They will find a way without your doing it.] They used to write letters to me, and I answered them. Dr. B. was real good. He nut mo to slowe agree which the work is from Annie S—e, to her feb. 20. was real good. He put me to sleep every night. They tormented me; they all wanted their letters answered. She stuck needles in, then she lied to the doctor and said she did n't know anything about it. My name is Windsor. I know a woman who used to come to me, who thinks she gets lights. She is mistaken. She don't get anything a state of the thing; she gets cheated every time. There aint any lights there. Feb. 18.

## F.E....l.

From the shadows of the past to the sunshine of the present let our words go forth. Would you do that which you feel to be right, know that angels are ever present and will guide, guard and keep you. Please say it is from F. E—l. Feb. 18.

## James B. Brady.

Though of Irish origin I cannot claim an Irish tongue. I passed away nine years ago, in Albāny, N. Y. I come here hoping to do myself good, if I can't anybody else, and I ask that strength may be given me that I may gain life.

You can say my name is Bashy Litchfield. I have been gone ever so many years, I can't tell you how many. I've come because I wanted to. If folks did everything they wanted to, and when they wanted to, there wouldn't be so much trouble as there is now. I came round this morthag to see if I could get in. I found the head was ready, so I've come. I have n't much to say. I only wanted to tell you my name. When I died I can't tell you; it 's a great many year ago. I don't want to do any have, I wouldn't hart any of you for the world. Now, down in our parts we do things the best we can. Of course we don't have things as good as you Of course we don't have things as good as you do, as polite, but then we have just as good hearts as you have. I have been up here with spirits a good many years, and they've tried to 'help me all they rould, but somehow it takes a help me all they could, but somehow it takes a good while, to get nowhere. Do you know it? It didn't use to take long to go huckleberrying, and blackborrying, and chickerberrying, and all those things, but if you want to get anything through in the spiritual, it takes a good while. I don't want to stay forever down there in those old places. I want to get out of 'em. While I stand down home I saw thing, why in om places. I want to get out of call. While I stand down here I see things shining way up youder, and I want to get up there. When I asked 'em-about it, they said I'd got to come to Boston. I never was in Boston but once in all Boston. I never was in Boston but once in an my life; then it was a small place; now you've got a great big town. I didn't wait to come, but they arged me to. After I'd got here I thought I'd do the best I could. I went hunding round, and I found this thing you've got, bree [the medium]. I came round her this morning early. In found I had to talk through somewhals. I thought was bad come and of a wooden body. I thought you had some sort of a wooden thing to speak through, but I found it had to be a woman. I was glad of that. I would n't like to talk through a man; would n't ff I could. I wanted to come down here this afternoon, and wanted to come down here this afternoon, and tell you I am bound for the "shining shore"; that's what the minister says, and I see it up there. I aint going to stay in those old places; I'm just going to make for the brighter ones,

and I want you to help me.

I'm zoing now. If I do n't get where the shining light is, I'll just as sure come back as my name is Bathsheba.

Feb. 20.

#### Marcus M-n.

It strikes me, Mr. Chairman, that the time has come when all men feeling as 1 feel, must take their pathway in life, and do their duty. I don't feel that I can make myself understood as I expected to, but I will do all I can. I have been gone some years. There are friends of mine who from time to time call me to them, and ask me why I do not come, why I do not do my work. Tanswer, singly, because having got through with the earthly I care not to touch it more. I enjoyed the little of life, and cared not for the much. I cared not for the pomp and show, but I cared for that which gave me pleassnow, but I cared for that which rave me picks-ure, whether others received pleasure from it or not. Ever faithful to what seemed to me my duty, I brought my boys and zirls up, and taught them ever to try and do their work faithfully.

I wish them to do it faithfully now.

Nathaniel came to the spiritual long ago; seyeral of my other sons have come. I am speak-ing now my idea of what will be the future-a struzzle, a fierce struggle between the spiritual and the material. Be careful, each one of you; step cautiously; tell the truth [always, do your work valiantly, with a feeling that you know of what you are speaking, and all will succeed. Please say it is from Marcus M—n, of Bristol County.

#### Frank.

Mr. Chairman, I don't like to-trouble you with messages so often. I have joined your band, and am doing what I can to benefit you. We are not pretending to do anything largely, but only to bring little drops of water and little.

grains of sand. Let us be ever strong in spirit, doing what-ever we can to benefit each one. Now, one who knows and understands me well, asks the ques-tion, "Frank, can you come and tell me something? will you not send me a word over the spiritual telegraph?" I masker, Yes—many words, words of cheer, and say, Do right; be patient; be slow to larger; love all; act from the principle that lives within your soul, not from the principle which actuates you from the postside matter work from the sprangings. outside, neither work from the surroundings. I once dwelt in the mortal form. My body was laid away in the earth in a snow-storm, while laid away in the earth in a snow-storm, while my spirit had gone to take hold of the spiritual. Life and beauty have been given to me: the door of sweetness and purity has been opened; yet, at the same time there are often words which I long to give to sister, brother, mother, father, husband, and others belonging to them. Please say this is from Frank. It will reach my friends? They always read your paper; they will know from whom it comes. Feb. 20.

## John Gershom.

John Gershom, of Cincinnati, who left this life in 1865. I was attracted by the question placed upon your table. I come, not that I have aught to say not that I wish to rebel, but only to say to any one who contemplates

## George W. Wesley.

I am George W. Wesley, of Ithaca, N. Y. Time comes with its ever-varying shadows; life often seems dark and gloomy, and so it did to me, but yet an angel-mother watched above the bedside, ay, and when the spirit left the old tenement of clay was ready to clasp it and usher it into the spiritual home prepared for it. Father and sister, remember well the last words, "I see my mother." Feb. 20.

## Annie S-e.

Mr. Chairman, I have no desire to detain you one moment or trouble you in the least; yet I have a short letter to send. I know that she to Annie Windsor.

My name is Annie W. They were spirits from Japan, China, and other foreign countries, who caused me to do the work I did. I could not do different. I tried so much. The doctor did the best he could. Now I've gone to another lady, and she acts just as bad as I did. I want her to do my work. She's away in another State. I stick needles into her. She does just such work as I did. Do you think I'm naughty? Yes. You ought to remember when you were in that condition, and not afflict her.] It was awful. Do you know, sometimes my knees were doubled way up on my back? I go there, and she doubles up just the same. [I think you had hotter try and bab how and of the dark ness of your pathway a mother's hand has always held yours. It was my hand that has held yours wherever you have been. I shall never forsake and never overlook you. The test which came to you through a medium I wish you to subscribe to fully. Acknowledge it, remember it, and understand that

## L. H. S.

L. H. S.

Mr. Chairman, it is with a great deal of reluctance that I trouble you again. I believe this is the third time that I have asked that a letter of mine be sent through your Banner of Light; but if you will now grant me the indulgence, I shall be much obliged to you, because a lady friend, who is in a quandary, hardly knows which way to turn or what to do, and asks me these questions: Was it you who came to me years ago, and told me of the bright and beautiful future? Was it you who said to me: "I will welcome your husband to the shore of time, I will give him strength, and bring a power sublime to guide and guard you through life." You must stay here and do your work?" Therefore I come and say to her: Dear friend, there is a sympathy between us. Though in earthlife we may not have mingled our magnetisms, yet in the spiritual we have certainly been one.

I do n't understand this thing. I find myself in a puzzle. I do n't know where to turn or what to do. I was told if I came here the mystery would be unraveled. I hope when I leave here I shall be wiser than when I came. I was thirty-seven and a half years old.

Bathsheba Litchfield.

You can say my name is Bashy Litchfield. I have been gone ever so many years, I can't tell you have been gone ever so many years, I can't tell you have hen they wanted to, and when they wanted to, there would n't be so much trouble as there is now. I came round this moriffied to say. I ver come. I have n't much to say. I only wanted to tell you my name. When I died I can't tell you it 's a great wanter. When I died I can't tell you it 's a great wanter. When I died I can't tell you it 's a great wanter. When I died I can't tell you it 's a great wanter. When I died I can't tell you it 's a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. When I died I can't tell you it is a great wanter. To do thou home, remain there exerted upon you is apping away the life element. Go thou say time, the was the index to the old home, remain there for a time, to the life element. Go thou have in the clement tene for a time, to the life element. Go thou is apping away the life element. Go thou is apping away the life element. Go thou have time, to the life element. Go thou have time, to will be with you guiding and guarding you. Though he directed you to the home you now occupy, the direct you on the home you now occupy. The want is a great with you. An old great want is a great want. The want is a great want. The want is a great wan

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

#### The Divine Philosophy.

BY WASH, A. DANSKIN.

The Divine Philosophy is simple yet profound. While It appeals to every free mind, no matter how deficient in the culture of the schools, it invites the scientist and man of scholarly attainments to enter the field of practical investigation which it opens before them.

Assertion is not philosophy, no matter how positive it may be, nor with how much emphasis it may find utterance.

Speculation is not philosophy, no matter how freely the Imagination may have floated out upon the ocean of ideality and gathered up images of beauty and sublimity. Assumption and dogmatism have subjugated the minds of men in the past, and the prefix "Thus saith the Lord" has been accepted as equivalent to a demonstration of infallible truth; but in the new era which is dawning this condition of mental slavery must pass away; superstition must fade before the light of unfolding reason, and the fear which has been engendered must give place to that peace and love which will be the outgrowth of a true philosophy.

Philosophy has but one legithmate basis, and without this any superstructure called by its name, no matter how carefully reared, must crumble and fall. The basis of philosophy is fact. When we have mastered the true relationship of even one fact to its immediate surroundings, we have taken the first lesson in the divine philosophy. We have found the key to the mysteries of the universe.

One truth never conflicts with another; truth is a unit, and when we have gained sufficient control over our prejudices or partialities, our antipathies and our sympathes, to enable us to comprehend the exact value of any one fact of our experience or observation, we have acquired the right of admission to this school of phillosophers.

It is not necessary that we should, with our newlyfledged pinlons, essay a flight to those brilliant and beautiful members of our solar system-Saturn and Jupiter. We are not called upon to analyze those far distant orbs, Uranus or Neptune; the proper field of our research is lying all around and about us, and it will amply repay the careful scrutiny of every earnest,

#### Lewis Whitefield Lewis.

My name was Lewis Whitefield. I was the eldest son of Joseph and Deborah Lewis. I was only fourteen years old, and died at White Plains, N. Y. Seeing that I am over here, and finding that others tell me I can come and tell about my condition, I thought I would try and see if I and which she wished might appear in your pacould do it. Though it comes right awkward to perme, still I am going to persevere, and overcome some of the obstacles which seem to be right in some of the obstacles which seem to be right in my way. I thought just like everybody thinks, that when they due they go so far into heaven they can never see nor hear from their people. But indeed that is a mistake, for I can see and I can hear and I can feel, and it seems to me I am more alive now than when I was going in and out at my home.

out at my home.

The heaven in which I am now has so many beautiful things in it, and the surroundings are so fine and so grand, that I have not learned yet how to put my thoughts of them together so as

I learn more I will tell you more about heaven and the things that are here. Good-bye. I feel very happy in this beautiful place that the angels call heaven.

## Mathias Taylor.

Mathias Taylor.

I died in Bradford, Tenn. I was seven years old when I died, and my name was Mathias Taylor. I want you to write that down on a piece of paper, for I am talking for myself, and nobody's telling me what to say.

My mother and father thought when I died maybe as how I had gone away, but I have come back to tell them that I am living over in a place they call the Summer-Land, where there are a great miny angels who are all good to me.

To my mother and my father I send a wonderful sight of love. The Summer-Land is filled with all kinds of beautiful birds, and all kinds of beautiful birds, and all kinds of beautiful birds, and all kinds of beautiful signs so nicely, and the flowers smell so sweetly.

I am so pleased to find I can come here and speak, and have what I say sent to my father and my mother; it is beautiful to me.

I am being educated in the Summer-Land in

I am being educated in the Summer-Land in a school where there is no scolding or whipping. I am not much acquainted with the teachers down here, but from what I learn from other boys I think they are a different set.

## Mark Purmot.

I have a call from earth, if there are no objections. I was from Enfield, N. H. My name, Mark Purmot. I was in my sixtieth year. I died with cancer of the tongue. I left a wife and children. I was a kind husband, an affectionate father, and from the other side of life I can say, I had devoted attention, diligent nursing and affectionate care taken of me. Kind words were ever given to me by wife and children, and those loving endearments have never lost place in my heart.

Death is only a strengthener, not a destroyer.

lost place in my heart.

Death is only a strengthener, not a destroyer of the faculties, for under the law of death they grow stronger, and better adapted to spiritual unfoldment. My mind was clear on the subject of death. I had no fear. Relying on the wisdom of an Omnipotent Creator, I felt that I would receive all that was necessary for the unfoldment of my soul.

would receive all that was necessary for the unfoldment of my soul.

The spirit-land has beauties which the language of earth caunot describe. Accept as divine truth, that intercourse exists between the two worlds. Whenever we, as spirits, find one qualified for the work, we accept the invitation with pleasure, and come to our friends, and try to the fear of death and to free their minds from the fear of death and the terror of the grave—which I know full well theology has thrown over the minds of the many. Ah! the spirit-world is alive to this work; unfolding the perceptions of men to their true relation to that power whom they call God

Now I go to that beautiful home which I have built, not of the external, but from the internal, not with hands but from thoughts which I have woven.

## MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD. Feb. 21.—Jane Carnes; A., to C. A.; Lydia Fowler; homas A. Chilson: White Fawn; Ezra B. Buchard. Feb. 25.—George H. Stowe: Edwin Harris; Lydia Sigourev: George B. Taft; C., to O. Feb. 27.—Harriet Faxon; Joseph Brant; Chandler C——p; Jary C. Lippitt; Margaret O'Brien; Elizabeth J. Loveli; Whimle.

Whipple.

Feb. 2s. -C —; Sarah D. Wayland; Lucy A. Brown; Ruth Richardson; George E. Eddy.

March 4.—Jim O. Libby; Charles O'C —; James Hart; —Cranelall; I. B., to I. B. S.; Patrick Ring.

April 1.—James Aubrey Hills; Lucy A. Anderson; Thomas Macarty; Anonymous; Josephine A. Thomas.

April 4.—James W. Parker; Charlie; Nancy R.—n; Sa
lie Leominster; Maffit; N., to her father; Robert Mansell Mason.

Mason.
April 8. - Emma J. Phipps; Albert H. Keene; Phebe A.
Crossman; John Chandler; A Friend.
April 10. - Fanny C. Perry; George L. Long; Mary N.
Morse; The Flat-Boatman; Charles Foster.

#### "SOUL-SAVING."

(The following lines are instinct with the very soul of the Spiritual Philosophy, and the fact that they are being widely opied by the secular press is another evidence of the liber allzing tendency now going generally forward in the human mind at the present time whereby the doing of "good works" each to the other is being gradually elevated in importance above the mere acceptation and profession of stere otyped creeds.—Ed. B. OF L.]

I am sick of the preacher's only strain : "Save your soul, save your soul, save your soul;" I am tired of hearing, forever and aye, That old song from the pulpit roll.

It seems to me like a selfish cry— This telling a man that the only thing Of any importance here below .

1s saving himself from a future sting.

Far nobler, far better, it seems to me, To tell a man to save some other; To send him up and down through the world, Seeking and saving his fallen brother;

To send him off from the beaten track, Ost into the hedges of sin and shame, to teach and to tell to the captives there The bounty and glory of virtue's name;

To rescue the starving one from death : To rescue the slunling one from crime: To preach the gospel of present help, To the weary ones on the shores of time:

To seek out those whom the world forgets; To plant a flower on a nameless grave; To hide the erring one in the heart And strengthen it with a purpose brave;

To do to the little ones of God
The things which the world does to the great:
To walk the world with a purpose grand,
And, with eye on the final good, to walt.

If a man does this, I dare aftern That he can afford to foreign all care Bout going to heaven, and give his whole time To the work of getting his neighbor there. - Hattie Tung Griswold, in Star in the West,

#### Rev. Elihu G. Holland - Valuable Thoughts.

To the Editor of the Banner of Light:

My friend, a few days ago I was at the house of my valued friends Dr. J. M. Russell and wife, at Hastings, the county seat of Barry County in this State.

I had met but once, and only for a moment, E. G. Holland, a brother of Mrs. Russell, a liberal Christian minister, whose books I had read and of whom I had heard often. Mrs. Russell told me of the close of his earthly life, gave me some facts touching his labors and views, and gave me the article which follows this preface,

Her brother was a native of Solon, Courtland County, New York, educated himself, but not in any college, and was a scholar, a thinker, a religious worker and preacher by nature.

He early joined the Christian denomination, the most liberal that he knew, and preached more than forty years, usually in connection with them, sometimes with the Unitarians, and cared little for denominational or sectarian limits. He published a choice volume of Essays how to put my thoughts of them together so as to make others understand me. I am happy in this beautiful home. Everything is so calm and quiet that I am not disturbed at all about having died and gone to heaven. Those who have been longer here tell me that you and all my relations will come after a while to dwell here and be clothed in robes the angels wear.

This talking is a comfort to me, and I hope it will be to those who will read what I say. After I learn more I will tell you more about heaven and loving dearly his sister and other relatives. His health was delicate, his energies overtaxed by study in early life; yet he accomplished much work, lived a single man, and gave all his strength and time to his religious and literary labors, ever taking a living interest in all advanced thought and in every humane reform.

Last winter he sent for Mrs. Russell, and she was with him in Cheshire, Ontario County, New York, until he passed quietly to the life beyond in December, aged sixty-one years. He knew her as a Spiritualist, intelligent and devoted, and said to her one day, "Sister, I don't know but your religion is as good as any." She replied, "I hope so," and he lay quietly thinking a few moments, and then said earnestly, "Well, it is that or none."

To this conclusion forty years' thinking and religious experiences, helped, doubtless, by his sister's spiritual culture and womanly tenderness, had brought this reverent and sincere man. The article which follows may now be read with more interest and profit.

Truly yours, G. B. STEBBINS. Detroit, Mich., April, 1879.

> RELIGIOUS GROWTH. BY REV. E. G. HOLLAND.

(Written January 3d, 1873.) We are to look at the past of our race with the same

friendly eye that we as individuals survey from our standpoint of manhood the stages of advancement that intervene between it and our infancy, giving no place to censorious criticism. The philosopher recognizes the necessity which has ruled all the stages of human progress; and that the race had its infancy, is as plain in the records of history as it is self-evident in the nature of humanity. There is something venerable in its earliest and rudest creeds, which, by an inherent necessity of the human mind, made them phases of real truths, which enabled human beings the better to live-As Mr. Croly once said: "We ought to regard tenderly these ancient creeds, for in their day and time the assisted humanity with support and guidance"; indeed, the only support and guldance they were able to use. St. Augustine has well said: "No doctrine is so false but that it contains somewhat of truth."

It scarcely, admits of doubt that the three marked and ascending phases of the religious sentiment in the past were successively Fetichism, Polytheism, and Monotheism, and furnished, each in its turn, a realized satisfaction to the human mind on the problem of existence. Underneath all these phases run the living and ever-moving current of the religious element, never dormant or unproductive in the history of the human race. The forms of faith were only so many river channels for this element to flow in, forms which the eternal element itself dug out with such implements as it was able to use. This one fact of worship, at its crudest beginning, attested the superiority of human nature over all its living companions on the planet, not one of which was capable of an act of worship, or a recognition in any, way of Divinity. I will therefore say that the earliest and most ignorant act of homage on the part of the poor Fetich was in itself a proclamation of the great advance and superiority of the human constitution over that of all other creatures, and the very word religion, whose phenomena stand like mountain ranges in the history of humanity, is at once the monument of the grandeur which from the beginning lay in the destiny of man.

This conscious divinity of human nature, stirring in the earliest inhabitants of the planet, turned them into worshipers, under the impression nature made on the primitive wonder that the whole surrounding world was alive with thought and will, and on a scale far more

colossal than any thought and will that did or could enter into their own operations. This induction made them worshipers of the elements, of the sun, moon and stars. There is something beautiful and even true in this early impression that nature is divine. So beautiful, so living, so orderly, so grand is this picture of the Cosmos in all ages, that 1 can but honor this ancient worship of the Fetleh, but mostly of all the inherent Divinity which projected worship from the heart of humanity in this direction.

Polytheism, a second stage, succeeded in representing the diversity of the powers of Nature, and even of humanity, by a hierarchy of personal gods and goddesses. Then each department of Nature had its personal governor or governess, and the halo of reverence, like a solar corona, invested the personal divinity. Indra in India, Jupiter in Greece, Thor in Scandinavia, produced and ruled the storms. Neptune, Jupiter and Pluto, held their separate realms. Wisdom, Justice, Love, War, Peace—in brief, every side of human nature, had its divine personification. All nations had their mythologies, and, under the most dissimilar names, parallel lines of essential resemblance run through them all, indicating similitude of want and supply in the then conditions of human culture. This system of religiousness was more dramatic and more definitely human than the creed of the Fetich, and that without any abatement of the material grandeurs which first awoke the most primitive worship. In the glory of Polythelsm the Greeks stood at the summit, and left to mankind the most beautiful legends, and a symbolism of statuary which is even to-day the despair of Art.

As Fetishiem contained the germ of Polytheism, by having in it the conviction that Nature is affive with thought and will-elements of personality-so Polytheism held the germ of Monotheism by having in it the element of centralization, the one sovereign, to whom all other divinities were subject. Though these elegant heathen, the Greeks, held the seed of Monothe-Ism in its sacred hierarchy-though endowed with ideality beyond all other peoples-they had not the order of genius for striking out a pure Monotheism and for putting it forth in bold relief before the world. and in a reformatory antagonism to Polytheism, and to every form of its symbolism. This order of genius was inherent in the Jews. This, the highest branch of the Semitle group of nations, was gifted above all other races with insight into the unity of things. It had, par excellence, the genius of religion, as richly as the Greeks had the gentus of art. The products of both races have had the quality of endurance and reproduction, the surest test of gentus. The history of the world proves this in many ways; the fact that the most progressive nations of the planet, to realize its longing for a humanized God, had to make a selection from the Hebrew stock, as it could not select from the Hellenic or the Roman, is a grand confession to the religious genius of Israel, which, in history, had the honor, as Auguste Courte has said, of forming the culmination of the Theologic stage of human development. The services to humanity of this stage of culture may be variously estimated; but none who trace historical results will deem them other than great. 3

In the Monotheistic conception, there reposed the germ for the scientific stage, both as respects the inaterial Cosmos, and the domain of humanity. Indeed, the lesson of selence and litstory is that every epoch holds the germ out of which its successor is evolved, a rule as good for the epochs of nature as for those of humanity. The metaphysical stage being only one of modification, and that naturally following the Theistic solution of the problem of existence, I do not deem it a barrier to the position that in the Theologic stage was found the germ of the scientific. A period, to be transitional, must, like autumn and spring, partake of the quality of what went before and of what comes after, in a somewhat commingling

manner. The theologic culminating point held the unity of the universo in its central dogma of one Supreme Being, to whom all phenomena must be referred, both as respects their origin and their manifestation. Not many wills and wisdoms, but one sole Will and Wisdom now solves the problem of the Cosmos, and of all that it contains. No one can fall to see in this postulate that the whole domain of nature and humanity is by necossitate Det connected by one all-pervading unity; there being perfect unity at the source of all things, perfect unity in the Will by which all things. are controlled, no part of the universe could be outside of the unitary bond. Thus we find, in all descriptions of natural phenomena in these Semilie Scriptures, as for example in the 104th Psalm, there is no distraction amidst the phenomenal diversity, but an unwavering resolution of them into their unitary source. Humboldt, certainly, could not have included these Semites when he speaks of the many ages in which mankind groped their way, distracted amidst the diversity of phenomena, before reaching the unity which connects all phenomena into one grand whole. The same postu-late, by which Monothelsm held the material universe subject to unity, does as much for the human race. In respect to this race, it was a Monotheistle prophet who sald, "Have we not all one Father? Hath not one God created us?" And it was a Monotheistic apostle, St. Paul, who said at Athens, "God hath made of one blood all nations for to dwell on the face of the

earth." It is safe, therefore, to claim that the two grand inductions of science for the unity of the Cosmos and its forces, and the unity of humanity in all its diversity of parts, were germinal in the sovereign dogma of Monotheism, and in these respects science itself was anticlpated for three thousand years. I have gone thus far, in illustration of the services to humanity rendered by the theologic stage of human development. We are thankful for them, and though I have by no means exhausted the theme, indeed only touched upon it, I pass on to the consideration that no finality is reached by this stage of culture; that it is only a preparation to

something greater and better than itself. Monotheism affirmed from intuition the unity of all things, but did not and could not demonstrate its affirmation. Science, in every step of its progress, has done this, and indeed can make no single victory, great or small, without doing this. The universe which the theological stage perceived was small; that which science

has revealed is comparatively infinite. The theologic stage, which could never explain a thunder-storm, nor the succession of day and night, covered reality with action, by withdrawing from nature the forces that governed it; by placing the government of the world in the hands of a super-mundane personality, who is independent of it, and sometimes sports with its established order. The grosser or less developed conditions of man, needed a mighty personality without, unseen, but imagined; later and higher conditions have not this need, since they who occupy them can repose on the truth of things; can live by the resources of invariable nature, and on the wealth of humanity's forces, on the treasures of the ages past, on the hope of the future, on the inspiration which breathes through "all this visible world," and makes it to us what it was to the Fetich, alive; yes, far more alive than it could have been for him. No Jupiter, no Jehovah, no Æon, no Demiurgus, can henceforth get a throne in the heavens, or a seat in the homage of enlightened men. Science can never retreat from her postulate of the invariability of the laws of nature, nor from her induction that the forces which govern the Cosmos are inherent in it, and not poured on to it like the water, which, by rushing from a distant source, keeps the wheels in motion. The divinity, thus far, is found in humanity, and the outer Cosmos is its glorious symbolization. The standpoint of the theologic stage at its culmination, interposed, as I have said, its dogma that phenomena are ex necessitate Del; the scientific stage puts forward its dogma that phenomena are ex necessitate Ret. Comte said, in his Positive Philosophy, "We are concerned with phenomena alone, and what we have to ascertain is their laws." P. 199. "The two great objects of interest are the universe and man." (Idem.)

In the life of the individual, which is meant to repeat In the life of the individual, which is meant to repeat in miniature the life of the race, the three stages may, all of them modified of course by the influences of the time, be successively represented. All we have to do is to seek light, and be loyal to it through the whole campaign of life. When any one of us is ready to emerge from a condition outgrown, the passage will be natural and without convulsion. Birds and animals that moult do not make ado about the event. The old plumage, and the old coat of the animal, drop quite silently when the time for that comes, which is far better than to detail messengers to rub or to pluck off the effete coverings. The idea of God in some form will always remain, and the worshipful element. like the ocean, will never evaporate into air. SPIRIT PHOTOGRAPHY.

To the Editor of the Banner of Light: There are several good mediums for different phases of spiritual phenomena in Rochester, and others are being developed. Spiritualism is constantly gaining adherents, and our excellent Sunday lectures, by Mrs. Nettie Pease Fox, seem admirably to direct attention to its philosophy.

The Spiritualists of Rochester within the last few weeks have rejoiced greatly on account of the development in the city of a medium for taking spirit-pictures. This medium is a lady who has been a photographer for years, and one skilled in the art. A little over two years ago, some mediumistic ladies, from spirit intimation or otherwise, became impressed that she could obtain spirit-pictures, and they induced her to try the experiment. Spirit-forms were obtained, though they were not very perfect. The artist was so averse to having the matter known, that a knowledge of the power she possessed was only confided to a few persons, and soon the experiments were dropped altogether.

The artist, though not known as a Spiritualist, occasionally attended a private circle held by one of the best mediums of Rochester. At one of these séances, which transpired nearly two years ago, the control spoke at length on spirit photography, assuring the lady above mentioned that she could become a superior spirit artist if she would devote time to the spirit artist if she would devote time to the development of the power. Two ladies were named by the spirit who could greatly assist in the development. One or two friends, who heard the prediction, urged the photographer to experiment according to directions; but she de- dium for physical manifestations; he is also developclined their repeated and earnest request, thinking it would greatly injure, if it did not entirely ruin her regular business; and so she would have nothing to do with it.

About three months ago, however, some mediumistic persons were sitting in her gallery for photographs, when several spirit-forms appeared on the plate. This so interested the parties that they obtained other sittings, with improved results. For three or four weeks the matter was not openly discussed, at the earnest request of the artist, though perhaps twenty different persons sat for pictures in the time, and there was no failure in any instance. The urgency for sittings was so great, as the facts became known, that the photographer for the last month or six weeks has been compelled to devote her entire time to taking spirit-photographs. From one to a dozen forms appear on every plate. Quite a number of sitters have unmistakably recognized their spirit-friends. Some of the spirit-forms appear almost as real as the man or woman in earth-life who sits for the picture.

Three weeks ago half a dozen gentlemen, some of them quite skeptical in regard to spirit-photography, determined to test the subject thoroughly, and procured the assistance of one of the most scientific photographers of Rochester to carefully criticise the manifestations expected to occur. Several sittings were had, the investigating artist preparing the plates and throughout performing the entire operation of developing the picture, the spirit-artist doing nothing but stand by the camera when the picture was taken. The spirits appeared as unmistakably as when the lady alone prepared the plate, put it in the bath, &c. No fraud could be detected, and so certified the artist engaged for the experiments. Some hundreds of pictures have been taken, for sitters in Rochester and for persons coming from a distance; and all candid investigators now adulit that genuine spirit-pictures are taken in this city. The honesty and integrity of the artist are above suspicion. Rochester, N. Y., April 26th, 1879.

# Banner Correspondence.

### Florida.

at hand to renew my subscription to the Banner of Light, I do so with pleasure. Quite a number of liberal-minded families have located in Nebraska Avenue, the most public thoroughfare leading from town, who own from five to twenty acres of land and are cultivating orange (and other fruit) groves. Old and young meetregularly, as an organized club, for social recreation and amusement, and are also anxious to learn something of the phenomena of Spiritualism. I find that most people will not take any interest in reading spiritual papers miless they have been convinced that our friends can and do return and communicate with us; hence a good test-medium would, I think, reap a rich harvest, not perhaps pecuniarily but in opening the eyes of the spiritually blind and elevating the enclained mind to a higher plane of thought. We are poor in this world's goods, so can only say that a medium would be received with open arms, and entertained with the best of the land, freely and without price. Perhaps some good medium would like to devote a season to South Florida; if so, I would say to such that a more pleasant place and climate or a more intelligent and agreeable people cannot be found anywhere." the most public thoroughfare leading from town, who

### New Hampshire.

HAMPTON FALLS,—Joseph Cram writes: "I see by the Banner of Light that Stephen Cutter, of Lowell, has given up his business, and intends to devote his energies in healing the sick. This reminds me of a cure he performed at my home some twenty-five years ago. He came to us a perfect stranger, and a sister of mine, from Bangor, Me., was then at our house on a visit, who had bronchial trouble in the throat, and was under treatment of a physician in Bangor, who charged her not to expose herself to the night air; that if she did she would lose her voice. While conversing with Dr. Cutter he arose, and said he was impressed to lay his hand on the pit of the sufferer's stomach. Not a word had been said to him that she was afflicted in any manner. He sat beside her some fifteen or twenty minutes. And from that hour sife was cured of her disease, and has never had an attack of the same since, as she informed me by letter received a few days since.

The Banner of Light is doing a wonderful work. I prize it higher from week to week. I tell my unbelieving friends I find in it food they know not of. Bro. Wetherbee, and a lost of others, are doing wonders for this glorious cause! Heaven's blessing be upon you all."

## Illinois.

CHICAGO.—"L. B. S.," 2 Park Row, writes, April 6: "At a scance, held March 24th, with Mrs. R. H. Simpson, 24 Ogden avenue, a flower was brought under these conditions: After having received various messages from different ones on the other side, I said to 'Skiwankee,' one of Mrs. Simpson's Indian controls, 'Let us try some experiments,' to which he replied, 'Me try,' Mrs. Simpson put one slate on top of the table, a crumb of a pencil on that, then put another slate on top of that, so there was between the slates nothing but a small piece of pencil. After writing a few minutes a slight, scratching sound was heard. I took the slate apart, and there lay a most beautiful flower on top of the under slate. This took place at 3 o'clock, in broad daylight. Since writing this a gentleman brought his own double slates screwed together, and got a flower between them, then got the writing between the slates, and a flower outside the top slate." son, 24 Ogden avenue, a flower was brought under

### Vermont.

VERNON.—P. C. Mills writes, April 26th: "I wish to join those who are expressing thanks to you for your course in regard to our medial instruments, and, in

course in regard to our medial instruments, and, in the words of Bro. Gardner, of Portsmouth, N. H., I would add my 'God bless you' for your position concerning the mediums of our day!"

Mr. Mills speaks in commendation of the mediumship of the late Mrs. Mettler, saying: "There are hundreds to-day who bless her for health restored and perfected, and her good name and noble memory will live, when those who seek to detract therefrom are forgotten." He also speaks in high terms of praise concerning the mediumship of Henry Allen (popularly known as the "Allen boy"), with whom he has had frequent and convincingly satisfying sittings. The opponents of Spiritualism find, he says, that its varied phenome-

na crop out in unexpected ways and at unlooked-for seasons, and cannot be crushed out. "The physical manifestations," he continues, "are multiplying on every hand, mediums are being everywhere developed for this phase, and those who look for its decadence will be disappointed, while those who undertake to repress it will find they have undertaken a labor far beyond the power of mortal to accomplish. I have never known so much interest in my experience as now is agitating the minds of the people everywhere concerning Spiritualism. The churchmen are frightened and their followers are astonished. Shall we who have received such untold blessings from the hands of the spirit-world, through our mediums, now, at this late day, John with our enemies in an effort to crush out our own mediums? Never! When the spirit-world has no more work to be done in any direction they will cease to produce mediums for such phase. Until then they will continue to be brought before the world, whether they meet the natural opposition of creedists, or the (one would suppose) amatural enuity of those who profess to be friends to the spiritual cause."

#### New York.

BROOKLYN.-Charles R. Miller writes: "W. J. Colville has spoken during the four Sundays of April-afternoon and evening-in the large hall of the Brooklyn Institute. So acceptably has his April engagement with Institute. So acceptably has his April engagement with the Society been discharged that a new one has been made for the month of May. Some idea of the active character of our young friend's labors may be formed when I state that for every week-day evening (excepting Saturdays) he has given a public or parlor lecture, and for two of the four Saturdays he has spoken at the Everett Hall Conference—making continuous lectures for every day of the month with an interruption of only two Saturdays. Mr. Colville's visit to Brooklyn cannot fall to be as gratifying to him as to the Spiritualists hereabouts, by whom he has been received with so much of appreciation, cordiality and kindness."

BROOKLYN, F. D. —Wilton Reeves writes, speaking

BROOKLYN, E. D.-Milton Reeves writes, speaking in terms of commendation concerning the Banner of · Light, and further remarking: "Our Bro. Colville is

#### Ohio.

CINCINNATI.—Mrs. Mary Graham writes April 28: I wish to inform the friends of Spiritualism that we have now permanently located with us a very fine medium for physical manifestations; he is also developing for independent slate-writing. His manifestations
are given in the light; hands are materialized and
write communications—these hands being visible to all
in the room. He is frequently lifted to the top of the
cabinet, chair and all, and, the light being turned down
by request of the control, he is placed (chair and all)
securely fled on the top of the cabinet, half of the top
being thrown back. This medium's name is Joseph
Fletcher, and he can be heard of at any time at his
residence, 479 West Seventh street, or at 13 Barr street,
Clucinnati, Ohlo."

#### Trespassing on Indian Lands.

President Hayes on Saturday afternoon, April 26th, issued the following proclamation. It is tardy justice:

Whereas, It has become known to me that certain evil-disposed persons have, within the territory and jurisdiction of the United States, begun and set on foot preparations for organized and forcible possession of and settlement upon lands of what is known as the Indian Territory, west of the State of Arkansas, which Territory is designated, recognized and described by treaties and laws of the United States, and by the executive authorities, as the Indian and by the executive authorities, as the Indian country, and as such is only subject to occupa-tion by Indian tribes, officers of the Indian Department, military posts, and such persons as may be priviledged to reside and trade thereon under the intercourse laws of the United States;

and,

Whereas, Those laws provide for the removal of all persons residing and trading therein without express permission of the Indian Department and agents, and also of all persons whom such agents may deem to be improper persons such agents may deem to be improper persons to reside in the Indian country: Now, therefore, for the purpose of properly protecting the interests of the Indian nations and tribes, as well as of the United States, in said Indian Territory, and of duly enforcing the laws governing the same, I, Rutherford B. Hayes, President of the United States, do admonish and warn all such parsons as intending or preparing to reof the United States, do admonish and warn all such persons so intending or preparing to remove upon such lands or territory, without permission of the proper agent of the Indian Department, against any attempt to so remove or settle upon any of the lands of said Territory; and I do further warn and notify all persons who may so offend that they will be speedily and immediately removed therefrom by the agent, according to the laws made and provided, and, if necessary, the aid and assistance of the military forces of the United States will be invoked to carry into proper execution the laws of the tary forces of the United States will be invoked to carry into proper execution the laws of the United States herein referred to. In testimony whereof I have hereunto set my hand and have caused the seal of the United States to be af-

By the President,
RUTHERFORD B. HAYES. WILLIAM M. EVARTS, Secretary of State.

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, Philadelphila, on Saturday, May 17th, at 10 A, M, and 3 F, M., also on the following Sunday, at 2 F, M.

Spiritualists and their friends, not only throughout the State, but in the States of New York, New Jersey, Dehaware, Maryland, etc., are respectfully invited to meet with ps that we may reason begether, 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 line of railroad near the city of Philadelphila, so as to be easy 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 the necessary 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. Hillodes, M. D., President, 1506 Fine street, West Philadelphia., 1506 Fine street, Philadelphia,

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

## Annual Resunion.

The Spiritualists and Liberals of Central New York will hold their second Annual Reduidon in Music Hall, West Winfield, N. Y., Saturday and Sunday, May 24th and 25th, 1879, commencing at 1 r. M. J. Frank Baxter, of Boston, Mass., the celebrated public test medium, speaker and singer, is engaged, Mrs. Cornelia 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., F. A. FLY.
L. D. SMITH, West Winfield, N. Y., Mest Winfield, N. Y., April 14th, 1879.

The Next Quarterly Meeting The Next Quarterly, Meeting
Of the Spiritualists of Western New York will be held at
Ridgeway Corners, Orleans (0., N. Y., on Saturday and
Sunday, June 7th and 8th. Mrs. E. L. Watson, of Titusyille, 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. SEAVER,
GEO. W. TAYLOR,
Committee,
Mrs. E. Gregory,
Per order of Committee,
ELI CLARK.

### Passed to Spirit-Life:

From Milford, N. H., April 17th, Abby B. Wright, (for-

From Milford, N. H., April 17th, Abby B. Wright, (fermerly Rose) wife of Chas. P. Wright, aged 51 years and 6 months.

She was a firm believer in the Spiritual Philosophy. Functal services were held at Eagle Hall, Sunday, April 20th, conducted by Mrs. N. J. Willis, of Cambridgeport, Mass. Her remarks, based on the text, "She hath done what she could," were very appropriate and sont-sustaining. [Vermont and Illinois papers please copy.] C. P.-W.

From Quincy, Mass., at a quarter before 1 o'clock Monday morning, April 14th, of typhoid meumonia, Mrs. Lydla M. Spear, wife of William E. Prescott, aged 48 years and to

Spear, whe of William E. Prescot, aged 45 years and or months.

She leaves a husband and four children to mourn her departure. For many years she was an instrument for the angels to convey their thoughts and words of comfort to the suffering children of earth, and many, through her heavenly inspirations, have been blessed and made happy. She was a faithful wife, a kind and affectionate mother, and long will she be missed and mourned by her bereaved familty. An aged mother, also, is left to mourn the loss of the last of a family of seven children, and heavily does the hand of affliction rest on her heart. The blessed assurance that she will still be near to love, comfort and guide them, will assuage somewhat their grief, and dull the edge of sorrow's dart. The writer officiated at the funeral of her soul-emanchated body, at which a large number of sympathizing friends gatheredatestimonial of love and respect for a good and true woman. Weymouth, Mass., April, 1879. JOSEPH D. STILES.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN

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whereof I have hereunto set my hand and have caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-sixth day of April, in the year of our Lord 1879, and of the independence of the United States one hundred and third.

By the President.

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D. C. DENSMORE Pub. Voice of Angels.

Jan. 4.

## THE SPIRITUALIST NEWSPAPER.

Jan. 4.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., Rayable to Mit. W. H. HARRISON, 33 Great Russell street, Bloomsbury, London, is \$3,75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00.

# Mcdiums in Noston.

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Miss Nellie B. Lochlan,

Susie Nickerson-White, MRANCE and MEDICAL MEDIUM, 430 West Brook line st., Hotel Brookline, Safte 1, Boston, Hours 9 to Feb. 15, --26w

MEDICAL MEDIUM, 6 Hamilton Place, Roston, Mass Office hours from 40 A. M. to 4 P. M. 13w\* Feb. 1.

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JOSEPH L. NEWMAN, Magnetic Physi-SAMUEL GROVER, HEALING MEDIUM, No. 10 Dwight st. Dr. G. will attend funerals if requested.

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Published on the first of each month, Price twopence, Annual Subscription 28, 64, of E. W. ALLEN, II Ave Maria Lame, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Bunner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24,—17

#### The Psychological Review. IMPORTANT ANNOUNCEMENT.

A FTER a year's experience it has become manifest that the time is not ripe for a Spiritualist's Quarterly, and that the subscription of low, perannum is too much for many pockets. It has therefore been determined to issue the REVIEW monthly, commencing with April, 1879, at SIX-PINCE per number, or 78, per annum, in advance, post free, the new monthly will be is pages, or similar in size to the "Spiritual Magazine."

1, 0, Orders payable to the Publishers, HAY NISBET & CO., 52 Ropework Lane, Glasgow.

Letters to the Editor to be addressed to the care of the Publishers, II, NISBET & CO., Repework Lane, Glasgow, April 12, -cow

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The author of this book, is a voing lawyer of Boston, and we contess to our sulprise on tree dying such a work from him, for having emoyed his acquaintance for a number of years, we had not conceived that he was sufficiently interested in Church history. Though aware that he had a penchant for looking upond by inigning one their the things of being ago. The bent of his mind will readily be perceived when the fact 35 made known that he is an active member of various Historical societies. Mr. Dindey has given a vasi deal of interest societies. Mr. Dindey has given a vasi deal of interest societies, which should be proved the mind of the people all large, and by tending it they may with pleasure to themselves vasify in tease their knowledge of Church History. It is beautifully plated and tough bound.

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## New York.

#### Matters in the Metropolis.

To the Editor of the Bantlet of Light:

The Spiritual interest in New York is slowly increasing by the constant ministrations of the mediums and lecturers. We have lately had Mr. W. J. Colville, Dr. Dumont C. Dake, the Allen Boy, and Mrs. Katie B. Robinson, of Philadelphia, whose powers are remarkable; also a new medium from Philadelphia, Mr. Powell, who demolishes all skepticism in an original manner. Passing under the centrel of "Tecumsels," a spiritual power is thrown into his forefinger by means of which he writes messages on a slate as if by a slate pencil, and on paper as if by a lead reneil. He requires no conditions," and insists on every one present examining his finger to see that there is nothing on it to write with. But Mr. Powell is not confined to this method; he writes as well when his finger is enveloped in a handkerchief or enused in a kid gloye. Moreover he is able to take the skeptic's own finger and write with that as well as with his own. Last Tuesday evening, while displaying his powers before a large company at 129 Fast Sixteenth street, he the or rather the spirit of Tecunseli called up-Professor Buchanan, and seizing his forefinger wrote a few words on the slate, signing the name "Techniseli."

This will seen be a sensation with the newsparers, into which Spiritualism of late continually creers. The Herold of the 28th, speaking of the unsuccessful attempt of Mrs. Young to shoot the murderer of her daughter, suggested that perhaps the spirit of the murdered woman may have interposed its band to prevent the ex-Kiddle plosion of the pistol. The religious question is attracting much attention, and discussions of the value of Christianity, Positivism, Catholicism and Protestantism appear frequently in the Herald and the Sun.

Mr. Frothingham, who has done a good work in making free thought on religion respectable, if not fashionable, has just taken his departure for Europe. The week before he left his admirers gave him a reception at the Union League Theatre, and for three hours they exhausted their powers of panegytic. Geo. W. Curtis, Col. Higginson, Prof. Felix Adler, the poet Stedman, Rev. J. W. Chadwick, Rev.: Mr. May and the hard the heavens from the control of the Rev. Samuel Longfellow were the orators of the wish he would come here. evening, and their brilliancy really so far surpassed that of Mr. Frothingham as to remind one of a topaz surrounded by a cluster of dia-

Mr. F. is a growing man; he has learned to treat Spiritualism with respect, and in his last words at the reception professed himself to be a mere instrument in the bands of the unseen powers all around and above us.

Prof. Adler is doing an intelligent and benev olent work in this city. A new man too has entered the arena with, to my mind, higher inspiration and profounder knowledge of religious and social questions than any who have preceded him bgre. I refer to Prof. Buchanan, who made his first discourse before the woman's church last Sanday to a highly intellectual and spiritual audience, filling the hall of the Medical College. The services were opened by a prayer from the venerable Dr. Strickland, followed by singing "The Beautiful River," Dr. B. then gave us one of his profound and original discourses, which lift his heaters to the higher realms of thought; he reminds us, in his earnestness, boldness and depth, of dear old Theodore Parker, who never lacked for the charms of spirit, or the wealth of thought. Everybody was delighted, and the audience lingered for half an hour in the hall before, they could separate. The auditors were all admitted by a ticket of invitation.

Lobserve that Dr. kindly received by Christians as by Spirituals ists. They are willing to accept his Spiritualism when they see that it is thoroughly religions. Dr. Buchanan's future lectures will be given in a larger hall.

The Psychometric Society continues deeply interesting to its members, and is, in its work, employing the angel-world as well as this.

M. B. HAYDEN, M. D. 450 East 32d street, New York, May 1st, 1879.

'From the New York Sun. ?

BECOME A SPIRITUALIST.

CONVERSION OF NEW YORK'S SUPERINTEND-ENT OF PUBLIC SCHOOLS.

Possible Action of the Board of Education- Extracts from Supt. Kildle's Singular Book - A Word from President Washington.

Word from President Washington.

Henry Kiddle, Superintendent of the public schools in this city since 1870, the first licensed teacher under the present system, and for thirty-six years connected with the schools of New York, has prepared a book on Spiritualism, and has aunounced himself a believer in the so-called spiritual manifestations. Mr. Kiddle says that, like the English and American saronts who have similarly braved popular ridicule, he is fully aware of what he has to encounter. White admitting that he "expects to be charged with folly in entering upon a path as yet generally shunned by the respectable or lashionable, and thus impelling his earthly interests," he says that he is not moved by such considerations. He is familiar with the story of Prof. A. R. Wallace, the English naturalist and physicist, whose scientific attainments did not protect him against loss of caste as an authority when he announced himself a besilever in the manifestations. Dr. Crookes, the eminent English natural philosopher, also presented to him an illustration of the distrust with which the scientific world regards the alleged spiritual phenomena. Besides he hed to deter him the owner of Cadeland the field of the departs. illustration of the distrust with which the scientific world regards the alleged spirlinal phenomena. Besides, he had to deter him the example of Goldschmidt, the German astronomer, whose alleged communications with the other world were treated with scientific scorn, and of Prof. Zöllner, whose indisputably accurate astronomical investigations of the sun did not insure his spirlinal belief against being regarded with contempt. In this country, also, he had before him instances of prominent men whose belief in Sphitualism was considered evidence of decilining mental power. Notable among these are Prof. Hare, Professor of Chemistry in the University of Pennsylvania; Prof. Mapes, the noted agricultural chemist; Jindge Edmonds, Epes Sargent, and a bost of others, whose previous record was no har to accusations of hisanity the moment they announced a belief in Spiritualism.

to accusations of insality the moment they announced a belief in Spiritualism.

Mr. Kiddle professes to have founded his conviction upon personal investigation. This process began in the accidental discovery that one of his children was a medium, and he records the results of investigations extending over a year, comprising interviews with what purported to be the spirits of many persons reminient in this life.

extending over a year, comprising interviews with what purported to be the spirits of many persons prominent in this life.

Mr. Kiddle has not connected himself with any of the Spiritualist societies. He has continued to attend the Episcopal Church, although not a member, and he confidently presents the results of his researches as "illustrating and confirming the fundamental doctrines of the Christian faith." He professes to present in his experience, new proofs of the immortality of the soul, of Christ's existence and teachings, of future rewards and punishments. While he denies that he is a Spiritualist in the same sense that those comprising the organized bodies of that faith are Spiritualists, he says that he does not regard it as a religion, but merely as a truth; and he is a Spiritual to sense that he believes that he and others have held communications for the purpose of advanced material interests. He does not intend that men shall profit by the sale of his book, and he pledges himself to use the proceeds of its sale to advance the interests of Spiritualism by distributing cheap copies among the poor.

Of the genulmeness of the purported messages from the dead, he says, he has satisfied himself; but he could not describe the process to any one who had not investigated the subject step by step, any more than he could instruct in quadratic equations one who had not studied the multiplication table. His chief reliance, he could instruct in quadratic equations one who had not studied the multiplication table. His chief reliance, he could instruct in quadratic equations one who had not style the purported messages from the could instruct in quadratic equations one who had not style the purported messages from the could instruct in quadratic equations one who had not style the purported messages from the could instruct in quadratic equations one who had not says, is the consciousness that his children, who have been his principal mediums, would not to thim; but

he claims to have other evidence, mainly in the character of the communications themselves, that they are genuine. In some cases he has confirmed the report of one medium by that of another, approaching the subject with incredulity and skepticism, and finally reaching a firm belief that the spiritual communications have been sent to bim for the purpose of benefiting humanity. One of his methods of preventing communications is betterford medium that the heavy to be forced. lying and mocking spirits, he says, is by fervent

prayer.

If a ving his attention called to some inaccurate quotations of Shakspeare and other poets in his book, he said that he had of course noticed them, and could easily have made them correct; but that he would not cashy have made them correct; but that he would not change them. Their inaccuracy was one evidence that they were genuine. Possibly the memory of the author failed him, or perhaps the communications were influenced by the brain of the needium. Although he was aware that some of the poetry attributed to Byron in his record of spiritual messages was very inferior, he remarked that the same might be said of Byron's published works; and he judged that taken as a whole, the withins of Eyron he the other world were unit count.

remarked that the same might be said of hyron's published works; and he judged that, taken as a whole, the
writings of Eyron In the other world were quite equal
to those produced by him here. He had no doubt that
Ryron really sent from the spirit land the poems here
attituded to him.

Mr. Kiddle says that he is confident that whoever
will investigate Spiritualism fairly will become a believer, and that too many pretend to investigate, when,
in tinth, they are determined not to believe. To those
who say that they mist see for themselves before they
accept, he says that "minety nine hundredits of all we
know we accept on the testimony of others. If you
believe that I am telling the truth you must accept."

Speaking of the manner in which shis attention was
directed to the subject of spiritualism. Mr. Kiddle
says that he knows of another truntly whose experience
has been identical with his. He is confident that his
mad was as clear as ever, that he was not a victim of
"unconscious cerebration" or "secondary cerebrathen." as some of the opponents of Spiritualism call it,
and that he has not been deranged by recent bereavement.

Mr. Kiddle is a juddy-faced, stout-built man of 55

and that he has not been deranged by recem cerear-ment.

Mr. Kiddle Is a juddy-faced stout built man of 55 years, with mongray hair and folushegray eyes. He is of needjum height, and he speaks moderately and with precision. While conscious that he will be subject to ridicule, he says that he never felt healthfer, mentally and physically, than now, and that he has no intention of resigning its place at present. Highest quite capa-ble of continuing his work of examining into the quali-fications of school teachers and the condition of the schools. "All Lask," he says, "is that you shall in-vestigate Spiritualism fairly. Accept it, it true; reject it, if false,"

m raise. Mrs. L. M. Welsmann is the eldest daughter of Mr. Mrs. L. M. Welsham 18 the chiest daughter of artifield in A little less thar a year ago Mrs. Welsham, actuated by curlosity, visited a friend who professes to be a clarry syant medium. Soon after she entered the parfor the medium astonished her by saying that she saw written over her head in clear letters, the words,

saw written over het head in chear letters. He words, 
"We are glad you have come!"
In a short time the medium declared herself able to 
see that Mrs. Welsmann would become an "Inspirational teacher of a high order." Mrs. Welsmann had 
hardly any knowledge of the subject of Spiritualism. 
In a few minutes, it is said, she began to experience a 
peculiar sensation in her right arm, and her hand, into 
which a monathead hear deford was monathed we not which a penell had been placed, was moved by an ex-ternal force, describing circles, one within another. A rew days later she began to write sentences purport-ing to come from her sister Mollie, who died (wenty years ago, a little firl four or five years of age. The following are samples of the sentences she thus wrote:

wish he would come here."

On the following Saturday, Superintendent Kiddle went to his daughter's house, accompanied by his wife. Then and subsequently Mrs. Weismann wrote communications which her father thought he recognized as "a vertiable vote from the beyond." Up to that time he had not been a believer in the genuineness of the socialed spiritual phenomena. Not long afterward communications were treefved by Mr. Kiddle, through the mediumship of his daughter, purporting to come from the spirit of the late Judge Edmonds. One of these was manswer be the question, "Can you give any made to serve God's purposes?" The answer was follows:

follows:

"Yes, oh yes.) Help, help, help, always help your people to see the light of heaven's world of glory. Hope ever to feel the best to favor your praiseworth mission. Much will be your reward, Never fear to tell because of derivation, You have all the means requisite for your purpose. Beffer prepare a book through the mechaning as a heavenly proof to show that your light is not for yet lost to food's creative power. With many blessingstrom all above to show their love and heaveful protection, "A).

About a month ago it became known to a very few persons connected with the educational interests of the city that Superintendent Kiddle had been converted to a belief in Spiritualism, and was writing a book. He was warned by his friends that such a course would be was warned by his friends that such a course would be likely to result in a call for his resignation; but he could not be discuaded from his purpose. The book has been published by the 'Authors' Publishing Company, 27 bood street, and will be bested to day for sale. The news of its publication was accompanied by a rumor that Mr. Kiddle would resign his position as Superintendent of the Public Schools. He says that his new bellef might hecapacitate him for the performance of his duties if he were to be guided by the advice of spirits in school matters, but he says that he will not be so guided. When taxed with the appearance of inconsistency in making this decision, he said that the inquiries made of the spirits in regard to the ordinary attains of life were no better than witcheraft. He considered such conduct contrary to the teachings of the lifele. It was proper to consult spiritual agencies Bible. It was proper to consult spiritual agencies about spiritual affairs only.

There is some feeling in the Board of Education against keeping a Spiritualist at the head of the public

against keeping a Spiritualist at the head of the public schools of New York. One member of the Board sald that his own ldeas were as liberat as he thought a man's ought to be done." He would have no objection to a Boman Catholic Superintendent, for example, but he would object to a Mohammedan, and he was inclined to think that the line ought to be drawn against a Spiritualist, when it was considered that the Superintendent of New York's public schools had the superintendent of New York's public schools had the superivision of one hundred and twenty thousand children and about thirty-two hundred teachers. He was not and about thity-two hundred teachers. He was not sure, however, not having yet read the book, that Mr. (Kliddle's belief would warrant a call for his resigna-

Another Commissioner said that, so far, he had heard only a very vague rumor of the matter, and had not come to any conclusion about it.

President William Wood said that during the past year, while Mr. Kiddle was preparing this book, he had not shown any incellelency or mental peculiarity in the performance of his duttes as Superintendent. He and Mr. Kiddle were often opposed to each other in regard to the conduct of school atlafts, but he had not the slightest doubt as to the honesty of Mr. Kiddle's purposes or the earnestness with which he labored for the good of the schools. He said that the Superintendent's mind was naturally skeptical, though acute, logicals and in some respects deep; and githough he (President Wood had allitrued heretofore that it lacked breadth, yet the many disputes they had had about educational affairs would doubtless serve to take the edge out of the criticism. He said that he argued with Mr. Kiddle when he learned that he was about to publish a book on Spiritualism, and had lent him two books to read, to show him the folly of being carried away by such a delusion. President Wood could give no hint as to how the Board of Education would view the Superintendent's action. The last meeting occurred a week ago last Wednesday, at a time when Mr. Kiddle's intention was not known to the Commissioners. The next meeting will occur next Wednesday.

Mr. Kiddle's book is cutified: "Spiritual Communications: Presenting a Revelation of the Finture Life, and Illustrating and Confirming the Fundamental Doctrines of the Christain Faith." He says that "the medium's mind is in a normal condition when she writes, as far as can outwardly be ascertance." He announces that the mission of the book is filled with communications purporting to come from the spirits, and with the author's explanations of and comments on them. Another Commissioner sald that, so far, he had heard

## English Spiritual Notes.

To the Editor of the Banner of Light:

Mrs. Louisa Andrews is to read a paper before is very much liked in England and has a host of friends

A grand reception is being arranged for Mr. William Englinton on his arrival in London from the Cape. It will be given at the residence of Dr. Nichols, and will be a very brilliant af-

lecture, and it is feared that the new hall will though within easy access to London, for busi-

# foreign Correspondence.

#### JOTTINGS OF FOREIGN TRAVEL.

NO. 1X.

BY CARRIE GRIMES FORSTER, To the Editor of the Banner of Light:

With your kind permission I will endeavor toanswer the inquiries that are reaching us from our native land as to the cessation of the public letters from abroad of my husband and myself. Several reasons exist for the continuous silence; the prominent one being the lack of suitable items adapted to the columns of the papers opened for our contributions; or, to more closely and honestly acknowledge the hindrance, the unsatisfactory nature of matters connected with our beloved cause that have come under our observation in this "Metropolis of the World" and other portions of "the fast-anchored Isle," served to restrain our pens, as we never seek to give publicity to inharmonies, unless good would be accomplished thereby. Would to God that we could truthfully declare that the Societies throughout this land had embraced in soul, and were living out the sublime religion inculcated by the teachings of the angel-world. Then indeed should we have hastened to publish the cheering intelligence.

We have been forced to the conclusion that this country is not yet ready to accept, even in theory, the philosophy which Modern Spiritualism aims to convey. After observing for nearly two years, as closely as our opportunities would allow, the working of the social and political institutions of this conservative country, we decide that the practical acceptance of the Spiritual Philosophy would, from its nature, promote a complete overthrow of existing conditions.

AN "ABSOLUTE TEST" MATERIALIZATION SEANCE. Hence its establishment will be the more difficult, although the need for it is so great.

In traveling over this beautiful land our ened lines drawn between the different classes of society, even the instructions given to the officials of the various railways (we are told) being more stringent as to conduct toward firstclass passengers. The name and garb by which stations, together-with the subserviency exacted from them, is calculated (in our opinion) to crush out all sense of the proper feeling of self-respect which is the birthright of every child of the Universal Father. Angels pity "the lower orders," is ever the cry of my soul in this region of easte. Methinks in the final adjustment there may ofttimes be a reversal in the standard of individual worth.

The brightest aspect in the social state that question, wherein women householders exereise (or have the privilege) the right of voting in municipal, parochial and school board elections, being excluded therefrom only in parliamentary elections. A late issue of the The Daily News maintains pertinently, "It would be abwithstanding the palpable truth of such a sentiment, a Bill for the full enfranchisement of widthat exhibited by the band of noble women, and their supporters of the other sex, who are laboring for the further enfranchisement of woman. We cannot say full, inasmuch as married women were excluded from the privileges of the Bill lately presented.

For the extension of suffrage principles, many winter in London, where short speeches are made by both friends and foes of the movement. At one of the "At Homes" that we attended, we were delighted with the intellectual status of the women present, surpassing, as they did. the men who participated in the discussion. the sisters of Mr. John Bright, M. P., and certainly there could not have been presented a more forcible elucidation of the advantages to be acquired by the admission of women as suffragists. Possibly our admiration of the arguments advanced by the noble advocate may have arisen from the fact that she echoed so closely the ideas prevailing in our own mind; going, as we apprehend, to the very root of the matter, and declaring that female votes, by enforcing proper legislation, would largely aid in the closing of the numerous drinking-saloons that disgrace and blight this land at the present hour. It was a painful contrast to behold the powers of Mr. Anthony Trollope exerted against the admission of woman to the franchise, whilst an educated Japanese gentleman supported the right with remarkable zeal and clearness—thanking the Englishwomen for their movement; maintaining that their labor was opening the way for the advancement of their distant sisters in his native land. By the way, in this connection I may mention that a large number of youths from Japan are being eduthe National Association of Spiritualists. She cated in London, promising well for the future of that country in some respects. In our opinion, it is to be regretted that the young men had not selected a better school in the direction of

democratic institutions. Our attention has been specially directed to the subject of Compulsory Vaccination, through the persecution of Mr. William Tebb, who has recently been summoned for the thirteenth time to answer for the "crime" of refusing to have his child poisoned by that means! So merciless has been the pursuit, that the parents have almost decided that, after visiting our free land (of which Mrs. Tebb is a native) this summer, they must seek another home on the Continent, ness purposes, away from this incessant irritation and danger; for it is only the ability for paying the numerous fines inflicted, that prevents Mr. Tebb's imprisonment. Several poor men have been compelled to languish in jail, in the endeavor to protect their children from the virus at the end of the M. D.'s lancet! in one case, we were informed, for the eighth time.

When will the eyes of humanity be opened to perceive that ideas that have been established through ignorance of the laws of life, are blots and scourges upon the highest creation of an Mr. and Mrs. Tebb in their heroic resistance of passed out from their material forms, through con-

a monstrous wrong. They are devoted Spiritualists, seeking to live out the principles of our divine philosophy; and ever welcome to their beautiful home, opposite Regent's Park, are Americans of the same household of knowledge.

With all the abuses prevailing in a social and legal direction, London, nevertheless, offers a field for admiration in its extensive charitiesmostly supported by voluntary contributions. True, the means are advanced, with but few exceptions, by those whose plethoric fortunes prevent the least personal sacrifice in the matter. Besides, in a moral point of view, part of the vast landed estates creating the immense incomes of the nobility, enabling such lavish disposition of funds, belong of right to otherscommencing with the younger members of the families, who for centuries have been excluded by the law of primogeniture from an equal inheritance of the property of parents. We constantly meet Spiritualists who still advocate the iniquitous system, notwithstanding its evident injustice, and the influence it must have in fostering the baser passions of human nature.

than ever convinced that America is the bestland that the sun shines on. We are hoping to embark for the desired haven in midsummer next, when, I trust, my good husband's voice may again be beard amid familiar surroundings in the public advocacy of a truth the dissemination of which, in its purity, is the strongest aspiration of our natures. If the yearning be accomplished, and the improved condition of the health of "the veteran" continues, we shall feel amply rewarded for our expatriation.

37 Powis Square, London, W., April, 1879.

From the London Sphilmalist, 1

BY CHARLES BLACKBURN.

In most of my letters to you I have advocated the joyment has been marred by the broadly mark- adoption of two classes of scances, viz., the dark ones, in which tables, chairs, guitars, musical boxes, handbells, and other articles are knocked about; also spirit hands produced. This class is most convincing to the inexperienced, and to those scientists who declare such things to be impossible except by trickery. A few séances of this Kind have the tendency to awaken the mind to bethe subordinates are designated at the various life in the reality of some new power or force, because any of the sitters can hold both hands of the medium, , and make sure she or he does nothing whatever. Thus he becomes prepared for a much higher phase, viz., that of seeing a "materialization" séance, in which a little light is admitted, sufficient to enable the sitters to see each other in the room, distinctly; and it is necessary to observe certain conditions, or we cannot get-a materialization at all. In America and other places many impostors have been before the public, imitating and personating materialized spirits, and it has cost me long investigation and care to arrange we have noted is that presented by the suffrage | that my medium, Miss Cook, should be kept away from doubtful mediums and other influences which might be detrimental to her development, so that good spirits alone would attend her; and I think now that is estab-

My last seance for materialization was with Miss Cook, on 31st March, at No. 4 Bloomsbury Place, London, in the presence of six witnesses whose names are surd to say that a rate-payer, whether male or below, and who can be seen and interrogated by the female, who can be trusted with a vote for a press, or scientific men or skeptics, any day. I artown-councillor, or a poor-law guardian, or a ranged for the medium to give me a test seance in a member of a school-board, cannot be trusted house she had never sat in before; nor did the underwith a vote for a member of Parliament." Not- signed, Mr., and Mrs. Fletcher, previously know I intended calling to bid them good-by. We found that some friends had just called on them, but they kindly assisted at forming a cabinet in a corner of the drawows and spinsters, who are householders, lately ing-room with two crimson curtains on a string, and presented in the Lower House of Parliament by we lowered the gas so that we could all see each other Mr. Leonard Courtney, M. P., was defeated by | well; then placed a low chair Inside the curtains, and a majority of one hundred and fourteen! All the medium took off, her hat and jacket. She had on a honor to the brave member who thus dared ad- tight-fitting black slik dress, and she placed herself in vocate the unpopular measure. Let us hope the low chair, whilst we six sat in a half-circle around that the entering wedge is fixed irrevocably, so corner of the cableet curtains, whilst I sat at the right. that ere long the right may triumph, and the In three minutes Lillie, the spirit, all in white raiment, mother country exhibit a position in that di- visible to all, appeared, opening the two curtains. 1 rection that her daughter may speedily adopt.
If vigilant earnestness could establish the measure, it would soon become a law; for never have we witnessed more intense indefatigability than with her two warm hands, and said, "What test would you like?" (Observe, her face was no mask, but flexible, living features, and as solid as any human being's.) I replied, " I should like you to allow Mrs. Fletcher to go inside whilst I hold you here, and let her feel if the medium be seated in her chair." She replied, "Yes,

she can go." Now Mrs. Fletcher instantly went inside and said aloud, "The medium is in her chair, and I drawing-room meetings have been held this have my hand now on her head." Mrs. Fletcher came to her seat, and Lillie quickly said to me, "You have had hold of me all the time. Are you satisfied?" I said, "Most certainly; but allow me to vary it a little by my taking Mrs. Fletcher's place and she taking mine." She said, "You can do so." We changed places, and I saw Mrs. Fletcher holding both the hands of the spirit and talking to it, whilst I put my left arm Among the speakers was Mrs. McLaren, one of behind the curtain and felt the medium's warm head. Then I got inside, and with my right hand I felt her face and neck, and saw the spirit in white still held by and talking with Mrs. Fletcher. My right hand at that moment was seized violently and flung aside by the medium, who said, "Don't touch me." I retired to my seat, and Lillie said, "Now I must go, and I hope you are thoroughly satisfied?" I replied, "Yes, it is a genuine materialization.'

We slowly added more light, and the gentlemen entered the cabinet, but found no spirit or white, soft (jaconette) drapery, only the medium in a drowsy state, in a black dress, expressing the hope we had had a

good séance. MAJOR-GENERAL MACLEAN, E.1.U.S., Witnesses

Witnesses

Witnesses

Witnesses

Witnesses

Mr. AND Mrs. FLETCHER.

4 Bloomsbury Place, London.
CHARLES BLACKBURN, Parkfield, Didsbury.

## Mr. W. J. Colville's Meetings.

Notwithstanding the inclement weather on the evening of Tuesday, April 29th, quite a number of the friends welcomed Mr. Colville at Paine Hall, Boston. His lecture, on "The True Position and Divine Mission of Woman," was (as has been previously announced) for the pecuniary benefit of the Ladies' Ald Society; and the evening services resulted in the addition of some \$7 to the treasury of that organization. The remarks of the speaker were listened to with close attention, and many important questions were replied to by his guides at the close. On account of the unfortunate character of the evening selected, which rendered unavoidable the absence of many who had proposed attending, Mr. Colville announced that he would give another address for the benefit of this worthy Society some time in June, of the arrangements for which due notice will be given

hereafter. On Wednesday evening, April 30th, IKennedy Hall, Boston Highlands, was filled by a large and influential audience, prominent among whose members might be noticed many new inquirers, who have found their way of late into this hall, attracted by the ministrations of Mr. Colville. The spirit-guides of the medium pronounced a standard address on "The True Basis and Best Methods of Education." The lecture occupled one and one-fourth hours in its delivery, but was followed to the end with evidences of approbation. At its close several questions were propounded by the audience, mostly bearing on the use of the Bible in the public schools, and other matters connected with the religious education of the pupils. The guides of Mr. Colville took up the decided position that all sectarian influences should be excluded from schools which were supported with public money, and that no education was worthy the name unless it was a process aiming avowedly to draw forth naturally the innate faculties existing in the child. They contended that many lives Almighty Power! Much sympathy exists for in the physical were almost wasted, and many spirits

sumption and other disorders, because their energies had been misdirected, and their currents turned into channels for which they were not fitted by nature to smoothly run.

Until parents could one and all come to realize that all occupations are equally honorable which tend to promote the welfare of society, there would be, as the result of the prejudice of these parents, (who might wish their children for respectability's (?) sake to pursue certain lines of life for which they were not fitted by natural instincts or powers,) lives shorn of half their value both to their possessors and to the grand sum total of human existence of which they were componeut parts.

The exercises of the evening closed with an impromptu poem by Winoona, in which several subjects presented by the audience were skillfully blended. The proceedings were enlivened by choice vocal and instrunental music, which was kindly furnished by the ladies who have so long taken an interest in the Roxbury meetings, also by members of their families.

On Sunday afternoon, June 1st, (at 314.) Mr. Colville will commence a series of meetings, free to the public. at Kennedy Hall-Dr. Kennedy having evinced his interest in the movement by donating the use of this fine auditorium free of expense for the course. The series (much after the fashion of the course heretofore held We shall return to our own dear country more by Mr. Colville in Paine Hall Sunday mornings) will continue at this place on each succeeding Sunday afternoon, till further notice. A voluntary collection will be taken up each Sabbath to defray current expenses. Further particulars will be hereafter announced.

#### -----New Publications.

IKE PARTINGTON; or, The Adventures of a Human Boy and his Friends. By B. P. Shillaber, author of "Partingtonian Patchwork." "Lines in Pleasant Places," etc. Boston: Lee & Shepard.

A perusal of this book has brought to our lips the favorlte ballad, "Oh, would I were a boy again." Not that were we carried back into that delightful period we should be like the vonnester whose reigning was held in check by Mrs. Partington's training, but there is such an exuberance of joy and naturalness, sport and pleasantry dashed into the pages of the volume that the trammels of custom and the dignified reserve of "society" become irksome and we long for the freedom of a natural life, and if any condition of life is natural it is that of boyhood. The unique sayings of Mrs. Partington and the unique doings of Ike, as here recorded, will, attract not only the boys, because the incidents are similar to those with which they are familiar, but those who have become men, for they hold up the mirror to Nature, and show them what they once were.

The book opens with the call of Dr. Spooner upon Mrs. P., who, upon being asked to take a chair, meets with the mishap of seating himself upon a pan of molasses candy which Ike had just placed in the aforesaid chair to cool. Then Mrs. P. makes one of her usual misapplications of words by an allusion to "degraded schools" when she means "graded." Mrs. P. takes her boy and moves to a cottage where "an orchard, consisting of one scattering tree, sloped back to the water's edge." Located in her new abode, Ikegoes to school, plays innumerable tricks upon the master and all his neighbors; connects himself with the church that has the funniest Sunday-school concerts and the best music; is always on hand for picules and sociables, manages to get his full share of the cakes and oranges, and at religious fairs is a great patron of the grab-boxes. The book is brimful of the pranks and practical jokes of "a human boy"-the record of "a single year of a boy's life rounded to its close, with its joys, failures, accidents, mischiefs, companionships and trials—the ups and downs of the journey toward manhood." Mr. Shillaber deserves to be called "rare old Ben," for he manages in whatever he writes to make up a compound of wit and wisdom that is not distasteful to any one of his host of readers.

RECEIVED: "LOVE AND TRANSITION," a Plea for the Practicalization of Known Truth and Righteousness. By Mary E. Tillotson, of Vineland, N. J. Philadelphia: John D. Avil, Progress Print, 4042 Market

THE SHAKER MANIFESTO for May, G. A. Lomas, editor. Published at Shakers, N. Y., by G. B. Avery. VICK'S ILLUSTRATED MONTHLY MAGAZINE for May, James Vick, publisher, Rochester, N. Y.

## The Prominence

Which has for some time past been given to the philosophy of Spiritualism through the largely-attended lectures at the Melbourne theatres, has naturally caused inquiry as to how the alleged facts pertaining to that philosophy can be demonstrated. It is generally understood that demonstrated. It is generally understood that a "medium" is necessary, but the popular idea of the nature of mediumship is generally hazy, and often very absurd. In its dictionary definition it signifies "something which fills in orbridges over the intervening space," and in this instance the "something" is a semi-spiritual aura, which is generated in more or less volume and intensity by the embodied spirit, and partaking of both material and spiritual source to taking of both material and spiritual, serves to fill in the hiatus between it and the disembodied one.—Melbourne Harbinger of Light.

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