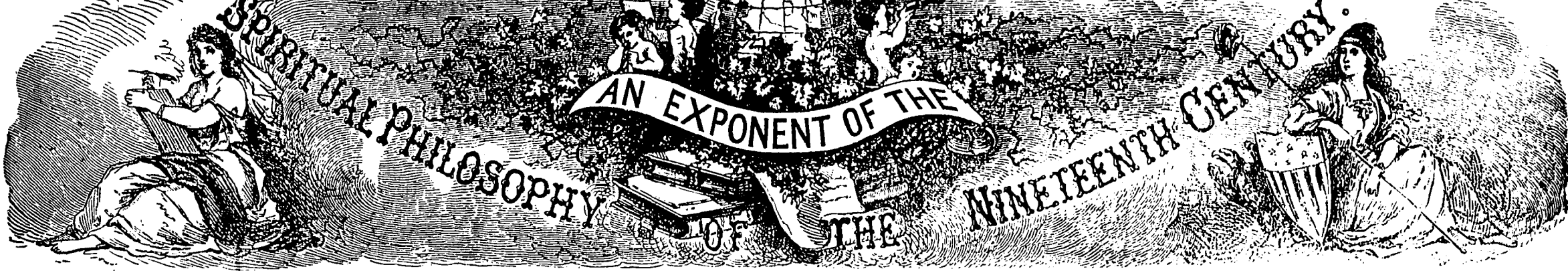


BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 24, 1879.

\$3.15 Per Annum,
In Advance.

NO. 9.

CONTENTS.

FIRST PAGE.—The Rostrum: Individuality the Substance of Spirit-Life.

SECOND PAGE.—Original Essay: Faith in Holy Things. Children's Department: Tales of the Everlasting Mother. To John Greenleaf Whittier. The Conestoga Massacre in 1764.

THIRD PAGE.—Poetry: The House Not Made with Hands. "The Ethics of Spiritualism." Views and Observations from Mt. Lookout. At Home Again, etc.

FOURTH PAGE.—The Poenasset Tragedy, Agassiz and Spiritualism. Dr. Clarke's Sermon and My Aunt, etc.

FIFTH PAGE.—Short Editorials, New Advertisements, etc.

SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Ruid and Mrs. Sarah A. Dauskin. *Banner Correspondence:* Letters from New York, Massachusetts, Georgia, Connecticut, and Vermont. *Spiritual Phenomena:* Anniversary Services at Terre Haute. Test-Mediumship.

SEVENTH PAGE.—The Releaser: Animal Magnetism—Spiritualism. Meeting Notes. "Meetings in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Movement in Gotham. New Publications. Brief Paragraphs, etc.

The Rostrum.

INDIVIDUALITY THE SUBSTANCE OF SPIRIT-LIFE.

Being the First in a Series of Three Typical Discourses Delivered Before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoons, Dec. 15th, 22d and 29th, 1878, by Spirit Thicodore Parker, Through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Infinite Parent! our Father and our Mother God; thou source of every divine attribute, thou centre of all life and light; thou presence moveless, infinite, abiding—working through all change and substance with the changeless spirit of life; oh, God, we praise thee: upon the altar of thy great love thy children would lay the offerings of devotion, the tribute of praise; in deeds that are fraught with blessings and kindness unto others, in aspirations for truth and holiness and knowledge, they would bring unto thee the tribute of their devotion. Their offering of praise rises not alone in songs of rejoicing, not alone in spoken word nor written record of worship, but within the soul burns the incense of gratitude for blessings temporal and spiritual—the gifts of thy divine love; through thee we are alike fed upon the dew of inspiration and upon the supplies which life demands for its uses day by day. Thou art ever unto us a voice, a power, an inspiration, a strength; thy spirit has enkindled in each the flame of existence, and joined all in the great brotherhood of life—the complete sphere of being of which thou art alike the centre and the circumference. We praise thee for the fountain of unsullied waters that flows, as inspiration, from thee, and then, by aspiration, is caught up again to the upper air, to be redistilled into newer presentations of thy divine love for all. Oh, God, as the voices of the sea and the mountain are alike vocal with thy praise, as the life of earth within and without reveals thy glory—as the soul of man within receives the proof of thy being, and from without come to him the evidences of thy law—this splendor and this abiding trust go hand in hand: We praise thee that the physical universe is bright with life and light, instinct with harmony; and as man understands that nature is vocal with praise, so his heart sings praises unto her; though the universe is filled with uncompromising law, yet as man understands that law, and sees that intelligence pervades the rose and the star—the *all* of her every department—as he aspires to the understanding of the law of control, he learns the outward lesson, while, within, his awakened intuition perceives through ages of time and fruition of eternity the record of thine abiding presence, the truth that every living voice has been and is a testimony of thy living power. We praise thee for the signs and tokens evidencing thy presence on earth, not fraught with outward showing alone, but deep-rooted in the hearts of men, silently working their way through dungeon and sacrificial flame till human souls are one with thee! For martyrs, saints and prophets made to speak thy word and shed thy light upon the world—for those who have brought us living evidences of the crystal clearness of thy truth we praise thee! Let every spirit be uplifted into the radiance of thy love; as one star differeth from another in glory, so may each soul pass in appropriate time and degree from the domain of doubt and error, and into that of purity and peace, till the glory of thy love shall be made manifest, and man shall no more be blind, deaf, voiceless in the kingdom of the spirit. As science has reared her structures of outward intelligence—as man has achieved a knowledge of new elements in material life—so may the spiritual vision be made clearer for the perception of interior truth, till there shall be no mystery following death, and till life itself shall be clothed in the perennial splendor of God. Oh, thou Presence Divine! be thy ministering angels, thy spirits of light and knowledge attendant this day and hour, and may our ministrations at this time be such as shall blend and live within the hearts of thy children, fashioned in the likeness of that spiritual truth that abides in absolute whiteness in the centre of thy soul forevermore. Amen.

ADDRESS.

"Behold, I bring you glad tidings of great joy, which shall be unto all people!"
My Friends: If I had been absent from your midst in a distant country for the period of twenty years, during which time some portion

of the silence had been broken, and yet not fully broken—during which time messages had been given and received, and yet upon the minds of men a strong doubt remained of the genuineness of those messages: And if, fraught with the experiences of this new life, I earnestly desired an expression here (not as proof, but to tell the story that I have to tell), you would consider any voice that I might gain for my expression valuable—and any mind that might be made instrumental in bringing that testimony before you, you would rightly consider that I would avail myself of.

Though a strong believer in spiritual power, an earnest advocate of the spiritual nature of man's soul—that which is known as Modern Spiritualism or Spiritism was *not* a demonstration to me while in earth-life; but it has been my business in the spiritual life to make it, so not only to myself, but to others. The value of this evidence depends upon the degree of individuality which accompanies existence in spiritual life. To-day, and during the succeeding Sundays while this instrument will be with you, I shall, as far as I may be able, give my voice and my experience in favor of the nature of that individuality which constitutes to my mind the only immortality and indeed the only evidence of man's existence beyond death.

It is said by some classes of minds in the present century, that intelligence is universal—as general as the air, the sunshine, the clouds, the snow. But these are *individual* also; the air, reduced to its primitive elements, is individual, the sunshine is an individualized vibration upon and of the ultimate atoms constituting light, and heat, and atmosphere; and every particle of life, allied as it certainly is to others in the great whole, is yet itself, an individuality. The distinction between personality and individuality is very great. I professed in earth-life to have risen (and hope many of you here to-day are so circumstanced) above much of the narrow limitations attendant on the human senses: The body sees, hears and feels as experience after experience marks its continuance in the treadmill of daily life—but a higher freedom is that of the interior spirit whose presence makes of that fleeting form a vehicle for the attainment of everlasting things: The individual nature of man is enlarged by the degree in which that nature is made one with spirit, and the intensity of that individuality increases in proportion to the thought that possesses man: And just here I may make a remark upon the revelations which spiritual experience has brought to me. I am an individual, my individual feelings, friendships, affectional ties, are in no degree lessened by my passage to another sphere of activity—I am conscious of contact with individual friends, and every ministration and outgrowth from my individual nature is complete, and fraught with my individual thought. An orbit for each spirit, a sphere for each mind, would best express what I mean; but I am chiefly individualized by the nature of that which I *did* recognize and body forth in my earthly experiences. What is valuable to me from that experience is with me—what is not is cast aside, as the separation of the shell from the kernel of the nut, or the husk from the seed. The degree of intelligence that I have found in my spiritual life I wish to impart to you, that you may understand what Spiritual Philosophy from the spiritual side of existence has brought to me. And though none the less interested in what pertains to the life of my friends in mortal and in spiritual existence, I yet prefer to take the larger range, and in the very place dedicated to the memory of my earth-work, and designated by that which was my earth name—in the very place haunted by the sweet recollections of years ago (not in this building, as you may remember, but in another in this city,) to turn my thoughts from personal concerns, and speak of the lessons which gradual unfoldment, and consequent enlightenment, bring to the reflective soul.

The substance of spirit-life to me—as based on my observations since entering upon it—is *individuality*! I know of no general principle of intelligence; I do not understand what the materialist means by the term General Intelligence. I know of law, but that law is ever fraught and pervaded with intelligence; I know of life, but life is ever obedient to law; I know of the universe of matter, but every rose contains within itself an intelligent principle and purpose whose outcome is the perfected blossom, and the same is true of every department in the material domain. I know of no reservoir of intelligence; I know of no quality of thought save that which is clothed in individuality; it is human, it is spirit, it is angelic, or it is divine, according to the degree of its embodiment or unfoldment. Human individuality is only partially developed. The stature of the form, the color of the eyes, the hair, the complexion, may indicate the personality, and the performance of daily duty in common life may, it is true, shadow forth the individuality that lies beneath, but both these orders of evidence are at best only feeble indices of the indwelling presence! I was an individual; the limits of my individuality were bounded by the degree of effort toward the attainment of practical fruition in the mortal state; and when, through my change of spheres, new possibilities demonstrated to me their existence, I perceived in some measure the light which had been to me heretofore unknown—though shining brightly upon me (unrecognized) while I was on earth—and I was led by this discovery to labor in my spirit-home for its fullest appreciation on my own part, and its widest diffusion among the sons and daughters of men! The organism, temperament, and natural characteristics inherited by me from my parents formed a portion of that earthly whole whose purpose was the embodiment of my spirit; but the spirit itself, that was manifested

to you, is the ME that now speaks—that may yet speak in clearer language to you.

I had the impression that when I left the life on earth I would not require nor use any other brain or mind through which to express my thought; it was a kind of egotism, a fear that expression might be given to attributes that did not belong to me; but all that has passed away with the attainment of higher knowledge. Illuminated by its rays, I now seek to impress the minds that I can reach in such degree as I am able: I can only reach those who are in sympathy with me, therefore there is no danger of my being misunderstood; I have no fear of being misrepresented; if any portion of my thought reaches you to-day I am satisfied. My individual power reaches you by many channels; this [indicating the medium by a gesture] is but *one*. The concentration of individual mind in this life is exercised and sustained in many different directions; we, who are none the less subject to the laws of life and intelligence, do not desire to build up a mountain of our own interests that our fellow-beings may behold it! Certain thoughts attract us, and we assimilate, because they are in accord with our own. You unfold on earth by pushing your way *into* knowledge; but knowledge *comes* to us by the very power of attraction. What I strove most on earth to learn I have now unlearned; that which I desired most in my human life to possess I have now cast aside as being but a barrier to the attainment of what I most need now. To-day I solve the secret; to-day I comprehend that individual experience is valuable only as a link in the chain of growth: We are no more, in spirit-life, Brown, or Smith, or Jones *merely*, but Brown and Smith and Jones are cast aside in the outward for a more complete expression of the interior life. Do not misunderstand me: personality is not necessarily immortal; it is only that portion of it which belongs to the spirit which abides forever; spirit alone is immortal, and whatever does not belong to the spirit is not immortal as a portion of the spirit. You judge a man on earth by his habits, his ability, his intelligence, his pursuits, and the results attained through them; but *we* see that these are but limited expressions, evanescent or otherwise as they are the fruit of conditions surrounding the man on the earth-plane, or belong to the enduring spirit within him.

All things that pertain to man's objective existence change to the spirit-perception. I mean to say that the endowments of the physical senses, the dwellings you inhabit, the modes of thought, all the details of daily existence in earth-life which have certain avenues and well-known channels of expression, become possessed of a different aspect when viewed from a spiritual standpoint.

And here I arrive at a something concerning which you are all desirous to be informed, viz: *Is spiritual existence objective or subjective in its nature?* I answer, it is objective if judged from the spiritual standpoint, it is subjective if you measure it by the standard of scientific scholasticism founded on a material basis alone. Its objectiveness is capable, however, of greater elasticity and wider development than aught known to earth-life: for instance, a man on the earth-plane arriving at a certain standard of growth, builds him a house fitted to his (then) tastes and wishes, but ten years hence he may say: "I wish that it could be changed to suit my present conceptions;" now if he had been in spirit-life the house could have been changed—in fact, it does change continually, keeping harmony with the development and needs of the spirit making use of it. A man obtains a good suit of clothes for the protection of the physical body, but that suit is not fitted for hot weather and cold alike—he must change his summer apparel to winter garments, when the season of ice and snow is upon the earth. But as we are changed in spirit-life, our surroundings change also, but not from any outside cause, since the one who has been accustomed on earth to the possession of a dwelling exactly fitted to his spiritual needs, will find no change in that dwelling necessary on arriving in spirit-life; it will not therefore be changed unless future experience renders such a step necessary. The changes in this dwelling find counterparts in the changes in the emanations which constitute the raiment of the spirit in its new life, and which changes transpire harmoniously with the course of one's development. Many spirits seem not to understand how or why their raiment changes so rapidly and completely, and such experience a sensation of unrest; but this feeling wears away after awhile, and we become aware that we live from within, not from without, and that our real realm of existence is that which unfolds from the interior. I will illustrate: I live in a sphere surrounded by certain of my friends, but other friends have I also in other departments of spirit-life: Now if I desire in my thought the presence of a friend so intensely that that thought can reach his sphere, the friend is at once before me. Vocal utterance, the tones of the voice, the modes of speech, the peculiar languages, the varied forms of intelligent communion pertaining to the external senses, are not required in spirit-life, unless we speak to those beneath us, or on another and separate sphere. These are but parts of the larger degree of information that has come to my consciousness; I desire you, however, to understand that what I give is the product of my own experience, initiatory at best, and must be considered as furnishing only a basic idea of spiritual life, rather than an attempt to give complete details.

Every proportion of matter is but a proportionate expression of spirit; every form of physical life is governed by what you call law—I call intelligence. Spirit directs and governs it; there is a potency in spiritual existence when you become aware of this fact through practi-

cal and indisputable evidence. I see, for instance, from my present standpoint in spiritual life, that there are thoughts reaching toward earth for the accomplishment of certain purposes: But each seems changed in its manifestation on reaching earth—affected by the conditions under which it finds expression among men, which are largely due to the development of the nation, people, or society in which it first appears, and the proportionate fitness existing for its reception. The thoughts of humanity's ascended workers that from the spirit-world go earthward, on reaching the earth become affected by the atmospheres through which they must pass in presenting their appeal to the comprehension of mankind; yet will they in the end accomplish the object sought. As cycles of time and multitudinous changes were needed to develop the animal and vegetable kingdoms in certain directions, and to produce certain results whereby the beauty and the usefulness of the present have been achieved, so a spiritual impulse toward the earth, however seemingly deflected in its course by earth's material minds or defective in its expression, will ultimately evolve the purpose for which it was sent forth. You know, for instance, how through long years we strove, as did other earnest souls, to remove the blot of human slavery from the record of this nation; the spiritual impulse was to put away slavery; the result—though not in harmony with many desires in the mortal—was unmistakable: Peace-loving reformers waited generations almost, and then the victory came not as they anticipated, but amid the whirlwind of war! The present impulse of freedom is not toward warfare, but if freedom finds that in its way human selfishness and love of power are ever striving to rear impediments, then comes strife till the obstacle is removed. Darkness is the opposite of light, and the light will shine on till the darkness is conquered. Tempests and storms are not the only experiences of earth, but naturally, when ultimate harmony is to be achieved, whatever rises between the efforts put forth and that ultimate harmony which is to be their fruit, must disappear, even if elemental conflict be the price. The materialist has Nature, the theologian has God to blame for every adversity met with in human life, but neither is right: The spirit recognizes itself through cycles of matter, and whatever comes between it and the end in view must be vanquished. If gales and storms are necessary on the atmospheric plane to work out successfully the impulse of the Great Life-Principle within all, they *come*, and as each does its work the material world develops into clearer harmony of purpose; trees wave their billows of foliage along the landscape, flowers bloom amid hither-to arid wastes, and animal life in all its grades of development reaps the intended benefit. And in like manner the developing processes among men are moved by these ultimate thoughts that reach them from the spiritual state. I have seen many persons strive for the introduction of reform among humanity at large—and in time the work which they perceived to be most essential was *within*, was *individual* rather than collective.

I perceive that the work of the spirit is in its individuality, and that from individual minds in spirit-life thought reaches out to the earth, moving forward to its objective representation in outward action according to the receptive force of the hour. I gaze through the lenses of history, of psychometry, of clairvoyance, and I now discover what invisible means working toward definite ends have combined, through tireless operation, to make America free, to give France for the battle-ground for the nations of Europe, to institute and keep in constant activity (though in intermittent manifestation) the war spirit in the East: I discern from the spiritual standpoint the contest between the cross and the crescent, and discover the spiritual source from whence this agitation emanates. If the indication is yet war upon earth, it is because man is still in the condition of warfare. If a thought expressed from the spirit-world reaches the earth in the form of battle, it is nevertheless true that had the time arrived for peace that thought would have blossomed into peace in its expression. The manner of the blossoming and fruition of the thought from spiritual spheres depends upon the degree or angle in and through which the lines of spiritual light shall strike the earth, and the position of mankind as to receptivity. As previously remarked, a certain period in the earth's history presents abnormal growths in animal and vegetable life—so a certain period of spiritual development produces certain antagonisms, and nations repeat these experiences each time in reduced measure, to show the ultimate progress of the world of mind.

You must be aware that with these opportunities, and this occupation, much of the time in spiritual life is devoted to the observation or the supervision of those subjects which begin in the spiritual, and take on their action in the material world. We do not *begin* our existence in the physical body; the physical body is but a *mode* of the spirit, and the ultimate causes lie in the realm of spiritual intelligence, nor is it the realm of general intelligence; the laws of nature do not clash with the individual intelligence of spirit, and I see the outworkings of physical life governed by the operations, in a measure, of human intelligence, as witnessed, for instance, in the prosecution of manufactures, or the fostering of any of the practical business interests of the material world; these are governed by human intelligence; no one speaks of commerce as an intelligent principle or purpose by itself, but as a system of material exchange carried out under the provisions of the intelligent individuality of those nations and peoples who have discovered its advantages in the past, and continue to reap them in the

present. No one speaks of acquired science as being a part of general intelligence, and outside of personal experience or research; science, as personified through the labors of its expression, is the effort of individual intelligence to fathom the purposes of nature, and when these are discovered and made useful, the product or result is denominated science. So life in the individual and the aggregate is the experience of what exists in the universe through unfolded and gradually developed being.

Socrates, Plato, Confucius have spoken before myself. I speak this truth, but I am an instrument, as all human beings are. *I was* in my earth-life; *I am* today! Every man speaks not as an *inventor* of thought, but by inspiration from the spiritual, where thought abides, and is the mouthpiece of the words and ideas of those not personally in human life. This does not destroy my individuality; I do not become *individual* merely by narrowing down the sphere of my observation and receptivity; the single ray of light that comes to you to-day chartered by the fair sunshine of this hour would not be rendered brighter by filtration through a keyhole; you, who are so anxious to preserve your "individuality," must remember that the ultimate cannot be destroyed; that whatever of value becomes the possession of the individual spirit through its having paid for it the price of experience, inheres to it forever.

I have discovered that the movements of humanity and nations are by and through the influence and operation of this ultimate *individual* intelligence. I find truth presenting in each epoch the same characteristics, though varied according to the needs of the times—the same intelligent and intellectual expressions of individual power.

As Christianity was not a fable, as Jesus of Nazareth was an individual expression of a certain form of truth, as Ramezes or Moses was a divine power (individually) through inspiration, so every personal expression of inspiration in the past time has been through angels and men—those angels differing in power to present to the fullest degree, and in the face of ever-duping mortal conditions, the truths of which they were the emphasized indices. I have yet to see the spirit or the man who has discovered a truth possessing no individual accompaniment. I find that the Platonic and other theories in the world arose from Plato (or their accredited authors) as the external centre, and from an individual in spirit-life who was a spiritual centre. I have never discovered a good or bad deed that cannot be traced to some individuality. I have never found any action the spring of which was not traceable to some individuality, and while I am no believer in the dark demons portrayed by the past as being individual beings, I have full faith that the life-conditions attributed to them by the minds seeking to portray them to the view in the darkest colors, were the reflex of individual states known *experimentally* to human pilgrims along the highway of life. Therefore I believe in Satan (in every human soul), but not as an outside individualized power of evil; I believe he is in you and in every individual spirit in greater or less degree—depending upon position in the line of development from lower to higher conditions. These degrees, and the attitude in which they place their possessors, do not destroy the responsibility of those within their boundaries, since each and all are pledged, whether in earth or spirit-life, to the best use of every power and faculty known to be possessed by the individual.

I discover from the plane whereon I now stand that all individualized expressions in human, physical life, have their counterpart in that of the spirit. One proof to me that the temporal power of the Pope is waning, is plainly to be discerned from the waning of spiritual power so clearly demonstrated in the spiritual counterpart of his church to-day. Through the same means I perceive no longer over the East the conquering power of Mahomet, for another influence has taken his place—the olden faith is failing, and *its* spiritual counterpart mirrors the fact to my observation.

I discern the power and principle which inspire the aggressively active spirit of this your nation—so prone in general to slavery and monopoly—whereby through all obstacles the forward road is being made clear and plain. Every step, difficult though it be, in the path of civilization is necessary to prepare conditions for the more harmonious advent of that civilization which is next to come.

As the disturbances of the atmosphere, the startling results wrought by those forceful powers and principles which lie beneath, are instrumental in the producing of ultimate effects looking toward the general good, so the spiritual forces of which you are the mouthpieces and instruments, are through strife and excitement (as well as in silent labor) outworking the purposes of being. If the channel is choked and imperfect, the stream and expression will be so also, and must thus remain till the obstructions are removed; if the instrument is out of tune, you cannot reasonably look for harmony in its expression of sound—you will naturally have inharmonious tones; and he who tunes the instrument must try it and test it, and see if it cannot be made at last to give forth cadences that shall swell in unison and melody, which action on its part was the object of that instrument's construction. So to-day you are all being tried and tested; it is to be known just where you stand individually; the power of a spiritual impulse that now reaches toward you is felt in all the diverse occupations, the multiplied cares of human life, and every day you are being put to the test—put to the test as to whether civilization means anything, whether Christianity has found in you a visible expression, whether wrong-doing

not only to receive but to punish them. Then they appeared, and probably returned to the East. I doubt this wicked massacre was devised by the Free leaders, whose natural policy would be to break upon friendly relations between the Indians and the British settlers. It was not so dreadful a massacre as that of Wyoming, a few years later; but it was enough to bring disgrace upon the participants and upon the Government that permitted the murders to go unpunished. And just such outrages, I believe, have been the cause of our country ever since the day when Columbus and his companions happened Indian to be made slaves in Spain, to the very latest massacre of starving and fugitive Cheyennes in the Western prairies. — *Frank Leslie's Chimney Corner*

Illustrated.
Paper, 25 cents.
For sale by COLBY & RICH.

Spiritualism in New York and Brooklyn.

Mrs. Brigham, the regular speaker for the First Spiritual Society of New York, has been having very fine audiences lately. Tremor's Hall, where the Society now meets regularly, is an elegant structure, in a central part of Broadway, accessible from all parts of the city.

On Sunday, May 11th, owing to Mrs. Brigham having accepted a call to lecture in Brooklyn, W. J. Colville occupied the platform in Tremor's Hall. The meetings began at 10:45 and 7:30, and on both occasions were characterized by excellent attendance. The singing by choir and congregation was of a superior nature. The audiences were very attentive, and great interest was manifested in the inspired utterances of the speaker.

In the morning, in conformity with the usual plan in that place of meeting, the discourse was displaced by replies to a large number of questions on most interesting topics, which members of the audience handed to the platform. Mr. Colville's poetical Indian guide, "Whoonah," improvised a poem, which was warmly received. It was combined the following subjects: "The parting worse than death," "The home of the soul," "Fruitful," and "All things are divine."

In the evening a discourse was given, occupying about an hour in delivery, on "The Reality of Spirit-Life and Tangibility of Spirit Substances." The audience gave their close attention, and frequently applauded. A poem followed.

On the following evening W. J. Colville reviewed Mr. Kiddle's book before a very large audience in Republican Hall. The author himself was present, and personally expressed himself as highly pleased with the fair and candid treatment of his published experiences in spiritual things. Several reporters were in attendance, and the lecture made quite a sensation. A request was made by the Brooklyn Society that Mr. Colville should give a similar lecture in that city. With that desire he and his guides complied.

On Friday, May 10th, they took up that theme by special request in Phoenix Hall, Williamsburg, where a large and attentive audience filled the building. When an animated discussion followed the discourse.

During Mr. Colville's stay in New York State, his guides have been the means of bringing Spiritualism before the attention of a large number of people outside of the recognized spiritual movement. His drawing-room receptions in New York, Brooklyn and Harlem, have been very numerous attended by church members, both Orthodox and Unitarian, and at his public lectures a great many persons, rarely seen at spiritual gatherings, have been frequently observed.

The conference meetings in Everett Hall, Brooklyn, on Saturday evenings, continue to attract large numbers of the public. Last Saturday, May 17th, Dr. J. L. Buchanan gave the opening address, many able speakers following.

W. J. Colville's Return to Boston.

On Sunday next, May 26th, W. J. Colville will conclude his engagement in Brooklyn with the Spiritual Society of that place by delivering inspirational orations in the Brooklyn Institute, corner of Washington and Concord streets, at 3 and 7:30 p. m.; questions invited at both services. His final lecture in Brooklyn will be delivered in Everett Hall, 398 Fulton street, on Wednesday, May 28th, at 8 p. m. The day following he leaves for Boston.

On Sunday, June 1st, Kennedy Hall, Warren street, will be open in the afternoon on the occasion of the first of a series of Free Spiritual Meetings to be held there, commencing at 3:15 promptly. Mr. Colville's guides announce as the subject of their discourse, "The Day of Pentecost and its Phenomena." Arrangements have been made for an attractive musical service. All the seats (900 in number) are free to the public; the expenses incurred to support these services will be met by voluntary contributions from the audience exclusively.

On Sunday evenings during June, Mr. Colville will speak in Parker Memorial Building. During the week he is ready for engagements anywhere within reasonable distance of Boston: All communications of a business nature should be addressed to 8 Davis street.

Vaccination.

VACCINATION A MEDICAL FALLACY. By Alexander Wilder, M. D. pp. 30.

VACCINATION: ITS FALLACIES AND EVILS. By Robert A. Gunn, M. D. pp. 20. New York: Monroe & Metz, publishers, 60 John street.

In 1833, in consequence of the representation of prominent medical authorities, the English Parliament enacted acts compelling universal vaccination. Similar legislation followed in Massachusetts in 1835, and the practice of vaccination as a preventive to small pox has been more or less adopted in other States. But a revolution of opinion among doctors and in the public mind is now in progress, both in England and in this country. Profs. Wilder and Gunn, of New York, have recently presented their views in opposition to vaccination. Their pamphlets, whose titles appear above, are exceedingly interesting and instructive, and may be read with profit both by doctors and laymen. They are for sale at this office.

"The numerous friends of Major Foster, on both sides of the Atlantic and in other parts of the world," says the *Medium and Daybreak* of May 9th, "will be delighted to learn that his restoration to health is now almost complete. His oration on Dr. Hallowell was given with great vigor on Thursday evening, and with no injurious after-effects to the speaker. Well we remember the rainy, gloomy day on which, about twenty months ago, we accompanied Major and Mrs. Foster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpromising as the weather. Since then extensive tours have been alternated with residences in London, and now Major Foster feels that he is himself again, and looks forward to many years of usefulness in that cause to which he has so long devoted his distinguished services. We regret that we cannot report so favorably of the condition of Mrs. Foster, but it is hoped that a short residence in Switzerland, to which country Major Foster and party are about to proceed, will afford the benefit which is so much to be desired."

A distinguished medical professor now residing in the South writes: "What I feel most interested in is, that Spiritualism should become imbued with and elevated by the religious sentiment, and the work of effecting this is, in view of the great progress which it is making, the grandest work that any man can engage in."

Mrs. Laura M. Gay, wife of Phineas E. Gay, Esq., passed to the higher life from her residence in this city, May 18th. She was a true and noble woman, and will be greatly missed by her numerous friends. We tender our heartfelt sympathies to Bro. Gay and the afflicted family.

"The course of the *Banner of Light*," writes James Cooper, M. D., of Bellefontaine, Ohio, "is fully endorsed by your subscribers in this section."

Great Britain is indeed blessed with a good Queen. The reason is obvious. She is a pure-minded woman and a true Spiritualist.

R. H. Ober, Esq., has returned from Ohio, and his present address is 49 Haviland street, Boston.

The Spiritualist meetings in Portland, Me., are well attended, and new mediums are coming successfully before the public.

Movements of Lecturers and Mediums.

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

C. B. Lynn will lecture in Stafford, Ct., until June 15th (inclusive). He can be engaged for June 22d. June 20th and the first three Sundays of July he will speak in Ballston Spa, N. Y. Permanent address, Sturges, Mich. James Cooper, Bellefontaine, Ohio, is speaking in Liberal Hall, in that place, every Sunday.

Mrs. M. S. Townsend-Wood is lecturing in Glen's Falls, N. Y., during May.

D. Evans Caswell, an excellent medium, is located at 9 Hancock street, Dummer Hill District. See his card in another column.

The *Hartford City Times* records that on Saturday night, May 3d, Allyn Hall Lecture Room was well filled—Professor William Denton giving great satisfaction to the people then and there gathered by an eloquent discourse on "The Philosophy of Death." The *Times* evidences its marked appreciation of the value of the lecture by printing it entire in its issue of the 5th inst.

Mrs. Clara A. Field spoke before the Free Lecture Association, of New Haven, Ct., Sundays, May 11th and 18th, afternoon and evening. On the latter occasion the subjects furnished by the audience took a wide range, from belief in the Bible to the lessons of the Poesias tragedy, but the speaker treated the various themes in a manner pleasing to her hearers. Mrs. Field speaks before this society again next Sunday afternoon and evening. She would like to make further engagements wherever her services are desired. Address No. 7 Montgomery Place, Boston.

Harry Bastian, the celebrated medium for the phenomenon of spirit materialization, is to be in Rochester, N. Y., on Thursday, May 23d, and will probably remain there a short time. He can be addressed at No. 5 Sixth street, Troy, N. Y., during the month of June.

M. W. Lyman, Secretary Free Religious Society of Springfield, Mass., writes: "Prof. Wm. Denton commenced a course of six lectures in Music Hall, this city, on Sunday, May 11th, on 'How God made Man—Is Darwin right?' His present engagement in Springfield will terminate on Sunday, May 25th, when he will speak at 2:30 and 7:30 p. m. on 'What the Heavens Teach, and Scientific Proof that the Spirit of Man Survives Death.' Prof. Denton has had good audiences, as he always does wherever he goes, and has done much to arouse the people to new ideas."

Dr. L. K. Conley is lecturing in Portland, Me., for the two last Sundays in May. He speaks in Charleston District, Abbotford Hall, Sunday afternoon and evening, June 1st. During this month address him at *Banner of Light* office, Boston.

A. M. Hunter, Miller's Falls, Mass., wishes to be informed of the present address of Mrs. Dr. Abbie Catter, formerly of Boston, later of Louisville, Ky.

Spiritualist Meetings in Boston.

ARMORY 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, CHARLESTON DISTRICT.—The Children's Progressive Lyceum No. 2, of Boston, holds its sessions every Sunday morning at 10 o'clock. The public cordially invited. Admission free. J. H. Hatch, President.

PTITHON HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 70 Front street. Services every Sunday morning and afternoon. Good mediums and speakers.

EAGLE HALL.—Spiritual Meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 10:30 a. m. and 2:30 p. m. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 10:30 a. m. and 2:30 p. m.

ROBERTSON HALL.—Meetings are held in this hall, Waverley Building, Charleston District, every Sunday afternoon at 4 o'clock, under direction of C. B. Marsh.

ESSEX HALL.—Meetings are held at this hall, Essex street, every Sunday, at 10:30 a. m. and 2:30 p. m. Under the management of M. Milnes.

Amory Hall.—The excessive heat did not prevent a goodly attendance and successful meeting at this place to-day. Mr. Ford being absent on account of sickness, Mr. Burrill conducted the exercises, which were very interesting and instructive. The audience was quiet and attentive, and with the children seemed to fully appreciate the lessons taught in the several selections, which were very fine, a beautiful sentiment pervading the whole. The services were as follows: Overture, singing, responses and Banner March; selection by orchestra; reading by Mrs. Francis; recitation, "The Child and Angel," Jennie Hatstat; piano solo by Annie Polson; recitations, "The Lazy Boy," Charles Davis, "He Didn't Sell," May Waters; solo, "Beautiful Song from the Sea," Vellie Thomas; recitations, "Send the Little Ones Happy," to the Little Lotter, "The Short Story," Jennie Smith, "Our Minister's Sermon," Jennie Bicknell; song, "Old Black Joe," Mr. Fairbanks, also one by Helen M. Dill; recitation, "The Blue and the Gray," Mr. Union; remarks by Mrs. Webster and Mrs. Polson; wing movements, led by Mr. Union and Miss Dill; notices, Treasurer's Report, singing, and Target March. Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1.

Boston, May 18th, 1879.

Amory Hall.—Our session to-day was pleasing, with an addition of groups and children. Though the day was exceedingly warm, many new faces were present to witness our exercises. The hall was well filled, and the services were opened with an overture by the orchestra, followed by singing, Banner March, reading by James B. Hatch; remarks by Dr. Coups; recitations by Harry Bates, Arthur Ross, Ella Carr, and Misses Smith, and G. M. Bates; answers to the question, "What Does Spiritualism Teach?" physical exercises, led by Warren F. Rand and Ella Carr; song by Gracie Burroughs; recitations, Gracie Burroughs, Lulu Blum, Fannie Moore; duet, Bertha Hall and Lilly Wells. B. F. Burrick, Sec'y.

Children's Progressive Lyceum No. 2.

Charleston District, May 18th.

An Entertainment given by the Ladies' Amateur Dramatic Class for the pecuniary benefit of Lyceum No. 2, of Boston—of which J. B. Hatch is president—took place in Amory Hall, corner High and Pearl streets, Charleston District, Thursday evening, May 15th, being carried out under direction of Mrs. Hattie E. Wilson. The exercises consisted of two farces, "Love of a Bonnet" and "Courtship under Difficulties," in which the characters were sustained by Misses Abbie Putnam, Anna George, Ella Carr, Sarah Smith, and G. M. Bates. Mrs. Carr and Mrs. Hattie E. Wilson, Misses Cora Hastings and Fanny Dolbear rendered several vocal selections in excellent fashion, and readings and recitations were presented by Mrs. H. E. Wilson and Mrs. Bates. Misses A. George, Grace Burroughs and Ella Carr; Miss Bertha Hall also gave an instrumental selection. The exercises closed with dancing.

Essex Hall.—M. Milnes has removed his Sunday meetings, held so successfully at Amory Hall, to this fine hall, No. 18 Essex street—three doors from Washington street, up two flights—for an indefinite time, commencing on the 24th of this month, where will be held three meetings each Sunday, at 10:30 a. m., 2:30 and 7:30 p. m., with an admission fee of five cents to each meeting. Good order, it is announced, will be positively maintained.

Pythian Hall.—Miss Jennie Rhind occupied the platform for the "People's Spiritual Meeting," last Sunday afternoon, speaking for a short time very acceptably, after which she invited twelve individuals to the platform, and gave typical psychometric delineations to each; which in the main were readily understood and accepted. Mrs. V. M. George, and others, took part in the exercises, which passed off evidently to the entire satisfaction of all present.

F. W. J.

Paine Hall.—It is announced that a lecture on "Sabbath Observance" will be delivered at Paine Hall, next Cooper street Sunday afternoon at 2:30, when the question of opening theatres on Sunday evenings will be followed by a discussion.

The Ladies' Aid Society have closed their meetings at Parker Memorial Parlor, but continue

to assemble at the houses of different members for the present. The members of this Society are making preparations for a Fair to be held next fall under the direction of Mrs. John Wood, Mrs. Hayward and Mrs. Pratt. A meeting of the organization will be held next Friday afternoon at the residence of Mr. Henry Wood, Independence Square, South Boston. A full attendance is requested.

Charleston District—Abbotford Hall.—Sunday afternoon, May 18th, E. M. Hickok of this district gave a very interesting discourse on "The Uses of This Life and its Effects on the Next," taking as a text those words: "And we know that all things work together for good to them that love God." The speaker went on to explain that to love God we must allow the conscious divinity within to rule our lives, and aim to live always according to our highest ideas of right; she held that in the work of being led higher we have something to do ourselves. After the discourse Mrs. Fanny May gave several line tests to different persons in the audience, which were recognized as correct. Next Sunday, May 25th, Mrs. Susie Nicholson White will speak and give tests in this hall at 3 p. m. C. B. M.

A lady in this vicinity, we are informed, recently held an Ordeal Mirror in her hand and immediately saw upon its surface a finely shaped wreath of exquisitely beautiful flowers. Above this wreath was suspended a scroll, upon which were these words:

"Keep yourselves pure and stainless as these beautiful flowers, binding yourselves together, understanding the laws of spirit life, in feeling and thought and all purity of purpose blending your lives together as in one—then, indeed, shall ye see greater things than these."

Other readings were given of a more personal nature—as messages to individuals present. This Mirror is meeting with remarkable success. See advertisement.

Miscellaneous expressions from a few of many favorable notices of Babitt's "Principles of Light and Color":

"A magnificent work."—*Street and Smith's New York Weekly.*

"Most remarkable book."—*will cause a flutter among scientists, and lead to new and important developments.*—*American Bookeller.*

"A rich mine of scientific discovery."—*New York Herald of Health (Dr. Hubbard).*

"A grand and grand work."—*D. Higbie, M. D., Mungerville, Mich.*

"I think the work almost as cheap as a present, compared with its value."—*Henry Daggett Hooker, Brooklyn.*

Governor Williams, of Indiana, to his honor be it spoken, has vetoed the bill to create a State Medical Board. There is also talk of repealing the law creating the State Board of Illinois, or of procuring a judicial decision declaring it unconstitutional.—*The Medical Tribune.*

News constantly reaches us of the extent to which Spiritualism is progressing in English society in India. It is a pity that there is no central establishment in that country, enabling investigators to become acquainted with each other.—*The Spiritualist, London, England.*

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

A State Camp-Meeting, under the auspices of the Michigan State Association of Spiritualists and Liberals, will be held at the State, commencing Saturday, July 24th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address: S. B. McCRACKEN, Chatham Co., N. Y., or S. B. McCRACKEN, Chatham Co., N. Y., or S. B. McCRACKEN, Chatham Co., N. Y.

The first twenty-five year endowment policy of \$1,000, annual premium \$35.16, issued at age 30, payable at age 55 or at previous death, containing an agreement that if (for example) only fifteen payments, amounting to \$572.40, are made, the insurance is to be continued, under the terms of the policy, to age 55, and if the party is then living, he is to receive \$241.16 in cash—being 65.3 per cent of the premium paid, and twenty years' insurance was issued by the Union Mutual Life Insurance Company. This is the only company in which such a contract can be obtained, and it is under the protection and guaranty of the Maine Non-Forfeiture Law.

That furrowed tongue, had tasting mouth and miserable feeling, say you need Hop Bitters.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers street, New York City.

NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.

THOMAS MARSH, 99 Washington street (south of Pleasant street), Boston.

MRS. M. A. REGAN, 100 North 5th street, St. Louis, Mo.

RICHARD ROBERTS, 100 North 5th street, St. Louis, Mo.

W. A. & C. S. HOUTCHIN, 15 and 17 J. street, Sacramento, Cal.

WILLIAM BAZAAR, 16 Woodland avenue, Cleveland, Ohio.

WILLIAMSON & HIGBIE, 62 West Main street, Rochester, N. Y.

JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y.

D. HENCK, 406 York avenue, Philadelphia, Pa.

WASH. A. DANSEKIN, 709 Saratoga street, Baltimore, Md.

S. C. CHOYSEK, 313 G. street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

FRANK MORTON, 102 Chestnut street, Cincinnati, Ohio.

GEORGE H. HIGGS, 141 East 12th street, New York City.

GEORGE H. HIGGS, 141 East 12th street, New York City.

W. A. ADAMS, 327 South street, and 341 F street, Washington, D. C.

WILLIAM ELLIS, 10 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 23 Market street, Philadelphia, Pa.

M. ROSE, 36 Trumbull street, Hartford, Conn.

Other parties who keep the *Banner of Light* regularly on sale at their places of business, can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum charge, five cents.

BUSINESS CARDS.—Thirty cents per line. *Agate*, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotypes or cuts will not be inserted.

Advertisements to be renewed at continued rates, must be put at our office before 10 o'clock on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant.—For Diagnosis send lock of hair and \$1.00, give name, age and sex. Address Miss G. M. Moore, No. 12, O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 10.

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

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

Dr. F. L. H. WILLS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 a. m. till 3 p. m. A. 5.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.—J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 21st Terrace, Uxbridge Road, Derby, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA AGENCY.—DR. J. H. HIGGINS, Philadelphia, Pa., is agent for the *Banner of Light*, and can be found at our Academy Hall, No. 80 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 40 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.—WILLIAM WADE, 23 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail cash, Saturday morning.

ST. LOUIS, MO. BOOK DEPOT.—MRS. M. A. REGAN, 100 North 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO.—The *Banner of Light*, and all the publications of Colby & Rich, also other standard spiritualist, Liberal and Reform Works, like *Phases of Psychic Power*, *Positive and Negative Powers*, *Stories of Nutritive Compound*, etc., supplied at Eastern rates. Catalogues and circulars mailed free. Re-Orders sent by P. O. currency and postage stamps, received in full. Address: HERMAN SNOW, P. O. Box 17, San Francisco, Cal.

BALTIMORE, MD. AGENCY.—WASH. A. DANSEKIN, 709 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

ROCHESTER, N. Y. BOOK DEPOT.—WILLIAMSON & HIGBIE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.—JACKSON & BURLEIGH, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT.—SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritual and Liberal Papers, always for sale.

NEW YORK PERIODICAL DEPOT.—S. M. HOWARD, Agent, Bookseller, at East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT.—D. M. HENCK, 100 North 5th street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.—T. O. OSTHART, keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 35 West 33d street.

HARTFORD, CONN. BOOK DEPOT.—E. M. ROBERTS, 24 North Main street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.—RICHARD ROBERTS, Bookseller, No. 101 Seventh street, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

TROY, N. Y. AGENCY.—Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich, can be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 10 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

CLEVELAND, O. BOOK DEPOT.—LEES & BAZAAR, 16 Woodland avenue, Cleveland, O., keep constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON, ENGL. BOOK DEPOT.—W. H. HARRISON, No. 35 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full set of *Spiritual and Reformatory Works* published by Colby & Rich. He also receives subscriptions for the *BANNER OF LIGHT*.

LONDON, ENGL. BOOK DEPOT.—J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.—And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 81 Russell street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich. He also receives subscriptions for the *BANNER OF LIGHT*.

ADVERTISEMENTS.

ANDREW STONE, M. D.

Physician for the Last Twenty-three Years to the

FOOT LUNG AND HYGIENIC INSTITUTE.

Author of "The New Gospel of Health."

TREATS with remarkable success, Pulmonary Consumption, Asthma, Laryngitis, Rheumatism, Diphtheria, Catarrh, and all diseases of the air passages, by inhalation of a special kind of cold and hot Medical Vapors, the effect entering the blood directly, saving the stomach from being overburdened by numerous drugs, as heretofore has been the practice of medical men.

By this WONDERFULLY PERFECTED system, patients are successfully treated at their own homes, matters not how far away, without the necessity of leaving their homes, and the necessity of resorting to treatment by express, with very simple directions for use, and with continued correspondence kept up, by means of a watching eye, by the use of a series of each case, either by chemical analysis of the morning's urine, or by a systematic examination by photograph and lock of hair, or both, as may be deemed essential, when a personal presence is not had.

FEES: For the first month, \$5, including analysis and diagnosis; for each of the following three months, treatment, including inhaler, with whatever of the following binding apparatus may be needed, \$12. The Bath, The Food, The Exercise, The Air, The Sunlight, The Water, The Food, The Air, The Sunlight, The Water, The Food, The Air, The Sunlight, The Water, The Food, The Air, The Sunlight,

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Trade Meetings, through the mediumship of Mrs. J. H. Stowe, of Hartford, Conn., and published each week in the Banner of Light, are as follows:

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

We are very glad to see your report of the Spirit Messages given at the Banner of Light Public Free-Trade Meetings, and we are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them. We are very glad to see that you are so interested in them.

all the folks. I've been round a good deal. I've tried to talk, but I never had a chance till somebody directed me here. He told me, if I came I should feel better. If I do feel better, I'll come back again. I feel well enough, but I want to see more than I can see. It is a serious matter to me. There is something about me I can't see into, and I want to see into it. Perhaps you will get some light by coming here. If I do, I'll come back and tell you, and I'll give you anything I've got to give.

I don't know what to do. I don't know which way to turn. You see it is ten years since I got out. I've been trying this long while to do this; then somebody brings me here, and the first thing I hear is "undeveloped spirit," "undeveloped spirit." I suppose you are one of that class. Then I suppose I am to be ignored—kicked out? No. You are one to be helped. Helped! I don't like to be helped. I always liked to pay for all I had. Now I haven't got one dollar to my name, but there is Isaiah, and there's Ezra, they've got money. Why they don't help me I don't know. Money won't help you. Will coming here help me? I have no doubt it will. Then I shall be glad. Feb. 25.

George B. Taft.

George B. Taft, of Baltimore. I have been some seven years. I wish to meet friends. I will meet them in New York if they will meet me there. It is all right. Feb. 27.

C. to O.

You were ever kind and good. I never asked you to anything that you did not give. Life was real with me, life was earnest, and I endeavored to do all I could to live, but there was darkness overshadowing me, and it seemed as if there was a hand which held me. I cannot describe it to you. I will not try to do it. Earth with her beauties looks splendid to me now. I feel sometimes as if I would like to come back and stay awhile, and then when I enter the Temple of Light and Sunshine, and visit those who speak to me, and seem to understand me, I say, "Get thee behind me, Satan." I don't like to talk to an old rascal, but at the same time I will say, I am here, and as you could not recognize me once, I come again. Please say it is from C. to O. Feb. 25.

A. S. to Fanny L.

Coming from the grand immortal world, where I enjoy all there is of the spiritual life, where the sunshines never fails me, where the flowers ever bloom so brightly, where the earth seems almost sacred to me as I touch it once again, and with the hand of inspiration try to bring others to my spiritual idea of life—yet, as I watch the coming shadows and see the strife of life, as I feel the power and know that the spirit is rife with beauty, and as I look at the unpolished diamond, I know it can be made a thing of beauty if only brought out in all its brightness. A question has reached me from one to whom I spoke a few months ago, asking: Will it always be just so? Shall I ever feel the ripples of the incoming tide, and will the waves take my boat upon the shore so roughly? Shall I never ride calmly over the waters of life? Answer: Time will determine for you the power of life; and it will bring you strength, that which you feel to be right, work it out. "Ourselves and beyond" let your motto be. Soon we will come to you upon the sea of love, and will bring you aid from a home above, and you will feel happier than you have ever felt before. A. S. to Fanny L. April 17.

L. H. S.

As the sun shines through the windows, so may the spiritual sun come to the soul, bringing brightness and heartfelt joy to all. Many times have I reached upon your columns, because requested by different people to speak a few words. Again I come, and in your kindness, you can send this forth in your next paper, it will be to me a help. One whom I have met only spiritually, and to whom I have been from time to time, has asked me these questions: "Shall I to my home? Shall I stay in my native place? or, rather, shall I go where my husband left me? Shall I remain and have that home? Shall I do my work? Shall I be aided and guided, and my health be restored?" Let me say, dear friend, nothing but your removal from the home where you now are to the home where you formerly were will ever restore you to health and strength. There is selfishness there, a sapping of the vitality of life. If you remain, you will before long come to us. L. H. S. May 8.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSEKIN.

The Divine Philosophy.

BY WASH. A. DANSEKIN.

Left to the tender mercies of the popular theology, which denominated reason as carnal, forlorn man to exercise this highest attribute of his nature, and with more than imperial authority commanded him to accept by faith its wild and most absurd theories, there would be no advancement of the human race. Like the fallen pair in the garden of Eden, we would only have filled the ground under the orders of our masters and laid the increase at their feet. But even at that early day the spirit of rebellion against arbitrary authority asserted its presence, and feeling the divine principle and attributes within him, man sought that knowledge which, if he had, would make him "like unto the gods." He has been disappointed. Passing on from primal conditions, ever reaching outward and upward for that which was beyond, he has at last clasped hands with the angels, and from glimpses of their life and conditions can perceive that existence has a rational purpose. He can see why his pathway has seemed beset with difficulties, why obstacles have met him all along the line of progress, and why that which he most ardently desired has so often apparently been unattainable. He can, at last, understand that in a garden of Eden, with all his physical wants supplied, he would never have risen above the merely animal condition, because his dormant faculties and powers would have remained dormant, would never have been brought into activity without there was some obstacle to oppose his progress, some difficulty to be overcome, some position to attain before he could accomplish his purpose.

These difficulties and obstacles not only give impetus to but develop and strengthen his latent powers; and from being a mere serf, a deliver of the soul, man has become master over the elements and forces of nature, has made them subservient to his will, and, not content with dominion over this material realm, he has entered upon the domain of the affectional and spiritual, and will in time bring order and symmetry out of our present social and religious chaos.

Dr. Lucius Clark.

I was a physician, an old staid physician. Lucius Clark was my name. Somewhat advanced in years, I passed out with a paralytic shock at Rockford, Ill. Every one existing in the body has his own trials, which are often connected with domestic or business relations. I presume I was as harmoniously and spiritually regulated as most men. I was not an investigator of Spiritualism, consequently I had no time to learn the laws and conditions under which I now live, breathe and act. The intercourse between the two worlds is founded upon fact which no sane mind capable of investigating can doubt or disbelieve. From my present standpoint it seems to be a fine natural and beautiful law. The one educated to understand this law has power beyond the one who is classically educated; for either he or she is invested with a magnetic aura, which imparts to the patient a life-giving element, upon which medicine can have a permanent effect, however small in quantity or however large.

I am not here as an educator of the human race. I am only expressing a knowledge which far exceeds opinion. And I know when a pilgrim what now I know, I could have made the very garments worn by myself give health and vigor to the wearer. Now I say, in conclusion, man or woman, be not too much puffed up with your own conceit or knowledge, but investigate Spiritualism, and from it you

will gain light, knowledge, wisdom and understanding; and, after having gained it, place it to use, such use as will bring good to others and comfort and satisfaction to yourselves. Having the power of speech, I have made use of it to the best of my understanding, hoping it may prove of service to humanity.

Timon Fowle.

The story is not a new one, the death of man and his birth. It has been known and understood by those in past ages, this perpetual life claim it is not a strange thing. I only claim it as the right of man. Being a part and parcel of Deity, he must necessarily come under the laws of life, knowledge, and understanding.

Man is two-fold in his nature, spiritual and material. He has the power of working in harmony with his nature, which has been endowed by his Creator. I was a thinker, a philosopher, drawing my own deductions from all things in nature that were passing before me. The spirit-world was real to me, and when I entered it there were no mysteries; nor was there any mystery concerning the origin of myself. I felt confidence in the Author of my being. When death came, I knew there was a place allotted to me, consequently there was no fear nor trembling with me.

To all those who may be interested in Timon Fowle, I will say I enjoy happiness, contentment, pleasure, delight, companionship, and have knowledge of those gone before. What man can ask at the hands of his Creator, after having passed many years on earth, and then to be ushered into an eternal life, with the words written ever before him, progression forever and ever to the one who seeks it?

D. Abraham.

Oh, wife! oh, son! forgive an erring father. Perplexity and insanity of mind caused him to shut himself through the head, leaving the outside world to think it was done by another; but my own hand did the deed. I could not face the lion: I knew when poverty was mine friends would depart. I could not stand it, in thought, and I deemed the better way was to rid earth of myself, to rid you and mother of my complaints. But alas! how mistaken, for memory in a few short hours was strong, and it was bitter. Bitterly I condemned myself for being a coward, but the deed was done, and I could not recall it.

I am a spirit now, wandering here and there, trying to gather comfort from the miseries of others; seeking some one through whom I can throw out my complaints, not against Deity, not against the world, but against myself. Now, now can I ever have been your lawful partner, either in poverty or in riches. But, alas! the deed is done, and now a father's voice bids you be a true son to your mother; take my place; do your duty and be not a coward.

My name was D. Abraham, and this all happened in Chicago, at the time myself and wife were boarding in Washington Street. Alas! alas! that name is like a knife, it strikes at the heart, the root of all my trouble.

MESSAGES TO BE PUBLISHED:

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

Feb. 27. Harriet Faxon; Joseph Brant; Chandler C. May; W. L. Lippitt; Margaret O'Brien; Elizabeth J. Lovell; Whipple.

Feb. 28. Sarah D. Wayland; Lucy A. Brown; Ruth Richardson; George L. Lippitt; Charles O'Brien; James Hart; Chandler C. May; W. L. Lippitt; Margaret O'Brien; Elizabeth J. Lovell; Whipple.

April 1. James W. Parker; Charles A. May; W. L. Lippitt; Margaret O'Brien; Elizabeth J. Lovell; Whipple.

April 2. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 3. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 4. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 5. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 6. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 7. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 8. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 9. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 10. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 11. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 12. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 13. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 14. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 15. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 16. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 17. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 18. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 19. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 20. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 21. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 22. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 23. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 24. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 25. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 26. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 27. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 28. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 29. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

April 30. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 1. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 2. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 3. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 4. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 5. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 6. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 7. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 8. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 9. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 10. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 11. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 12. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 13. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 14. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 15. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 16. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 17. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 18. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 19. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 20. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 21. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 22. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 23. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 24. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 25. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 26. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 27. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

May 28. Emma J. Phelps; Albert H. Koenig; Phoebe M. Crossman; John Chandler; A. Phelps.

Banner of Light.

BOSTON, SATURDAY, MAY 24, 1879.

THE MOVEMENT IN GOTHAM. THE PRESS ON SUPERINTENDENT KIDDLE'S CONVERSION.

To the Editor of the Banner of Light.

Since the announcement of the conversion of the late Hon. John W. Edmonds to Spiritualism, in 1852, startled the religious bigots of the time, and so alarmed the Judiciary Convention that his just claims to the Supreme Court Judgeship were sacrificed to the popular prejudice, no new convert has so deeply stirred the blood of our pious people as Mr. EDMOND KIDDLE, Superintendent of the Department of Public Instruction in this city. Following the example of Judge Edmonds, Mr. Kiddle has published a book, in which he has fearlessly related his personal experience and the results of his investigation, without any attempt to make the facts acceptable to those who prefer the popular lie to the unpopular truth. Other and less conscientious minds are left to pursue the temporizing policy that either misinterprets the most significant facts or resolves to hide the light from other observers. Mr. Kiddle enters into no such semi-infernal league with the enemies of truth. On the contrary, he proclaims his honest convictions without reserve. His manly independence is eminently worthy of imitation, and this at least should command universal respect.

Mr. Kiddle's conversion, and the publication of his book, have furnished a theme for our city journalists, and its treatment in some cases shows at least a qualified subordination of reason to the vulgar prejudice which would ostracize a most worthy man and efficient public officer for his religious convictions. The question of the necessity or propriety of his resigning his office has been raised, and several of the city dailies, instead of denouncing the proposition as a base outrage against the most sacred rights and privileges of the individual, have shown a willingness to entertain the question. But why should Mr. Kiddle resign the office he has filled with so much ability? What has he ever done, or left undone, that he should be removed from a position of great responsibility in which all agree that he has served the public with the utmost fidelity? In a country where all religions are tolerated under the authority of constitutional law, the proposition to remove a man from office because he has become a Spiritualist—and has the honesty to say so, and take the consequences—is a cowardly assault upon the principles of religious liberty. What kind of a conservator of the rights of American citizenship is the person or the press that entertains the idea of removing a man from office because the unexpected discovery of new and important evidence has produced a radical change in his philosophy of life, and inspired new and deeper convictions on moral and religious subjects?

In the attempt to commit such an offense against the rights of the citizen, the *Herald* has a method which is so specious and plausible that the careless reader may not discover the writer's animus. It is said, in substance, that Mr. Kiddle is at liberty to enjoy his own religious opinions; that no sensible person will dispute his right, or pretend that such freedom limits his capacity in the discharge of his official duties. And then it boldly assumes that the Superintendent's views are so many proofs of his imbecility. It is not for his religious convictions that he should be removed; no, never; but because he is so afflicted with "mental imbecility as to believe the baseless trash contained in his book." He is regarded as unfit for the position he holds, not because of his religion, but because of his mental "weakness." This is a little too transparent to deceive men of ordinary discernment. The *Herald* makes an intellectual effort to veil the wrong to be perpetrated. It should rather attempt to quicken the conscience nor illuminate the reasoning faculties of Mr. Kiddle while it offers a pretext which at best is a very flimsy covering of the contemplated iniquity of despoiling a man of his rights.

In the insulated names of Reason, Liberty and Law we demand a statement of the reasons why this gross injustice is practiced toward Spiritualists? Are they less entitled to a cordial recognition of their rights than other people? When their views are made a subject of newspaper comment, why are the pens of so many impertinent scribblers dipped in gall? How long shall this unmeasured insolence be tolerated by a great people, that to-day outnumber any religious community in the country? Why does the press, in its treatment of Spiritualists and their views, still so often violate the principles of common justice, the recognized rules of evidence, and the proprieties of civilized life? These are questions it should answer, or be silent on a subject it is little disposed to comprehend. The truth is, one-half the leading papers in the country only meddle with Spiritualism to belittle and obscure the most important question of the age.

Now it is to be observed that a man may believe almost anything else, however absurd and monstrous, and yet these saintly hypocrites and journalistic time-servers will never suspect that his views unfit him for situations of public responsibility. He may make Milton's majestic devil a corner-stone of his religious faith; he may embrace legions of little devils whose function it is to torture the souls of men, women, and little children forever, and be eminently orthodox. The God he worships may be an almighty tyrant, who creates millions of intelligent beings for the purpose of reprobating and damning them; who kindles unquenchable fires and roasts his own offspring eternally for his sovereign pleasure; and paves the very floors of his bottomless perdition with the skulls of innocent sucklings! All these, and other nameless abominations, he is at liberty to believe, and no miserable scribe or Pharisee who profits by "the mammon of unrighteousness," or otherwise sells his soul to Satan, will ever suspect that his mind is enfeebled, or that his religious opinions disqualify him for any official position either in Church or State. A God whose cruelty is atrocious to the last possible degree, and a saurian theology which could have no existence without a serpent, are to be regarded with reverence and fondly cherished. If one only recognizes the infallible authority of revelations which have come down to us from ancient mediums, like David and Solomon, he is presumed to be both *compus mentis* and sound in the faith. Nor is this all: he is quite likely to be regarded as preeminently qualified to superintend the education of our children! O ye hypocrites! ye strain at a gnat and complacently swallow a nest of scorpions!

Notwithstanding the alleged imbecility of Mr. Kiddle—supposed to be the result of his conversion to Spiritualism—it is not pretended that he has of late displayed any less ability than formerly in the discharge of his official duties. On the contrary, the members of the Board of Education and others bear uniform testimony to the conscientious and efficient manner in which he has performed his work to the present time. President Wood, to be sure, was bowed down by a spirit of sadness because he believed that the Superintendent was "hallucinated and deluded"; but he was constrained to admit that "his individual capacity is just as sharp, clear and incisive as ever." Mr. Bernard Cohen "had the highest respect for Mr. Kiddle, personally and as Superintendent. Nothing in his public acts indicated that he was a Spiritualist." From all this we may infer that, unlike the average sectarian, he does not force his religion upon others, nor covertly attempt to teach his theological dogmas to the young minds entrusted to his care. A Catholic member of the Board regarded Mr. Kiddle's spiritualism as a "kind of mental gymnastics" of which he had "nothing to say," and he added: "I believe Mr. Kiddle to be a thoroughly capable man, and I have all confidence in him." Commissioner Kelley declared that "He is a bright man, and understands the educational system thoroughly. I don't think his religious belief would exert any influence on the minds of the pupils." Commissioner Moriarty gave emphatic testimony to the fact that Mr. Kiddle is well trained in the principles and duties of our educational system, and that he is "a man of great worth."

At a meeting of the Board of Education a Pre-arranged, representing that the course of the Superintendent of Public Schools had tended to "impair his influence in this community and to discredit his office," and a Resolution, calling on him to resign, was promptly laid on the table by a decisive vote of more than two to one. The prevailing opinion in the Board seemed to be that Mr. Kiddle had been *overworked*, and that his Spiritualism is to be attributed to the long and constant strain upon his nervous system, resulting in impaired or disordered cerebral action. The *Herald* had suggested this theory and proposed that the public's too faithful servant should have leave of absence for one year. It is a favorite hypothesis with our modern materialists that if a man has any spiritual ideas he must be sick! What a diseased set of wretches the world's great revelators, inspired prophets and Christian Apostles must have been! *O tempora! O mores!* Stephen A. Walker, a member of the Board, taking a similar view of the subject, submitted the following resolution:

Resolved, That Henry Kiddle, A. M., City Superintendent of Schools, be, and he is, relieved from duty, and granted a leave of absence for the period of six months from this date without abatement of salary.

A discussion ensued, in which Commissioners Walker, Watson and Jelliffe took part, the latter concluding his speech in the words following:

"This Board, and this community, have been greatly shocked by the publication of Mr. Kiddle's book. Let us wait until the shock has passed away, and we are able to consider the matter in its true bearings."

Mr. Walker's resolution was also laid on the table. We cannot say how the case may terminate with the Board, but have a serene faith that "this community" will recover from the shock it has received in time for the next one; and the Board was certainly wise in waiting to consider the matter before taking any more decisive action. All honor to the Board of Education!

Mr. Kiddle publishes a letter in the *Times* of the 5th instant, in which he endeavors to justify the claims of his book from internal and other evidence. In the enthusiasm of his first love he does not question the reported authorship of the communications he has received. The method by which he essays to excuse the logical, rhetorical and other defects, shows at once remarkable sincerity of purpose, little knowledge of the laws governing spiritual phenomena, and a want of that mature judgment which is alone developed by long experience and a profound study of the facts and principles of psychological science. We are not prepared to entertain the idea that the next life is a state of *vacuity and retrogression*, or that the other world is a mere *asylum for dreamers, drivelers and duffers*. Nor do the genuine facts of Spiritualism warrant any such conclusion. We do not regard the transition to another life as a leap into "outer darkness." The intelligent soul never shuffles off its intellectual characteristics with its "mortal coil." A future state of inanity is as little to our taste as the old-fashioned heaven of everlasting psalm-singing. On the contrary, liberated from these mortal limitations, the spirit must possess and display a purer and loftier intellectuality.

"The great intelligences fair,
That range above our mortal state—
In ether found the blessed gair."

neither lose their power of thought nor expression. The greatest philosophers of antiquity regarded death as an honorable promotion. The apotheosis elevated the mortal to the sphere and society of the gods. While this is not presumed to be the absolute fact, the idea is true in some qualified sense. All the faculties and affections are refined and exalted by contact with more subtle principles, nobler natures, and the luminous atmosphere of the immortal life and world.

I have not yet had an opportunity to look into Mr. Kiddle's work, beyond the perusal of the extracts which have appeared in the papers. These seldom afford, especially in the reviews of spiritual books, a fair index to the whole. It suits the prevailing spirit of the press to select for illustration such passages as possess the least merit. While for the reason already indicated, the writer is not prepared to express a confident judgment of the merits of Mr. Kiddle's book, we need not be greatly surprised to find that he (K.) has over-estimated the intrinsic value of its contents. As a rule the new convert has more heat than light. Fervent feeling is liable to render him less critical in the observation of facts and the analysis of evidence; at the same time intense desire, like every passion of the mind, is liable to cloud reason and warp the judgment.

In his letter to the *Times*, Mr. Kiddle touches one of the grounds of argument which he has not sufficiently turned to his own account in dealing with his critics. I refer to the obvious limitations imposed by the laws of mediumship. So long as the individualized intelligence finds expression through mediums, of whatsoever nature or kind, the results will not and can not depend alone on the intelligence of the speaker or actor; but always—in a greater or less degree—on the innate capacity and proper adaptation of the instruments employed. This fact admits of numerous and forcible illustrations. A gallon measure will, under no circumstances, hold over four quarts. Filling it from the ocean instead of a bucket does not increase its capacity

in the smallest degree. Minds are receptacles of human knowledge and inspired ideas; but they all have their limits, and no human power or divine agency ever experimentally illustrated in our presence can cram the mind beyond the utmost limit of its capacity. One may as well attempt to pour the whole Hudson River through a ten-inch stove-pipe as undertake to force the profound ideas of Socrates, Plato, Shakespeare, Webster, and other great minds to an adequate expression through the feeble brain of a weak woman or a little child. It is immaterial who blows; and no matter how hard; you can never wake a bugle-blast with a penny trumpet.

The enemies of Spiritualism are not disposed to recognize this necessary dependence of the operator on his instruments; and yet the truth is self-evident. The critic of either the *Tribune*, *Herald* or *Times* may be able to write a fair hand, but he can never do it without a suitable aid. Let him make an effort to write with his tooth-brush, or a blade of grass, and he will soon find that no one will venture to swear to his autograph. A powerful electrical spring may deflect the needle and derange the Telegraph; but we neither question the fact of polar magnetism, nor lose our faith in the intelligence at the other end of the line. Hammer the bell that is cracked all day long, and you will never once reproduce the sound that came out of the tower when that bell was new. Inspiring notes may slumber in the cornet; but neither Levy nor Arbuckle would be able to find the faintest echo of one of the tones of that instrument in either a tin whistle or a fish-bone. Thalberg may be competent to render Beethoven's Symphonies with exquisite delicacy and artistic effect; but he could never do it on a kettle-drum. Ole Bull depends on his cello, and could never play the *Carnival* on a corn-stalk fiddle. Bolus breathes through the open pipes of the grand organ, and while the hand of the master is on the stops, the ear is held in blissful captivity; the esthetic sense is charmed, and our inmost souls stirred by deep voices and majestic combinations of harmonic sounds; but when the bellows stop all is silent. So much are men, even in this world, obliged to depend on appropriate instruments for the adequate expression of what they feel, and think, and know.

The mere disputant doubts and wrangles; but it is the province of the philosopher to reason.

S. B. BRITTON.

No West 11th street, New York.

New Publications.

THE RISING AND THE SETTING FAITH, AND OTHER DISCOURSES, BY G. H. FROTHINGHAM, G. R. PUTNAM'S SONS, New York, publishers. Price \$1.00 each.

In these two fair volumes are some of the discourses of this gifted Free Religious preacher, as delivered to his New York audiences. Their titles give some idea of the aim and scope of their thought. Of their eloquence and ability it is needless to speak, for Mr. Frothingham is a master of choice language and uses it to convey and illustrate broad and earnest thought on great topics.

In the first book, *The Mission of the Radical Preacher*, *The Rising and Setting Faith*, *The Unbelief of the Believers*, *The Sectarian Spirit*, *The Dogma of Hell*, *Prayer*, *The American Gentleman and Lady*, and like subjects are treated of. In the second book are *Creed and Conduct*, *Modern Irreligion*, *The Power of the Immortal Hope*, *The Prophetic Soul*, *Duties and Dreams*, *The Threefold Radicalism*, &c. Such subjects in the hands of such a man are rare inducements to have and to hold these books, to read over and over and over for thought and help to culture and religious freedom.

We extract from the discourse on the Immortal Hope: "The doctrine of Immortality is not contumacious by Christianity. The belief is of Greek, Platonic origin, and has from the first been hostile to the Christian dogma. For the belief in the immortality of the soul assumes what Christianity emphatically denies: the *transcendence and potency of human nature*. Believers in the soul's immortality are believers in the soul's essential integrity; in its native power to rise superior to death; in its endless resources of life; in the doctrine that heaven is for Christians only is irrational to them, death is a change, a process of transition. The Christian dogma has no more persistent or relentless foe than Spiritualism, which exalts the natural capacities and prophesies the future glorification of the soul." After this opening the question is asked and answered: "What is the value of this idea?"

Now that the preacher has embarked for Europe for an absence of a year or more, his discourses will be additionally in demand, and they are surely profitable and pleasurable.

SPIRIT MANIFESTATIONS OF ANCIENT AND MODERN TIMES COMBINED.—In this neatly executed brochure of 40 pp., which bears the imprint of the Franklin Printing Office—Field & Hall—Greenfield, Mass., Dr. Joseph Beale, the well-known and popular President of the Lake Pleasant Camp-meeting Association, has brought together a mass of evidence ancient and modern—welded in firm fashion, and bearing the proof of its reliability on its face—which, elevated as it should be among churchmen and investigators who are just beginning to inquire concerning the spiritual phenomena and philosophy, cannot fail of producing the most clearly defined results. Old Spiritualists, too, will find it interesting reading.

GODLEY'S LADY'S BOOK.—The June representative of this highly creditable publication has come to hand. The number will be welcomed as a household treasure by many readers in all parts of the country. "The Rosebud Garden of Girls," "A Gentle Belle," stories, sketches, etc., by Florence Avenal, Ethel Tane, Clara C. Boyce, Ella Rodman Church and others, and a steel plate by Darley combine with the usual pages of "Work Department," "Hints on Home Adornment," "Fire-side Fun," etc., etc., to make up a charming close to the 28th volume of this popular magazine.

ZOPHIEL; OR, THE BUDE OF SEVEN. By Maria del Occidente (Maria Gowen Brooks). Edited by Zedel Barnes Gustafson. Boston: Lee & Shepard.

This poem (a review in an attractive form) was originally published in 1825, and at the time met with a very favorable reception. "Zophiel" is an epic in six cantos, founded upon the story from the Apocrypha of "Sara, the Daughter of Raguel." Mrs. Brooks exercised considerable poetic license, and changed the names of the characters, and otherwise departed from the original story. The heroine, Egla, is loved by Zophiel, a fallen spirit, and he, being refused by her, slays her successive bridegrooms as they are about to enter the bridal chamber. The Harph, the Raphael of the Apocrypha, takes the last lover under his protection, and by the aid of a spell the evil spirit is driven to the desert, and the nuptials take place. The poem is Oriental in character, and is an exceedingly well-sustained effort. The volume also contains two short poems by the same author.

T. H. Peterson & Brothers, Philadelphia, have forwarded to our address copies of the following new works by Henry Greville, whose powerful and attractive volumes have already won a world-wide reputation: "PRETTY LITTLE COUSIN ZISA," and "DOUBT," Russian stories, and "BONNE-MAMIE," a tale of Normandy and Paris. Those who have read "Dostoevsky," "Sola," and others of the series, will not willingly let the new numbers pass by without careful examination.

RECEIVED: THE SHAKER MANIFESTO for May, G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y.

Dark sciences are absolutely necessary for certain physical manifestations, which are designed, no doubt, to cause investigators at least to think. The world itself began in darkness, according to the Mosaic account of the creation, and so remained until the fiat went forth, "Let there be light." Jesus himself said to his disciples, "What I tell you in the dark, that preach ye in the light." In this, he did not refer to his parabolical discourses. Very nearly all the spirit-manifestations in ancient times took place in the night time.—*Mind and Matter*.

BRIEF PARAGRAPHS.

That man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

We learn by the *Investigator* that W. F. Jamieson was in town recently, "looking fresh and bright." But he did not call to see us, which was very impolite of him, as he cannot say but that we have always treated him well. Since he has been dubbed "Professor," however, we suppose he has become somewhat aristocratic, and ignores such humble individuals as we are. But "Prof." J. is a gentleman, and—well—a scholar, and this class we are always on friendly terms with.

The silent usually accomplish more than the clamorous. The fall of the rattlesnake makes all the noise, but the head does the execution.

"Bob Ingersoll would rob a poor man of a comfortable belief, and give him nothing in return," says the *New Orleans Picayune*. Well, it may be comfortable to believe in eternal roasting. It is just as one fauces.—*Boston Post*.

When a man loses common sense, he generally loses fairness and courtesy in the same grave.

Freeman, the child-murderer, it is rumored, was one of Moody's revival converts.

How to get up a spring meeting: put two fat men in a light buggy.—*Cin. Saturday Night*. This settles the spring.

In regard to marriage matters, the editor of the *Investigator* asserts that his paper is the best "medium of communication, as a gentleman lately advertised for a wife in it, and got a good one." We have supposed that Brother Seaver did not believe in any sort of mediumship. Has Cupid got him snared?

Some persons possess such a vast amount of over-weening self-conceit that they imagine themselves the *plus ultra* of perfection, when in reality they are only the bubbles of a summer shower.

When a purely selfish policy is the governing quality of individuals, this class generally play out in a very brief time.

A plump Chinaman in New York has been proved an adroit thief. He patterned after the Fall River defaulter.

He gives his views to-day,
And changes them to-morrow;
Which simply is buy's play—
The end is deepest sorrow.

There does not seem to be sufficient honor, honesty or truthfulness in the sectarian opponents of Spiritualism. No wonder that the land abounds with moral anomalies when these religious teachers act so unjustly.—*Medium and Daybreak*.

A Woman Suffrage Association has been formed at St. Louis, Mo.

No wonder Louise wants to go home, and has taken to making wooden mantelpieces. She says that the members of the Ottawa House of Commons are low people, and she is afraid of them. It must be so, if the papers report correctly what the members say of each other. Here is a specimen: "There sits the liar, mountebank, cheat and swindler!" The Premier shouted: "Coward! Coward!" while others are accused of being "steeped to the lips in most wicked fraud."

We forge, in the red fires of passion—
In our habits pleasure—a chain,
Which must be, link by link as we forge it,
Born out in a furnace of pain.
We may soar with the flight of the eagle,
Or sweep with the wind over the wave;
Seek refuge in the shades of the forest,
Or renew in the ranks of the brave;
May delve in the lore of the scholars,
Or mingle with men in the mart;
But our deepest earnest of heart,
Dwells alone with the pure in heart.
—*Watson Andrews, in the Shaker Manifesto*.

A *Shannon* is in the dry goods business, but it can't be denied that his children's clothing is O. K.

Business men that make fortunes are those who advertise in the newspapers. The more they advertise the richer they become. This statement is no idle dream, but sober truth. We could name hundreds of cases within our own knowledge: Brandreth the pill man, Stevens the vegetable dispenser, Simmons of Oak Hall notoriety, for instance, including Dr. Pierce of Buffalo, N. Y.

P. T. BARNUM will visit Boston next week—May 20th-21st, at the Coliseum Grounds—and give "the folk" hereabouts a chance to witness one of the most attractive displays ever known to the world of circus-don't. If we may be permitted the use of the word. Don't fail to attend.

"Let us," said the Sunday school teacher, "take for our example the goodly Abraham." There was a scared look in the eyes of the class, and the boy who sat nearest the door slipped out and cleared off home as fast as his legs could carry him.—*Somerville Journal*.

Orion Clemens, a brother of Mark Twain, was publicly excommunicated from the Westminster Presbyterian Church of Keokuk, Iowa, on the morning of May 11th, having been tried and convicted of the charge of "heresy." The ground of action was based on a recent lecture on "Man the Architect of our Religion," delivered in that city by Mr. Clemens, in which he expressed views of a nature too near akin to liberalism to suit the pulpiter.

Was Freeman's faith in the restoration of the life of his slain child any less reasonable than the widely passed belief in the literal resurrection of the body?—*Boston Herald*.

THE GOVERNMENT COUNTERFEIT DETECTOR, (official organ) John S. Dyer, editor and proprietor, is published monthly at 1328 Chestnut street, Philadelphia, Pa., and is a work which all engaged in mercantile pursuits (especially cannot fail of finding useful, reliable, and therefore valuable.

A certain resident of North Adams recently buried his wife, a woman of unusual size, and a few days after the sad event a neighbor attempted a little in the consolation line by remarking, "Well, Mr., you have netweth a heavy loss." "Yes," replied the mourner with a sigh, "she weighed 'most four hundred pounds!"

SPARROWS AT THE STATE HOUSE.

Under the gilded dome upon the hill
A thousand sparrows safely build their nests;
Tolling all day with busy wing and bill,
Scouring the air in enterprising quests
For sticks and straws, and flotsam of the street,
Which seem to them for birdlings' beds most meet.
And we may learn, as once the seers of Rome,
A happy omen from the sparrows' flight,
For from their joyous twittering seem to come
To ears attuned to hear the words aright,
Pledges in song that Justice shall not fail
When 'e'en the birds dare build in her dread scale.
—*Frank Fitzgerald, in Boston Journal*.

Man believes that to be a lie which contradicts the testimony of his own ignorance.

A scowl as black as midnight on their faces as they passed the street, a contemptuous turn of the nose and a sarcastic smile on the lip, returned with company interest, each to the other. Who were they? Political enemies, embittered foes for years? No; simply an *allopathist* and a *homoeopathist*, each expressing in silent language his opinion of the other's professional ethics.—*Sacramento Bee*.

A Chicago woman is going to try to keep her mouth shut three thousand quarter hours. If this new departure should become epidemic, what a mighty peace would settle down over this troubled land!

MAN IS NOT HOPELESSLY EVIL.

There is in every human heart
Some not completely barren part
Where seeds of love and truth might grow,
And flowers of generous virtue flow;
To plant, to watch, to water there,
This be our duty—this our care!
—*John Bowring*.

India is at present suffering in a terrible degree from pestilence (cholera) and famine, and the secondary results, at least, which follow the path of war. Highway robbery and brigandage on the most alarming scale are also added to the other horrors which "the mother of the human race" is now being called upon to endure.

London Spiritual Notes.

To the Editor of the Banner of Light:

Mrs. Corner (Florence Cook), has resumed her sittings, at the command of her guides, and will give a series of sittings to which the public will be more generally admitted than heretofore. Her controlling spirit is "Marie," a French girl, whose wonderful power outrivals the manifestations of Katie King, who was formerly the guide of this medium.

Mr. William Eglington will arrive in London about May 21st, and will be welcomed back by a host of friends.

A new volume called "Spiritual Sanity," in reply to Dr. Forbes Winslow's attack upon Spiritualism, has appeared. It is written by a relative of Dr. Winslow, and is already making a great stir.

The father of the Rev. Stainton Moses has just passed to spirit-life.

The May Day meeting at Langham Hall to celebrate the anniversary of Spiritualism, and also to offer resolutions in relation to Lunacy Reform, was not a great success, probably owing to the severe storm. Remarks were made by Major Forster, Christian Reimers and others.

FIDELITY.

Spirit-Photography—Will Case in Rochester.

To the Editor of the Banner of Light:

The spirit-photographs taken by Miss Elizabeth C. Hedley, of Rochester, continue to attract a good deal of attention. The artist is compelled to devote her entire time to the business.

Photographers are offered every opportunity to investigate at Miss H.'s gallery. Occasionally the person sitting does not appear on the plate, though spirit forms appear all the same. At times some name or sentence is distinctly photographed, and signatures thus appearing are recognized as those of persons once living in the form. In some instances nothing appears on the plate but these writings.

Spirit forms appear almost as distinctly when only a photograph is placed in front of the camera as when the position is occupied by an individual sitting for a picture. When the power is a little more developed it is thought persons at a distance may obtain spirit-pictures by sending their photographs to the artist as well as though present in the gallery themselves.

An important will case has recently been before the Surrogate of Monroe County, N. Y., and the question of spirit slate-writing was introduced: Several of the most prominent citizens of Rochester testified to having received communications from spirits through Dr. Slade, and they explained fully the test conditions under which they were received. Two of the most distinguished lawyers in Western New York engaged in the case as counsel, confessed to having personal experience with Slade, and the subject was much more fairly treated than spiritual manifestations usually are in legal tribunals.

R. D. J.

Rochester, N. Y., May 16th, 1879.

The Brooklyn and New York Lyceums.

To the Editor of the Banner of Light:

The officers of the Brooklyn Lyceum are now preparing for the first picnic of the season. Thursday, June 5th, is the day decided upon, and Prospect Park the place selected wherein to hold our merry game. May the elements prove propitious, and the friends of the children be most generously inclined. Miss Belle Reeves and Mrs. H. Dickinson, the committee on refreshments, will thankfully receive contributions for fruits and ice cream.

I understand that the New York Lyceum will give a musical and literary entertainment at Republic Hall, 65 W. 34th street, on Thursday evening, May 20th. The entertainments of this Lyceum generally prove most satisfactory, and it is to be expected that this will not be inferior to those of the past. It is sincerely hoped that the efforts of the young people will be rewarded by a liberal patronage.

HATTIE DICKINSON.

Brooklyn, N. Y., May 18th.

We have received from the author, Kersey Graves, of Richmond, Ind., three works, which we have carefully read with much astonishment. The first, "The World's Sixteen Crucified Saviors," presents abundant proof that centuries before the birth of Christ other "Saviors" had made their appearance on earth, each one of whom was looked upon as the Son of God, and like him "crucified." The second volume, "The Bible of Bibles," affords an insight into twenty-seven Bibles. The third work is entitled "A Biography of Satan." The author is himself a very religious man, and has taken much pains in these books to separate the chaff from the wheat in religious matters, striving to eliminate error and point out the truth. Every one who is interested in biblical history should study these works. The price of the first two, \$2.00 each; "Biography of Satan," 35 cents.—*Ohio States Zealot*.

They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.—*Franklin*.

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH,

Publishers and Proprietors.

ISAAC B. RICH,.....BUSINESS MANAGER,
LESTER COLBY,.....EDITOR,
JOHN W. DAY,.....ASSISTANT EDITOR,
Advised by a large corps of able writers.

THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing
A LITERARY DEPARTMENT, EDITED BY D. D. HOME,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects,
A LITERARY DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT,
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....\$5.00
Six Months.....2.50
Three Months.....1.50
Single Copies.....75

Postage fifteen cents per year, which must accompany the subscription.

In remitting by mail, 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. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the full amount of a dollar in postage stamps—ones and twos preferred.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.
Advertisements published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Ernest Renan, Gies H. Stead, D. D. Home, T. H. Hazard, A. E. Newton, William Denton, Warren Chase, Rev. M. B