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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., ou Sunday Afternoom, Dec. 15th, 22d and 29th, 1878. by Spirit Theodore 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 dews 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 spirithas enkindled in each the flame of existence, and joinedall 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 lawthis 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 departmentas 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 fruitage 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 deeprooted 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 theel 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

ADDRESS.

"Behold, I bring you glad tidings of great joy, which

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 white-

ness in the centre of thy soul forevermore.

Amen.

My Friends: If I had been absent from your midst in a distant country for the period of whose purpose was the embodiment of my

broken-during which time messages had been given and received, and yet upon the minds of men a strong doubt remained of the genuineuess of those messages: And if, fraught with the experiences of this new life, I earnestly desthought; it was a kind of egotism, a fear that tion on reaching earth—affected by the conditions the purposes of nature, and when these are dissired an expression here (not as proof, but to expression might be given to attributes that did tions under which it finds expression among covered and made useful, the product or result tell the story that I have to tell), you would consider any voice that I might gain for that 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 reaches you to-day I am satisfied. My individe prehension of mankind; yet will they in the as an inventor of thought, but by inspiration 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 life is exercised and sustained in many different this evidence depends upon the degree of indi- directions; we, who are none the less subject viduality which accompanies existence in spirit- to the laws of life and intelligence, do not deual 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 duced 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 individualhave risen (and hone 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 activty-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 ences. What is valuable to me from that expe- | scholasticism founded on a material basis alone. rience is with me-what is not is cast aside, as Its objectiveness is capable, however, of greater the separation of the shell from the kernel of elasticity and wider development than aught the nut, or the husk from the seed. The degree known to earth-life : for instance, a man on the of intelligence that I have found in my spiritual | earth-plane arriving at a certain standard of life I wish to impart to you, that you may understand what Spiritual Philosophy from the lastes and wishes, but ten years hence he may spiritual side of existence has brought to me. say: "I wish that it could be changed to suit And though none the less interested in what my present conceptions;" now if he had been in pertains to the life of my friends in mortal and arger range, and in the very place dedicated to the memory of my earth-work, and designated spirit making use of it. A man obtains a good 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

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 and the attainment of practical fruitage 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

of the silence had been broken, and yet not fully | to you, is the ME that now speaks—that may yet | cal and indisputable evidence. I see, for in- | present. No one speaks of acquired science as speak in clearer language to you.

not belong to me; but all that has passed away men, which are largely due to the development, is denominated science. So life in the individmisrepresented; if any portion of my thought must pass in presenting their appeal to the com-carth-life; 1 am to-day! Every man speaks not sire 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 atsnow. But these are individual also; the air, re- tainment 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 spiritlife, 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: personity is very great. I professed in earth-life to ality 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 wellknown channels of expression, become possessed of a different aspect when viewed from a spirit-

ual 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 growth, builds him a house fitted to his (then) spirit-life the house could have been changedn spiritual" existence, I yet prefer to take the in fact, it does change continually, keeping harmony with the development and needs of the 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 spiritlife; 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 illusrate: 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

> 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

> 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.

stance, from my present standpoint in spiritual | heing a part of general intelligence, and outside I had the impression that when I left the life life, that there are thoughts reaching toward of personal experience or research; science, as on earth I would not require nor use any other | earth for the accomplishment of certain pur- personified through the labors of its expression, brain or mind through which to express my poses: But each seems changed in its manifestaluminated by its rays, I now seek to impress the papears, and the proportionate fitness existing exists in the universe through unfolded and minds that I can reach in such degree as I am for its reception. The thoughts of humanity's gradually developed being. able: I can only reach those who are in sympa- ascended workers that from the spirit-world go put away slavery; the result-though not in the price of experience, inheres to it forever. harmony with many desires in the mortal-was 1 have discovered that the movements of huever striving to rear impediments, then comes | vidual power. . strife till the obstacle is removed. Darkness is As Christianity was not a fable, as Jesus of collective.

toward definite ends thave combined through dividual. nevertheless true that had the time arrived for fact to my observation. peace that thought would have blossomed into 1 discern the power and principle which inpresents abnormal growths in animal and vege- which is next to come. table life-so a certain period of spiritual develof the world of mind.

is the effort of individual intelligence to fathom with the attainment of higher knowledge. Il- of the nation, people, or society in which it first and the aggregate is the experience of what

Socrates, Plato, Confucius have spoken before thy with me, therefore there is no danger of my earthward, on reaching the earth become af-myself. I speak this truth, but I am an instrubeing misunderstood; I have no fear of being feeted by the atmospheres through which they ment, as all human beings are. I was in my ual power reaches you by many channels; this end accomplish the object sought. As cycles of from the spiritual, where thought abides, and [indicating the medium by a gesture] is but one. time and multitudinous changes were needed to is the mouthpiece of the words and ideas of The concentration of individual mind in this develop the animal and vegetable kingdoms in those not personally in human life. This does certain directions, and to produce certain re- not destroy my individuality: I do not become sults whereby the beauty and the usefulness of individual merely by narrowing down the the present have been achieved, so a spiritual sphere of my observation and receptivity; the impulse toward the earth, however seemingly single ray of light that comes to you to-day deflected in its course by earth's material minds, charioted by the fair sunshine of this hour or defective in its expression, will-ultimately would not be rendered brighter by filtration evolve the purpose for which it was sent forth, through a keyhole; you, who are so anxious to You know, for instance, how through long preserve your "individuality," must remember years we strove, as did other earnest souls, to that the ultimate cannot be destroyed: that remove the blot of human slavery from the re- | whatever of value becomes the possession of the cord of this nation; the spiritual impulse was to individual spirit through its having paid for it

> unmistakable: Peace-loving reformers waited | manity and nations are by and through the ingenerations almost, and then the victory came fluence and operation of this ultimate individnot as they anticipated, but amid the whirlwind | ual intelligence. I find truth presenting in each of war! The present impulse of freedom is not epoch the same characteristics, though varied toward warfare, but if freedom finds that in its according to the needs of the times-the same way human selfishness and love of power are intelligent and intellectual expressions of indi-

the opposite of light, and the light will shine on Nazareth was an individual expression of a certill the darkness is conquered. Tempests and tain form of truth, as Rameses or Moses was a storms are not the only experiences of earth, divine power (individually) through inspiration, but naturally, when ultimate harmony is to be so every personal expression of inspiration in achieved, whatever rises between the efforts the past time has been through angels and men put forth and that ultimate harmony which is -those angels differing in power to present to to be their fruit, must disappear, even if ele- the fullest degree, and in the face of ever-flugmental conflict be the price. The materialist tuating mortal conditions, the truths of which has Nature, the theologian has God to blame they were the emphasized indices. I have yet for every adversity met with in human life, but to see the spirit or the man who has discovered neither is right: The spirit recognizes itself; a truth possessing no Individual accompanithrough cycles of matter, and whatever comes ment. I find that the Platonic and other theobetween it and the end in view must be van- ries in the world arose from Plato (or their acquished. If gales and storms are necessary on credited authors) as the external centre, and the atmospheric plane to work out successfully from an individual in spirit-life who was a spirthe impulse of the Great Life-Principle within itual centre. I have never discovered a good or all, they come, and as each does its work the bad deed that cannot be traced to some individmaterial world develops into clearer harmony unlity. I have never found any action the of purpose; trees wave their billows of foliage spring of which was not traceable to some indialong the landscape, flowers bloom amid hither-viduality, and, while I am no believer in the to arid wastes, and animal life in all its grades; dark demons portrayed by the past as being inof development reaps the intended benefit. And dividual beings, I have full faith that the lifein like manner the developing processes among conditions attributed to them by the minds men are moved by these ultimate thoughts that seeking to portray them to the view in the darkbest express what I mean; but I am chiefly individualized by the nature of that which I did
from the spiritual standpoint, it is subjective if
seen many persons strive for the introduction known experimentally to human pilgrims along recognize and body forth in my earthly experi- you measure it by the standard of scientific of reform among humanity at large-and in the highway of life. Therefore I believe in ... Satan (in every human soul), but not essential was within, was individual rather than side individualized power of evil; I believe he is in you and in every individual spirit in great-I perceive that the work of the spirit is in its er or less degree-depending upon position in individuality, and that from individual minds the line of development from lower to higher in spirit-life thought reaches out to the earth, conditions. These degrees, and the attitude in moving forward to its objective representation which they place their possessors, do not destroy in outward action according to the receptive the responsibility of those within their boundaforce of the hour. I gaze through the lenses of ries, since each and all are pledged, whether in history, of psychometry, of clairvoyance, and I | earth or spirit-life, to the best use of every pownow discover what invisible means working er and faculty known to be possessed by the in-

tireless operation, to make America free, to 1 discover from the plane whereon I now give France for the battle-ground for the na- stand that all individualized expressions in hutions of Europe, to institute and keep in con- man, physical life, have their counterpart in stant activity (though in intermittent manifes- that of the spirit. One proof to me that the tation) the war spirit in the East; I discern from temporal power of the Pope is waning, is plainthe spiritual standpoint the contest between the | ly to be discerned from the waning of spiritual eross and the crescent, and discover the spirit- power so clearly demonstrated in the spiritual ual source from whence this agitation emanates. | counterpart of his church to-day. Through the If the indication is yet war upon earth, it is be- same means I perceive no longer over the East cause man is still in the condition of warfare, the conquering power of Mahomet, for another If a thought expressed from the spirit-world, influence has taken his place-the olden faith is reaches the earth in the form of battle, it is failing, and its spiritual counterpart mirrors the

peace in its expression. The manner of the spire the aggressively active spirit of this your blossoming and fruition of the thought from nation—so prone in general to slavery and mo spiritual spheres depends upon the degree or nopoly-whereby through all obstacles the forangle in and through which the lines of spirit- ward road is being made clear and plain. Everyual light shall strike the earth, and the position step, difficult though it be, in the path of civiliof mankind as to receptivity. As previously re- zation is necessary to prepare conditions for the marked, a certain period in the earth's history more harmonious advent of that civilization

As the disturbances of the atmosphere, opment produces certain antagonisms, and nathe startling results outwrought by those tions repeat these experiences each time in re- forceful powers and principles which lie beduced measure, to show the ultimate progress neath, are instrumental in the producing of ultimate effects looking toward the general good, You must be aware that with these opportue so the spiritual forces of which you are the nities, and this occupation, much of the time in mouthpieces and instruments, are through spiritual life is devoted to the observation or the strife and excitement (as well as in silent lasupervision of those subjects which begin in the bor) outworking the purposes of being. If the spiritual, and take on-their action in the mate- channel is choked and imperfect, the stream rial world. We do not begin our existence in and expression will be so also, and must thus the physical body; the physical body is but a remain till the obstructions are removed; if the mode of the spirit, and the ultimate causes lie in instrument is out of tune, you cannot reasonthe realm of spiritual intelligence, nor is it the ably look for harmony in its expression of sound realm of general intelligence; the laws of ma-1-you will naturally have inharmonious tones; ture do not clash with the individual intelli- | and he who tunes the instrument must try it gence of spirit, and I see the outworkings of and test it, and see if it cannot be made at last physical life governed by the operations, in a to give forth cadences that shall swell in unison measure, of human intelligence, as witnessed, and melody, which action on its part was the for instance, in the prosecution of manufact object of that instrument's construction. So tures, or the fostering of any of the practical to-day you are all being tried and tested; it is business interests of the material world; these to be known just where you stand individually; are governed by human intelligence; no one the power of a spiritual impulse that now speaks of commerce as an intelligent principle, reaches toward you is felt in all the diverse ocor purpose by itself, but as a system of material cupations, the multiplied cares of human life, exchange carried out under the provisions of and every day you are being put to the test-put the intelligent individuality of those nations to the test as to whether civilization means and peoples who have discovered its advantages anything, whether Christianity has found in twenty years, during which time some portion spirit; but the spirit itself, that was manifested you become aware of this fact through practi- in the past, and continue to reap them in the you a visible expression, whether wrong-doingand its concomitant darkness surround and give condition to your spirit, whether you wish to cling to materiality a little longer, or aspire to the attainment of higher spiritual degrees!

All things combine to prophesy great changes to come to the inhabitants of the material world. Spiritually we say the influence of the soul-world is constantly flowing toward your verted and led into his fold; nevertheless he bears his harvest with him, and this shall be his when the change shall come. Another epoch, another division in time is about to be ushered in. To-day the Spirit is working palpably in your midst. You think of a higher civilization that still, perhaps, under the olden conditions is yet to be built up by man; but we see humanity and its concerns collectively moving fervor gone? in obedience to the impulse of a mighty Spiritnal Purpose toward new channels, and we recognize that what this generation and the next shall see has reference to the morny and not to the few !

Man's growth proceeds on the physical and spiritual planes, but he is soon to realize in a greater degree than ever before that spiritual development is the main object-his physical expansion being but an incident attendant on the first-named process. On my side of being I have been permitted to see the power of the angels as demonstrated in the history of past dispensations; how Osiris was a sun, bringing new light to mankind; how Brahma was the divine principle born on earth with Vishnu and Siva, bringing the ray of immortal light still clearer to the comprehension of the Eastern mind; how Christ embodied the spirit of truth as he walked among men-that these Buddhas, and Christs, and Saviours, came to the nations at the required hour and time! I have seen that the waves of spiritual truth have ever noved over the world in response to humanity's spiritual needs. I have stood in spirit with Luther, Melanethan, Wesley, and others, who while on earth were leaders of reformatory thought, and have seen them in their various ways reviewing the methods and manners through which the spiritual avatars, the Christs, have visited markind; and I have seen them go away into new fields of labor with a feeling of awe and wonder at the power in their midst. I have seen those who were presumably inventors, and originators of scientific thought, as well as the supposed founders of religious denominastions just spoken of, clearning in spirit the lessen which I declare to you! that the vibrations that come to you to-day in the shape of so-called Wonderful inventions, have been known for thousands of years in spirit-life, and that they are just reaching the earth! You know how long the light neust be coming from Negtune; so, in the physical earth, it takes time to fit the world for the reception of spiritual ideas.

Happy are those who, being conscious of their identity, are still aware of the divine individuality of intelligence. I say happy arg those who, being aware of their own powers and conditions, are also aware that radiant glory'streams in upon them from supernal heights-that the outward life and its attendant experiences) can only be a window at best, through which the sunlight of a spiritually illuminating power shall pour in upon the soul, so that succeeding to-merrows shall add to the groning vista, till power shall descend from him whereby all material bonds shall be broken, and man shall stand erect, encircled with the attributes of intinity, and shall clasp hands with these angels' whose full of possion will be his Divine Individ-

Paris of their Samet Consider the Authories THEODORE PARKER.

. They called thee great, and by the type of thought That links humanity to human with. Floor had st the measure of a giant here. The sparit of a bright, unending youth ; Sometimes the foremost in the nantal hight For human tree domen the clausing earth, Sometimes the chambles of a dawning light That biblight manking to arander, higher blith.

Thou student of the circling eras past, To whom fair History unveiled her page Thy fame if on the living record east Its aferious ray like lightning through our age! No cold, pedantle, plodding I fact thou,

Bir all the ages man has ever known Placed thought's sequestered grown upon thy brow, Made of thy heart and mind the fitting throne Of what men were a not only deeds and words, Not ages, not the simple, earthly name, But inspirations like bright, heaven-bern birds, The sources whence thine uttl'rance ever came.

No magnate secont, proud of mental power, But step by step, even as please behild, With those who learn of Truth in this bless'd hour, Then followest with spirit undefiled.

Transigured new from selese and time below, Thou countest thine earth-life as only dust, And all the outward thoughts as sands that flow Upon the shore to sink, to mould and rust. That it thy life breathed truth had love to man. Thou wast but one whose earthly eyes could scan The page ofer which thy spirit burned to flame, To quicken Truth's divine, sternal name? Not so ! the brighter was the ancient page,

Because thy spirit could its lustre lend, And the great teachers of some future age Shall and in thee a brother true and friend: And as the centuries appear and pass. And, reaping barvests of thy golden thought, Man teels the great, true pulse of happiness From what thy clear, blest mind bath wrought, One star will shine with living, potent dame,

One parge will burn with thy blest work and name! I praise thee not ofermuch; thou dost attend . Smiling upon these loving accents here, And thine own heart with mine in love would blend For what humanity still holds most dear, Thou hast not reached the grandest, highest height,

And hungar fame can never fully know What, in the sphere of love and perfect light, Will as an unscaled fount at last o'erflow! Though earthly life seems little when the sense Of angelhood stands to the heart revealed, Yet if we gain at last the recompense Of life above with what is here concealed, Then shall life seem a perfect chain of light, Outwrought with no dull pain or bitter care-Only the winding path to yonder height, Only the stepping stones to altars fair.

All bright with living thought of souls that form The temple of the glorious "yet to be." Who fashion all life's purposes so warm In one great, living thought -HUMANITY!

HORACE GREELEY ON SPIRITUAL PHENOM-ENA .- I have sat with three others around a snudl table, with every one of our right handlying plainly, palpably on the table, and heard rapid writing with a pencil on paper which, perfeetly white, we had just previously placed under the table; and have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what, said message was written; yet I am quite confident that none of the persons present, who were visible to mortal eyes, wrote it.

Original Essay.

FAITH IN HOLY THINGS.

BY J. R. MAC.

What is faith? What are holy things? and how are they to affect our daily life? These own, and the eye of spiritual science discovers are the questions of great moment at the presthe causes that have worked to produce what ent time, for a wave, as it were, of the religious is about to appear. Is it the Christ? His influ- or spiritual element, of such stupendous magnionce has been at work for two thousand years, tude as searcely to be realized by the human but the few and not the many have been con- mind, is permeating the land, and thousands are feeling its influence to a greater or less degree. What, we ask, is to be the result of this awakening to the unseen realities of life? Are those who have had the spiritual spark-within their souls illuminated and made to glow with a radiance reflected from heaven's pure light, to become cold, dead ned, and consequently darkened, because the artar-fires are neglected, the

> It is a question of the most momentous importance, and needs the pen of an angel to write words of wisdom and love that shall take hold of the understanding and keep the heart true o its noblest, purest, and, most exalted aspira-ions, and cause the seed sown broadcast to take deep root in the hearts and minds of the many who have heard the truth gladly, thereby caus-ing it to become the sure foundation of a slow but steady growth or development of the spiritual element that is possessed by all in various

But how are these desirable results to be accomplished, with or without angel visitants to illuming the darkened pathway and make the illumine the darkened pathway and make the rough places smooth? It would seem only by a clearer understanding and knowledge of the foundations, principles of life, as unfolded in this stage of existence, and of the faith upon which we build for our future happiness, resting, as it does, upon our belief in holy things.

Then what is the real basis upon which we are

to rear a structure for eternity? For we are many builders, each an architect, causing to rise an immortal temple by our motives, words and acts, beautiful or otherwise according to our lives. What are the foundation principles our lives. What are the foundation principles upon which rest the issues of life for time and eternity? Great and momentous questions, easily asked but difficult to answer satisfactorily.

The practical experiences of life teach us that the spirit that is governed by the most exalted motives becomes the most radiant and

glorified spiritually, even in earth-life, although often walking the humbler paths, and we scareely need inspiration to teach us that the unbri-dled, excessive love of accumulation is one of the greatest evils that has taken deep root within the human heart. Nevertheless, it would be as far from the truth to say that the humbler paths are the only safe way, as to say that money in and of itself is an evil; for in both cases the in and of itself is an evil for in both cases the results are simply the working out of means or powers used, either for good or evil. Good we believe to be the result arising from the right use, from the right motives, of means, powers, or capabilities possessed, and evil the result meessarily following the wrong use of them. And as in the instances mentioned likewise in all the ents of life, it being the motive-power con-olling our inner life that decides the results. If this is true, then there must be an underlying principle, call it what we may, that governs and controls in each individual the affairs of life, and determines whether the ultimate results of ar various thoughts, words and acts, shall be a older development of spirit growth, or the pro-ess that deadens, darkens and dwarfs the soul.

This indwelling, governing power that sways This indivelling, governing power that sways the Sceptre of the soul, is what each spirit for itself must see is rooted and grounded in the great wide-spreading love of the Fotler, which like a mantle covereth his children each and every one. Out of this love shall grow an earnest desire to be guided by the laws of wisdom, purity, justice and truth, each becoming a bright angel of light to the growing spirit. Faith we believe to be the acceptance of purely spiritual truths as firsts upon which to test as an unfailing source of strength and bow.

asst as an unfailing source of strength and power; an inspiration, carrying the spirit far over the border line of sense and feeling, into the realns of realities of the spirit-world. Faith is a teams of pentilesor the spirit-words, rains is a visitant only to the intuitional, trusting soul, becoming a beacon-light to illumine the pathway through earth-life, by causing the spirit to discern the manifestations of the unseen, pervading spirit of the universe, which ever teaches,

By spirit of the unending law of love, although silently, the unending law of love.
By holy things we would denominate all that its wise and good, pure, just and true. And as goodness and wisdom, purity, justice and truth, emanate from the Fountain-Head of all greated things we call them holy; and whother creared trainers, we can them may; and wheater clound on earth or in Theorem, are equally holy in the sight of the Father's spirit, for his king-dom is over all worlds and peoples, each and all are his children. When'we speak of holy things; we unconsciously and instinctively look beyond we inconsciously and instinctively look beyond this material condition, and try to take hold spiritually of spiritual things, and endeavor to satisfy ourselves respecting the truths upon which they are founded. One great trouble arises from our looking too far away for the cor-ner-stone upon which all rests, from which as-cends the spiritual tenude, regred by and dedicends the spiritual temple, reared by and dedi-cated to noble purposes, lofty aspirations, self-denying acts and lives, forgiving and loving hearts, gentle, ministering hands, and all good words and works, the results of which go up like incense to the Great, Loving Heart, whose pulsations reach out toward all lumnanity, zently, tenderly, yet nightily, drawing his children into the heavenly home. A belief in these truths, sufficient to make them the rule

and law of life, proves a living faith in the good and true, the hely things of life.

We in our intense longings for truth search diligently, faithfully for the foundation-principle, the corner-stone of life. Our minds wander far and wide, and would take held of—grasp as it were—infinitude, were it possible; but its vastness overwhelms us, we are lost in vagueness, and as a last resource accept unconditionally the ideas of others, and live in accordance with them outwardly, at least, while the soul-life often is actually starving for the want of true spiritual food, which is "milk for babes,

and strong meat? for those that can receive it.

The question naturally arises, in what consists this inexensable mistake? Where shall we look and find the "Pearl of Great Price?" or, in other words, what is the great paramount object of this earth-life? and what the means appointed to accomplish it? The answer seems to be, that it is the gradual, continual, silent growth of the spirit, or soul-life, from small beginnings, a constant reaching out and upward toward perfection; although a long way of toward becoming heavenly perfected beings. If this is the object and purpose of earth-life, then within the holy of holies of our own souls heaven must begin; for the divine spark of heavenly fire, of holy love, must be within our own being, illuminated and developed by the Holy Spirit of the Living God, heavenly a heighter light a the Living God, becoming a brighter light, a truer life, a more divine love, and unless we find mirrored upon our spirits the soul's reflection of those spiritual faculties that are the germ of all our future possibilities, the responsive spiritual element that casts its anchor far beyond this life, we need not look elsewhere: covered up, it may be, to such a degree as to be almost past finding out, still there, enabling the spirit to take hold spiritually of the indestructi-ble realities of time and eternity, as presented in the great drama of life. The eternal founda-tion-principle of truth, of right and love, for it covers all that is noble, pure, and good, lies deep within the chambers of the soul; with some kept so bright as always to reflect the divine element of love; with others buried so deeply as to be scarcely discernible, and, in many instances, unknown; still it is unmistakably there, and, un-der the right conditions, we fondly hope, will at length respond and prove its divine heritage. We, as individualized beings, make our advent, on earth, endowed with the germ of all our pow-

deeply rooted within our future possibilities, deeply rooted within our natures; what then do we want, what need, to become more worthy of our royal parentage, as children of the Most High? Why simply growth, or development of our inherent qualities, in the right direction. But, for some unaccountable reason, it is much easier to grow in the wrong direction; for we rarely see a person that instinctively treads the

upward path: why, we cannot say: that it is so, we know. This being the fact, and as each act, wish, and thought has left, and will continue to leave, its impress upon the spirit, either for good or evil, we can readily perceive the absolute necessity of having infused, woven as it were, into the very tissue of our life the governing power of love for the right, in all its detail, for its own sake which produces a spirit that is ing power of love for the right, in all its detail, for its own sake, which produces a spirit that is loyal to its God, the Creator, and All-sustaining Power, true to itself and all humanity; an influence that shall purify our thoughts, reacting upon ourselves, causing our lives, little by little, to develop uprightly, as if a ladder was reaching heavenward, and each pure thought, each loving, tender, sympathizing word, each kind act, caused us to ascend a round, and soon to the end of earth-life—stepping over the boundary end of earth-life—stepping over the boundary line, and, as we fervently believe, going onward

and upward forever and ever.

But as we are prone to go the wrong way, backward and on either side, rather than upward, the kind, loving Father sends his spirit with mighty power to arouse the laggard, and point out, in an unmistakable manner, the way that leads to happiness, home and heaven. And many very many are attracted, convined and many, very many, are attracted, convinced, and determined to march on and upward, battling many, very many, are attracted, convinced, and determined to march on and upward, battling valiantly for the right, and while the fervor lasts march well; but soon, because of many things, very many, far too many, fall to the rear and are left behind as the grand army moves on. We consider one of the great drawbacks to the healthful growth of the newly-awakened spirit is the throwing of all the work necessary for the enfoldment of the soul-life in a selfish, an ignoble manner, upon divine powers, and, with folded hands, waiting to be wafted heavenward in due time, or listlessly drifting away from holy influences and desires, becoming after a while—and it takes not long—more the followers of the things that pertain to material life only than before the spiritual sight was aroused from its letharzy or sleep. Another cause of failfire is the absence of a living faith or belief in divine spiritual assistance in daily life. In either of these conditions the spirit element is starved, being utterly without, devoid, of the sustenance necessary to the life and growth of the spirit; for if we fold our hands and trust in faith alone; believing that all will be done for us without our cooperation, we will surely find that faith without works is dead, and if we ignore the beautiful intercommunication of the spirit-child with its Father spirit, from whence comes its strength tiful intercommunication of the spirit-child with its Father spirit, from whence comes its strength and power, we will find that works without faith are also dead. Therefore the spirit that grows strong and vigorous must not only have faith to strong and vigorous must not only have faith to helieve in divine power and assistance, but must work out its own salvation, it may be "in great fear and trembling." Then if we are to work for the purpose of growth and culture, for the purpose of becoming fitted for an advanced con-dition rather than simply to be saved, we must buckle on the whole armor of God, and not only go out to fight the battle against the sins of the world, but what is quite as essential, search diligently, earnestly, within our own hearts and lives and east out the evil that we will surely find lurking there. Let us first make baste to cleanse and purify our own altars, and then, and not till then, will we become fitted to tell others how to go and do likewise. We must cooperate with the spirit of the living God, who teaches, in so many different ways, that we were placed here for a purpose, that we have a lifework to accomplish, and that striving earnestly to perform it worthily and well we will be assisted by the overshadowing power of God, and that success and victory will at length crown our unfaltering efforts. go out to fight the battle against the sins of

Nothing more fully proves our future or continued life than the instinctive, intuitive reaching out and upward of our spirits for more light and strength to guide us on our way, a taking hold, as it were, upon unseen things that be-come, although in a limited degree, realities to the spirit. This is the soul asserting its heavenly origin, like a creeping child, it may be, but still

a child of heaven.

As each one has its own appointed work to do, may it be done with whole hearts and clean hands, thereby becoming more fitted for life both in this world and the next; therefore the question of each one should be not only am I prepared to die, but am I prepared to live? For

There is no death; What seems so, is transition."

Am I prepared to live? is the question of all questions to the human, immortal soul. The living life, in all its detail, is what the future condition, as well as the present, is molded from. If within the holy of holies of our hearts there If within the holy of holies of our hearts there is enthroned a great controlling love for the right, the good, the true, whether of earth or heaven, then will adoration and praise, arise from our spirits like incense to the throne of God, reacting upon ourselves, developing within as argreat desire and determination to become perfected beings, and bright-robed charity will fill our souls with earnest yearnings to aid to the extent of our power poor suffering human-title good God. "They were wept," he said to Conestoga Manor, surrounded the small village of Indian huts just about daylight, and broke in upon souls with reacting near the following infamous willang was perpetrated. On the 14th of December, 1763, fifty-seven men from there, takes him kindly by the hand and gives him food and drink. The tears of despair, and later those of gratitude, shall speak to thee, dear God."

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Shyly and timidly another angel stepped forward in the gray was perpetrated. On the 14th of December, 1763, fifty-seven men from the reaction of the little colony of Conestoga, all well-mounted and armed with firelocks, having traveled through the country in the night to Conestoga Manor, surrounded the small village of Indian huts just about daylight, and broke in upon and it matters not whether we are encased ity, and it matters not whether we are emasses in this mortal temple, which of necessity must pass away, or whether we have been translated to a more purely spiritual condition, by passing out of this earth-life, over the bridge called death, into the advanced spiritualized condi-tion with its soul-uplifting surroundings, for in either place or condition the upright soul is ever marching on and upward, continually becoming

more and more symmetrical and beautiful.

Why do not we say that Jesus, the Christ, lived to save sinners, as well as died to save them? Lived through years an unappreciated, misunderstood life, a continued martyrdom from the manger to the cross, for what else could an earth-life be to a sinless soul, doing his duty faithfully, both to his Heavenly Father and all humanity, which is the sum total of life's requirements, for the purpose only of showing poor, wandering, sinning mortals the way back to God, heaven and home? Had he died a natural death, would be not as truly have been a bencon-light, pointing the way heavenward, and believe the tears of pain of a child whose mother walking therein himself? Why, we ask, should his self-denying, patient, spiritual life, filled to overflowing with love's most beautiful fribute, obedience to his Heavenly Father, and unselfish.

The seventh angel spoke: "Here is the tear usefulness to his fellowmen, be so continually ignored, and around his cruel death hang all the glory? Not that we would take aught from the sinless, willing sacrifice, which has and will reach the heart of sinful man as naught else can, proving the love of God; nor from the gle rious rising triumphant up out of brutal hands into the franscendent glory of a resurrected life, crowning the earth-work with the halo of heaven's radiance. But we would have the earth-life go hand in hand with the death of our Elder Brother. For we sincerely believe that the crucifixion was allowed for the purpose of showing the great love of the Father for his children of earth, and not his wrath toward us; that perchance we might see and realize into what depths of sinful darkness and blindness we had fallen that such a sacrifice should be necessary to cause the scales to fall from our eyes; and also to again open the way into our hearts, and illumine the pathway back to our heavenly home. And ever believing that, one so true to earth's requirements as was the spotless Son of God will prove faithful to his promises of God will prove faithful to his promises of heavenly assistance, let our prayers arise to the fountain head of all blessings, asking that our spirits may be baptized, spiritualized by the outpouring of the spirit of God, that covers, shelters and protects the children of earth. By prayer we do not mean a set of phrases suited for lip-service merely, but the earnest cry of the head or schief for diving light to illuming the for lip-service merely, but the earnest cry of the heart or spirit for divine light to illumine the darkened pathways of earth, and strength to walk therein uprightly, an illumination that shall uncover the hidden things of earth-life, whether good or evil, accompanied by a wisdom that shall direct, assist and strengthen the earnest working soul in its varied and devious windings, leading on and upward throughout time and eternity, one continuous life, crowned at length through "Faith in Holy Things."

The voices of all religions in their highest expressions are wonderfully alike. India said : "The end of human life is righteousness." Greece declared: "Goodness is the only happiness." Persla thought: "All evil will be overeome by good." Europe breathed aloud: "God is Almighty and will prevail." America believes that " Man is capable of eternal improvement."

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, Of Gonobitz (in Styria), Austria, and translated specially for the Banner of Light.

WIIY MUST THE FATHER LOSE HIS ONLY SON?

The funeral procession went slowly through the town and over the bridge. The only son of the 'Squire, a bright young boy, was dead. With his head sunk down and his countenance pale and earnest, the father walked behind the coffin. All his best hopes were over. The heir to his name, the child of his heart, was torn away from him.

They came to the bridge. There sat the blind.

name, the child of his heart, was torn away from him.

They came to the bridge. There sat the blind beggar-woman. She did not see the procession; she could not read in the sorrowing countenance of the father; she could only hear the tramp of the bearers. But as he passed by she felt it, and lifting up her sorrowful face and turning her blind eyes toward him, she sighed softly: "God be merciful to thee!" Then she thought of the day when her dearest, her only possession, her child, was carried in its little coffin over the bridge, and how with it her joy, her youth, her all was buried. The sad father looked involuntarily down on the beggar. His conscience pricked him. She appeared to him neither old nor blind. He saw her a pretty, bright maiden, with true-hearted, blue eyes, and a voice in him said, carnestly: "Eye for eye, tooth for tooth." He sighed deeply—they had passed the beggarwoman, and were standing in the churchyard by woman, and were standing in the churchyard by the open grave. His eyes were dry, but his heart ached—ah, how it ached!

TEARS.

The dear God in the glorious heaven above receives his angels.

I see a troop of light forms; they float to him.

I see a troop of light forms; they float to him, carrying golden stars, and begging carnestly and sweetly. "Dear God," say they, "thou Father of all creatures, we bring thee the tears of mankind."

"These tears here were wept to-day at the altar by a beautiful bride. One of them was for the mother, the dear mother whom she must leave. The bride really wept only this one tear, but we wept many, many for her childhood, her innocence, her unconscious, beautiful life—the

but we wept many, many for her childhood, her innocence, her unconscious, beautiful life—the life of sweet expectation."

Another angel said: "This tear I bring from a naughty little child, a very self-willed little maiden. She had bitten her brother in the foot, and he had scratched her; but as she saw that her little brother eried, she was sorry, kissed his foot, and cried too. 'I will never do it again,' said she. 'Only be quiet, brother, and you shall have all my best playthings.' In the evening, as she knelt by her bed praying, the mother asked: 'Have you done anything wrong to-day?' The heart of the little maiden heat sorrowfully, and she whispered 'Yes,' and wept. The mother told her she must be patient and gentle, for she was a maiden, and they must always give way to others." And the guardian angel looked sadly at the child and whispered: "Patience, patience! even when the husband you will once

sadly at the child and whispered: "Patience, patience, even when the husband you will once love shall bring you's great and bitter sorrow; but till then it is long. Sleep now in peace."

An carnest and powerful angel spoke: "These tears a man wept to-day. It is usually not the way for men to weep. They are often the cause of others' tears, but are sparing with their own. I do not know what was the matter with the man. He stood in a room leaning his forehead against a window-pane and looking at the moon. Nobody was dead, but still he wept so I thought his heart would break from deen sorrow. Alt, it Nobody was dead, but still he wept so I thought his heart would break from deep sorrow. Ah, it was so bitter, so heavy, so inexorable! The man did not pray; he suffered, and was conscious of nothing else. His guardian angel looked at him earnestly and aroused in him unconsciously gentler and milder feelings, and then this tear rolled down from his brown eyes. Dear God, thou knowest the man and his sorrow; accept the tear and send him consolation."

"I bring the tears of a child of poverty," said the angel of the poor. "The poor child was so hungry. It had eaten nothing for two long days, and it looked in the shops of the town and saw there so many cakes and good things. He stared at them with great hollow eyes, hunger is so

at them with great hollow eyes, hunger is so hard to bear, but he will not steal. Weary and

to the good God. "They were went," he said sadly, "by a lost and despised creature in the great town. She sat in her room, in which the sun was brightly shining. Before her lay an open letter in which was written, 'Receive the blessing of thy dying mother. I forgive you all. May God forgive you. My last prayer is that you repent and amend.' In the letter was enclosed a lock of silver-white hair, which the girl took and covered with kisses. 'So white is the mother become,' thought she to herself. 'White from sorrow,' said the voice of conscience. Sorrowfully she thought of her disgraceful life. The way to reform was so difficult! but still once she was an innocent child. And the maiden she was an innocent child. And the maiden wept so bitterly and violently that the silver white lock of the mother was wet through? And these tears were received by the good God too.

The angel of Death came forward. "I bring many, many tears. My arms are filled with the tears that are silently wept over the coffin. But before all are the tears of an infant, the uncon-

of prayer. A woman kneels out in the wood. It is a rough autumn day. The storm is raging around her, the leaves lie strewn on the ground, dark snow-clouds cover the mountain tops; but all this she notices not. She has but one prayer -a single, fervent, agitated cry. A tear rolls dawn her pale cheeks. Dear God, speak consolation to her."

And the angels'sung a song of praise, and called Hosanna! Hosanna! Hosanna!

CONCLUDING WORD.

And now, my dear human children, I have prattled to my heart's content. I have related o you truly after my experience, and hope you will remember the Eyerlasting Mother. Think of Time, who never rests, was never born, and never dies! Time, which is one with God, the Creator!

TO JOHN GREENLEAF WHITTIER.

Dear singer! thou hast never ta'en my hand,
Nor looked into my face all tender-wise;
And yet! mayhap, thy softly serious eyes
The museen may divine—may understand.
Thou'lt see, I deem, within the mystic skies
Two angels holding fast the subtle band
That in one memory binds thy heart and mine.
They pourfed for thee and me Love's choleest wine
Once on the earth. One waved Wit's airy wand,
Touched all to laughter. Tropic breezes famued
Her simptuous soul. But Grief in sad surprise
Bewept its lost, deep in the gentler eyes
Of Alice. I did love her best. The wine
That I'heebe pourced to thee was draught divine.
In my fair youth I loved thy household lay,

That Pheebe poured to thee was draught divine.

In my fair youth I loved thy household lay,

Thy song of love more than thy fiery strain;

Its haunting sweetness, tender unto pain,
Deep from the heart of that enchanting May,
Hoth pierce the splendor of my high noon-day,
Its low, long murmur trembles in my brain,
Till, flushed of dawn, Love's first auroras play.

And all its purples Youth puts on again.

Lo! as I listen, soft as summer rain,
Floats in another song—a song of rest;
No morning card—'t is a twilight psalm,
Thy soul's prophetic paran unconfest;
It bears aloft the saint's triumplant calm.
Dear heart! thine after-song I love the best.

Dear heart! thine after-song I love the best. Tashington, D. C., 1879. Washington, D. C., 1879.

—[Mary Clemmer, in the Independent.

The individual whom " the Consensus of the Compe ent sternly held responsible to a standard far higher than his own private judgment," is doing as well as might be expected when his alarming condition is con-

THE CONESTOGA MASSACRE IN 1763. A MASTERPIECE OF THE WHITE MAN'S VIL LANY.

The Colony of Pennsylvania enjoys to this day an enviable reputation in its record of dealings with the Indians. William Penn's policy of fair purchase, fair payment and the exact observance of treaties, made that a land of peace, while in New England and Western New York there was continual trouble with the natives, and a mournful record of outrages on both sides. But the Puritan and the Quaker policies were diametrically opposed. While Penn was propagating the policy of love, the New England settlers were propagating the policy of hate, and both reaped the natural consequences.

So great a man and authority as Cotton Mather wrote such atrocious sentiments as these, referring to the war with King Philip:

war with King Philip:

"The little kingdoms and glories of the great men among the Indians was a powerful obstacle to the success of Mr. Elliot's ministry. (Elliot was known as the Indian Apostle.) It is observable that several of these nations, who thus refused the gospel, were quickly after so devil-driven as to begin an unjust and bloody war upon the English, which issued in their speedy and utter extirpation from the face of God's earth. It was particularly remarkable in Philip, the ringleader of the most calamitous war ever made upon us. Our Elliot made a tender of the everlasting salvation unto that king, but the monster entertained it with contempt and anger, and, after the Indian mode of joining signs with words, he touched a button upon the coat of the reverend man, adding that he cared not for his gospel as much as he cared for that button. The world has heard what terrible ruins soon came upon that monarch and upon all his people. It was not long before the hand that now writes, upon a certain occasion, took off the jaw from the exposed skull of that blasphemous leviathan, and the renowney Samuel Lee hath since been a pastor of an English dongregation, sounding and showing the praises of heaven upon that very spot of ground where Phillip and his Indians were lately worshiping the devil."

There was almost nothing of this persecuting spirit in Pennsylvania, and nearly a hundred years passed away after the first white settlements without serious trouble with the red men. But the outbreak of the French and Indian war (or more correctly the French and English war) soon began to have its natural effect even in Penn's home of Peace.

There came from the North and West hostile Indiins, and there came the restless Puritan, who hated Quakers quite as religiously as he hated sayages. Their coming was the beginning of outrage and strife. They cowed down the peaceful whites and domineered over the friendly Indians. The detestable doctrines of Cotton Mather and other witch-burners guided these adventurers; and they seem to have entertained the idea that it would be an easy thing to seize upon all Pennsylvania, expel the Quakers, and take the colony to themselves.

A CHARACTERISTIC OUTRAGE.

In 1763 there remained in Laneaster County the fragments of a once important tribe of the Six Nations. They were settled at Conestoga, and were known as the Conestoga Indians.

On the arrival of the first Europeans in Pennsylvania, this tribe came to welcome them, bringing presents of venison, skins and corn, and the whole tribe entered into a treaty with the first proprietor, William Penn, which treaty was "to last as long as the sun should shine or the waters run into the rivers."

This treaty had been several times renewed and "the chain brightened," as the red men expressed it. It had never been yiolated on the one side nor the other until the event of which we are about to speak. By contact with the white settlers, and by the removal of their young men, the Conestoga tribe had diminished into a mere handful; but they lived peaceably with their white neighbors, who respected their peaceable and inoffensive manners.

The tribe had gone down and down in numbers, until there remained on their reservation only twenty per-sons—seven men, five women and eight children. Their chief, Shebaes, was very old, and had assisted at the second treaty made with Penn, in 1701. He had ever afterward been a faithful friend to the English.

This little remnant of a tribe continued the custom they had begun when numerous and powerful of addressing every new Governor and every descendant of the first proprietor, welcoming him to the province, assuring him of their fidelity, and praying a continuance of that favor and protection which they had hitherto experienced.

They had accordingly sent an address of this kind to he new Governor, John Penn, upon his arrival; but the same was scarcely delivered when the following in-

them all at once.

Only three men, two women and a boy were found at home, the others being out among the neighboring white people, selling brooms, baskets, and other articles of their own manufacture. The defenceless creatures at home were shot, stabbed and fomahawked to death. Poor old Shebaes was cut to pieces in his bed, and all the victims were scalped and otherwise mutilated. The huts were set on fire, and all of them, with some of the dead bodies, were consumed.

Of course there was alarm, and the magistrates of Laneaster sent out to collect the remaining Indians and brought them into the town, and even condoled with them upon the catastrophe, still promising them friendship and protection. Then, to make such protection certain, the Indians were put into the workhouse, which was the strongest and safest building in the village.

But the white marauders were not to be balled thus. On the 27th of December they suddenly appeared. Fifty of them, all well armed, dismounted and went directly to the workhouse, which they entered in a frenzy of passion. When the fated Indians saw that the promise of white protection was false, that they could not possibly escape, and that they had no weapons, they separated into families, the children ellinging to their parents. Then they fell upon their faces, protesting their innocence, declaring their love for the white man, and declaring that, in their whole lives, they had never done them an injury. In this posture they received the bullet and the hatchet, and every man, woman and child was murdered in cold blood.

An account of this affair appeared a few days afterward in a handbill. No name was signed, nor any printed name, but it is probable that the fly-sheet was written by Benjamin Franklin. The account says: "The barbarous men who committed this atrocious act in defiance of Government and of all laws, human or divine, and to the eternal disgrace of their country and color, mounted their horses, huzzahed in triumph, as if they had gained a victory, and rode off unmolested! The bodies of the murdered were then brought out and exposed in the street till a hole could be made in the earth to receive and cover them. But this wickedness cannot be covered; the guilt will be on the whole land till justice is done on the murderers."

But it seems that, notwithstanding the proclamations of the Governor and the endeavors of the officers of the. law, not only was no person punished, but there was such a dread of the banditti that no one ventured to speak against them; even letters in which their villany was spoken of were sent without signatures, lest vengeance might fall upon the writers.

This massacre, entirely wanton and without the shadow of excuse, was the first that had taken place in Pennsylvania. The account from which we quote charges it upon "Presbyterlans," which doubtless means people from New England. It is added that the lawless band actually contemplated the seizure of Philadelphia, and marched as far as Germantown, where they learned that preparations had been made not only to receive but to punish them. Then they disappeared, and probably returned to the East. No doubt this wicked massacre was devised by the French leaders, whose natural policy would be to break up all friendly relations between the Indians and the English 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 nurderers to go unpunished. And just such outrages, in greater or less degree, have marked the history of our country even from the day when Columbus and his companions kidnapped Indians to be made slaves in Spain, to the very latest massacre of starving and fugitive Cheyennes on the Western prairies.—Frank Lestic's Chimney Corner.

BY F. W. Oh! friends safely sheltered In homes bright and joy-

Surrounded by all that the spirit holds dear, Do your thoughts ever turn to the fast-nearing future, Whose coming shall find us, perhaps, far from here? When we leave these dear homes we so fondly have cherished.

To wander from earth to the fair spirit-lands, Shall we find there a mansion awaiting our coming? That house which God tells us is not made with

We know that each spirit while still in the earth-life Can build for Itself a celestial abode-A fair, stately temple—a home meek and lowly—

Some dwelling, at least, in the kingdom of God. Not builded by hands, as the Father hath told us. But wrought from good deeds in our lives here below, Kind acts, day by day, adding beauty and stature, Till upward and outward these soul-structures grow.

Take courage, sad heart, who, through darkness and sorrow,

Art struggling, unheeded, to follow the light; From out of the shadows that compass thy striving Shall unfold a fair future, unspeakably bright. And ye! whose still lives ever flow uncomplaining,

Concealing disaster and heart-wrecks below-That deep undercurrent of anguish shall sweep you Out into that calm which the glorified know. Oh, Father in heaven! we pray and beseech thee

To strengthen our spirits anew with thy love-That out of our lives shall arise a fair structure-A mansion of light in thy kingdom above.

And when thou shalt call us at last to surrender These homes, which on earth we have cherished so May our souls find another awaiting their coming

Whose beauty and glory no mortal can tell. When our eyelids shall close in their last quiet slum-

May some sweet voice celestial the deep silence Saying, "Welcome from earth-thy work is all finished;

Behold'thy life's outcome, blest spirit, awake !" Ah! who can foretell of the rapture transcendent That walts the pure soul in the fair spirit-lands-In that home of the spirit, immortal, eternal, That house in the heavens not builded with hands?

"THE ETHICS OF SPIRITUALISM." A REVIEW.

Now York, April, 1879.

H.-WHAT IS MATTER?

Before proceeding to state what we may call the spiritual theory of the genesis of man, and of the make-up of his constitution, let us exam ine closely what the author of "Ethics" has to say of matter and force, from which alone he endeavors to evolve man.

He assures us that he "deals with the known,' and "accepts the existence of matter and force," etc., thereby implying that these are known, while an Infinite Spirit is declared to be un known and unknowable. Yet we fail to find any clear definition of what he conceives matter to be as distinguishable from force. The common definition as given in text-books of Physical Science, is, Matter is anything we can perceive with our senses," and one of its general properties is said to be "inertia." But our author affirms that "spirit must be formed of matter," though "our mortal senses cannot recognize" it (page 35); and that "life is inherent in matter" (p. 29). Hence matter is not always perceptible to the senses, and is not inert or dead. A new definition of matter, then, seems imperatively needed. One expression would seem to imply that he regards as matter everything that is not nothing—if such a pleonasm may

"How can an immaterial being bave intelligence? How, even, can it exist? It is an absolute nothing, an intelligent nothing, an immortal nothing!"

We may ask, Is force material or immaterial? If material, why talk of matter and force? If immaterial, shall we say, "how can it exist?" Hs it "an absolute nothing," a potential nothing, an indestructible nothing?

But he vaguely recognizes two kinds of matter—i. e., "physical matter," and "spirit," by which latter he means "the subtile and ultimated elements which pervade and underlie the physical world. From the former," he says, the physical body is formed; from the latter the spiritual body." (p. 37.)

Again, he tells us in one place that "the neryous system is the bridge which spans the chasm between matter and spirit "(p. 17), and then further on, with strange consistency, says, "I here freely admit that the material is wanting to bridge the existing gulf between matter and spirit." (p. 35.)

If spirit is matter, the existence of any gulf or chasm between them, or the need of any bridge, is not quite apparent to the ordinary eye.

These confused and seemingly contradictory statements indicate the need of more careful definitions, or that the problem under discussion had not been fully mastered. Some clear conception, not only of the ultimate constitution of matter, but also of its many gradations, and of the varied forces which act upon and within it, seems desirable to any satisfactory consideration of the question before us. Dr. Maudsley has well observed:

"The truth is that men have disputed vague ly and violently about matter and motion, and about the impossibility of matter affecting an immaterial mind, never having been at the pains to reflect carefully upon the different kinds of matter, and the corresponding differences of kind in its motions. All coats of metter di kind in its motions. All sorts of matter, diverse as they are, were vaguely matter—there was no discrimination made; and all the manifold and special properties of matter were comprised under the general term motion. This was not, nor could it lead to, good; for matter really rises in dignity from physical matter in which physical properties exist to chemical matter and chemical forces, and from chemical matter to living matter and its modes of force; and then in the scale of life a continuing ascent leads from the lowest kind of living matter with its force or energy, through different kinds of physiological elements with their special energies or functions, to the highest kind of living matter with its force—viz., nerve matter and nerve kind in its motions. All sorts of matter, diwith its force—viz., nerve matter and nerve force; and, lastly, through the different kinds of nerve-cells and their energies to the most exalted agents of mental function."—("Limits of Philosophical Inquiry," by Henry Maudsley, M. D., "Body and Mind," p. 128.)

But our author, while accepting the existence of matter and force as the known elements in the problem, yet assures us:

Whether we regard the atom to which matter is finally reduced as a pulsating centre of force, or as an entity, affects not our conclusion. If an entity, we can never know anything of it except by means of the forces flowing from it. If enever see, feel, taste or touch matter. It is its properties or atmosphere which affect us. All visible effects are produced by invisible causes. All the forces of nature act from within outward." (p. 26.)

We shall have occasion to recur to this important statement in another connection by-andby, but for the present let us look at its bearings on the question of the real nature of matter. "We can never know anything of it except by means of the forces flowing from it." This

accords with the conclusions of the profoundest scientists and thinkers of our time. Paraday asks, "What do we know of an atom apart from force?" And M. Papillon affirms, "It is impossible to think of the energies that make up the atom otherwise than as of pure forces?— Again: is no essential difference between these two modes of substance. Form is simply force circumscribed, condensed. Force is simply form indefinite, diffused. Such is the net result of the methodical inquiries of modern science, and one which forces itself on our minds apart from any systematic premeditation."-(Essay on "Constitution of Matter," in Popular Science Monthly, Sept., 1873.)

From all this it is evident that matter is, in fact, either an unknown somewhat, or merely an evanescent, temporary form assumed by some kind of force; while the real, substantial* something is force, which is indestructible. And it is further evident that instead of force originating in or emanating from matter; matter on the contrary originates from force. For 'all the forces of nature act from within outward," not from the external inward. Or, as M. Papillon states it, "Instead of saying that spirit [which is intelligent and conscious force] is a property of matter, we should say that matter is a property of spirit."

The author of "Ethics," on the contrary, speaks of forces as residing in and emanating from matter, or from the atoms of matter, and insists that "the organization of atoms cannot manifest any quality that does not reside in the single atom. Hence, if matter in its aggregate yields the phenomena of life and consciousness, the atom must contain the possibilities of life and consciousness." (p. 26.) Again, "No force or energy can exist without matter." (p. 35.) Thus making matter the chief and most important factor in the problem.

This seems to be exactly reversing the true order of thought, or placing the horse behind the carriage! If the before-stated conclusions regarding the ultimate constitution of matter be correct, then it cannot properly be said that the atom or aggregation of atoms contains the possibilities of life and consciousness in any other sense than that these possibilities are contained in, or are attributes of, the force which takes the form of the atom or aggregation of atoms. And instead of saying that no force can exist without matter, we should say that no matter can exist without force. True, the two may never be separable in fact, but they are distinguishable in thought, and it is the true order of thought we are seeking.

It is gratifying to observe, however, that in the concluding chapter of the work a flash of inspiration, seemingly from a higher plane of thought, bursts through the fogs of matefialism, and leads our author to indite the following luminous sentence (the italies are mine);

"When the mysteries of the unknown are ex-plained, when the laws of the realm of spirit are as well known as the laws of matter, in that remote time the lofty spirits of the temple of spiritual science will proudly pierce the clouds of doubt, and we shall all understand that the spirit is the real, of which matter is but the fleet-ing shadow." (p. 147.)

Precisely so! And some of us need not wait until "that remote time," for already we are able to understand this transcendent truth, and therefore can never make the mistake of imagining that man's inmost and immortal spirit is produced by or evolved out of that which is but "a fleeting shadow."

It is difficult for many minds to entertain the conception that force or spirit is more substantial than matter. Naturally to those whose physical senses are in predominant activity, as is usual in early life, the visible material objects around us seem palpable, solid, indestructible. These form, to us, the solid ground of the known, while all that relates toinvisible substances, forces or beings is vague, impalpable, and uncertain. But as the intellectual powers become unfolded and trained—as the "eye of the intellect" becomes clear—and especially as the inner or spiritual perceptions become developed, (not always in this life, nor at the context of the context come developed, (not always in this life, nor at know that there is a world of unseen verities underlying the seen. The latter then becomes the unsubstantial, the ephemeral, the shadowy —the realm of effects—while the invisible is the real, the permanent, the eternal, the realm of causes. Two classes of people, therefore, will doubtless always exist to some extent in the world-those who view the problem of existence predominantly from the material side, and those who see it chiefly from the spiritual side. These will always see things differently; each from his own standpoint. Argument to convince each other may be of little use, and ridicule, censure, or contempt, of no use. Growth, development, culture, alone can bring unity of view. Yet kindly effort to point out the mistakes which one may think another has made in his search for truth, may be of benefit to both and to others. To this end, rather than for any controversial purpose, have these thoughts been

nenned. In another paper, we will endeavor to see if it is not possible to obtain some glimpse of "the unknown." A. E. N. Ancora, N. J.

*Substance, from the Latin, sub, under, and stans, standing, in its strict-sense means that which stands under, or supports visible and tangible matter.

Views and Observations from Mt. Lookout.

To the Editor of the Banner of Light:

Mount Lookout, so-called, is in the northeast limit of the First Ward, city of Cincinnati, and is one of the prominent elevations of this lower silurian blue limestone formation, by the disintegration of the softer shales, and the washings of centuries, into numerous ravines and channels, conveying the waste waters into the Ohio river. The harder compact, crystalline, and fossiliferous limestone rocks, the deposit of ages, remaining, form the surrounding hills, which, in the seemingly slow progress of time, were covered with a dense vegetation of majestic forest trees and undergrowth, where tribal nations, the long-extinct mound-builders and sun-worshipers, and subsequently the Indian races (now rapidly dwindling away through the avarice and selfishness of the white men), dwelt, hunted, and roamed with unrestrained freedom

in their simple pride and native glory. This locality, from which I purpose to give your readers views from a spiritualistic standdifferent elevations, and singularly devoid of valleys, with the exception of the ground or bottom land of the Little Miami river, through flows on to the Ohio. This valley in its extent covers about four thousand acres of rich alluvial deposits, of which three thousand acres

were cultivated in corn the last season. Mount Lookout derives its name by the trans-

fer of the Cincinnati Astronomical Observatory from Mt. Adams (in honor to John Quincy Adams, who laid the corner-stone and delivered the oration on the occasion of its inauguration,) to its present site, overlooking this extensive valley, where the following towns and villages "Matter is at once form and force, that is, there are brought into view: Mt. Washington, Newtown, Plainville, Red Bank, Linwood, Undercliff, Madisonville, Oakley, Pleasant Ridge, East Walnut Hills, Mornington, and village of Mt. Lookout.

You will please pardon this geographical digression. My original object was the presentation of "views and observations" from a spiritualistic and religious standpoint.

tion I look beyond this productive valley, the surrounding hills and the grand old primeval forests, abroad over the political, moral and religious hemispheres.

From contemplating the forces and processes which produced the geological transformations and changes on the earth's surface here, I turn to the rapid (as I perceive) disintegrating, upsetting, overturning transformations and changes in the political, moral and religious world, by the mighty power of rational intelligence, and, liberalizing mind and thought. This liberalizing, disintegrating process is cutting and tearing up the levels and shaley strata of the religious sentiments and superstitions of past eras into ravines that carry in flood tides the debris out of sight, never to be restored to their former conditions. At the same time I observe the civilized and moral world is in a state of cruption by political earthquakes and religious volcanos. The little hills of Spiritualism are rising above the waves of superstitious bigotry with their base resting upon the imperishable foundation of immortality and life perpetual, and in their future progress will assume mountainous proportions, which to the eyes of seers are not in the dim distance, but nearing our perceptive visions.

The above observations were suggested by reading the dolorous complaints of the clergy of the Evangelical Ministerial Association at one of their weekly meetings last winter, as reported in the Cincinnati Commercial, "On the Moral Aspects of the City and the Churches." I confess, in the reading of this report, my fanciful imagination pictured the countenances of these Orthodox Evangelicals, including the Rev. Wm. Ketchum, who spoke on the above subject, as exhibiting a very lugubrious aspect, and which, to my mind, among numerous other evidences, shows the disintegrating process among the churches now in operation. Not wishing to crowd your columns, I will cite your readers to a few paragraphs. Mr. Ketchum, Methodist,

"If we look at the annual contributions of our people to benevolent causes and educational interests, we must commend their generosity in the aggregate, while we can claim no noted examples of large benefications.

I regret that the want of time and the press

of other duties prevent a thorough investigation of the condition of the churches to-day as compared with their condition of twenty years ago.

We have in our churches some of the salt of the earth—some of the best Christians to be

found anywhere—men and women of solid picty, of pure and beautiful character. And these, too, not like angels' visits, 'few and far between,' but we have a goodly number of them. It may be admitted that we have also done a good work the admitted that we have also done a good work in the Sabbath-School cause, and not a little in other useful and humanitarian work.

And yet I hear the Great Head of the church saying: 'I know thy works, and thy labor, and thy patience: and how canst thou bear them which are evil; and thou hast tried them which say they are anostles, and are not and last found

say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and hast not fainted. Nevertheless I have some-

what against thee.'
Too many, alas! the body of the church, like Cain, are ready to say, 'Am I my brother's keeper?' The church must do more than hold her own. She is to leaven the whole lump.' She

must be aggressive, or die of dry rot.

There is lack of genuine religious conviction

How many there are who neglect God's house may not be propitious, or to entertain some casual visitor, or for soft and needless self-indulgence. While as ministers we may not complain or scold, yet we cannot fail to see that efficiency of our charges is greatly hindered by the inex-cusable neglect of those from whom we have a right to expect regularity and hearty coopera-

But how are we to make the members of the church feel this duty? I confess I cannot tell. There is perhaps no place on the continent where such a large proportion of people are non-church-going as in Cincinnati. They turn out well in all kinds of weather for business and pleasure. all kinds of weather for business and pleasure. Through thunder and lightning, rain and snow, they rush to music halls and lavishly pay their money, while with many of them God's house is a drudgery. How it came to be so I cannot tell. It cannot be for the want of ability in the pulpit, for it is a fact that Cincinnati has had and now has her pulpit as well manned as the average of cities, . . . and certainly the ministry here has been fully abreast with the times, and canable of instructing interesting and leading capable of instructing, interesting, and leading the people. The root of the matter is evidently in the conscience. It may be in the ministry that there is not more conviction on the sub-ject."

In other paragraphs the report refers to the desceration of the Sabbath, the attractions to hill-tops and inclined-plane resorts, the publishing of Sunday papers and their reflections on the churches and ministers. But there is evident decline of attendance on the churches since Henry Ward Beecher and Col: Robert Ingersoll knocked the bottom out the bottomless pit and drained the burning lake of fire and brimstone. DAVID II. SHAFFER.

At Home Again.

To the Editor of the Banner of Light: It may be interesting to the friends of Mrs. Horn to know that she has arrived in America (after a somewhat disagreeable passage across the Atlantic) with improved health and strength. Her prolonged residence abroad during the past winter was mainly for the purpose of superintending the publication of her second spiritual work, "THE NEXT WORLD." While in Paris and London she had the satisfaction of adding several characteristic and important communications from Princess Alice, G. H. Lewes, Pio None, M. Theirs, William Howitt and George Thompson, which are highly prized by her publisher, Mr. James Burns, of 15 Southampton Row, London, and will no doubt prove interesting to the general reader.

A word of apology is due to the Banner of Light and to other papers who have from time point, is very undulating, composed of hills of to time kindly noticed the work, which was promised by the publisher to have been issued last autumn. Circumstances out of Mrs. II.'s control have prevented that, but she hopes Mr. which that historical stream of Indian legend | B.'s renewed assurances will be realized by an early appearance of her book-most of the proofs of which were revised by her before leaving England. Yours truthfully, HENRY J. HORN.

Saratoga Springs, N. Y.

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HENRY KIDDLE, A.M., Superintendent of Schools, New York City,

Superintendent of Schools, New York City.

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The collor, like the medium, has been to some extent a passive instrument in this matter. Not that he has yielded billudy to any suggest douscemainting from the spirits through the medium; for to do this would have been superstitions and dangerous in the highest degree. There is a mighter spirit than any of these communicants; and to Him the editor and his coworkers have curnestly appealed for guidance and filmination, in the exercise of their own judgment and conscience—never to be superseded.

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THE SCHOOL GARDEN.

BY DR. SCHWAB, Director of the Vienna Military Symnasi

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In France, weate told, there are already thousands of schools
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willingly and enthusiasilcally doubled the land in order that
all the children of the city inhelt come under its cheeting,
refining, ennobling influences. In Swedencevery school has its
garden, and the unsightly schoolhouses and yards of America
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Tife Mission of Modelly Sphittenism is to ENTER INTO EVERY DEPARTMENT OF LITTE To bring' forth a new and more divise order of the est to infuse a better'spirit into every professlotal tejerater systems of the proclaim the vitin den Rule Vice the legating the standard of action) to redoom the world; to make men and women but-ders to teach them to live according to the dataset the Innermati that their lives may be pare at 1 times barbing them-up bigher, spiritually.

THE REMARKABLE HISTORY

HARVARD STUDENT,

Written Expressly for the Litting of Light; Will be commenced in our next issue, and concluded in the following number.

発表 We shall print at as early's point in time as practicable, the second of the series of three typical discourses delivered bufore the Parker Memorial Society of Spiritualists, Boston, by Spirit Theodore Parker, through the trance mediumship of Mrs. Cora L. V. Richmond. The title of this admirable address is: "WHAT I HAVE LEARNED OF THE RELIGIOUS OF THE Past is Spiritual Lift."

The Pocasset Tragedy.

In this part of the country, and we venture to say in the entire country, there has never been enacted a tragedy so full of horror, appealing so powerfully to the deep est feelings of the human heart, and so wholly outside of reason but inside of a superstitions faith, as that of the deliberate killing of little Edith Freeman, only five years of age, by her own father at Pocasset. And the tragedy grows if possible more terrible still, when we think that the mother of this little innocent consented to the deed, impelled equally with her infatuated husband to its consummation by a superstitious belief whose control over them both was complete.

 The details of this local tragedy cannot one of: them by this time be unfamiliar to the readers of the Barner of Light, for they have been bruited everywhere by the unwearied lungs of the daily press. So that we need not go into their recital again, or dwell on the peculiar horror of any one of them. It is sufficient, after knowing them, to know, too, that Freeman, the murderer of his own child, desires that no pleaof insanity shall be set up for him in the courts. He says that he undertook, the act with a full understanding of what he was doing. He knew would be looked upon as a crime, and that it

would be agony for him to take the life of his

little daughter. He stated that he could not conceive that he had been doing anything but obeying the commands of God, but if he had made a mistake he ment vitiated. should hope to die rather than live any longer. Being asked if he did not think it a delusion to? put it into his heart to preach the gospel, or that God directed him to become a missionary?"

struck the blow," etc.

combination. Yet the doctrine held by the Sec- ; tively afraid of the subject ; and this he showed ond Adventists, the sect to which Freeman be- on several occasions; for he was undoubtedly longs, is the very same doctrine as that held by thimself a medium. We have a published letter the churches, namely, that the second coming of his, written in French in the year 1839, and of the Lord is to be a literal instead of a spirit- giving an account of his own mesmerization on ual one. His sect only fix the time, while the the 22d of February of that year at Neuchâtel churches at large are content to wait for it till by Mr. Chauncey Hare Townshend. There are a Second Advent revival in all the leading. In it he says: "I was firmly resolved to arrive churches, the convention of leading believers at a knowledge of the truth, whatever it might

been engaged since the tragedy in discussing the on me, I silently addressed the Author of all matter from their several chosen standpoints, things, besetching him to give me power to resist The gist of it is, that it is the literal belief in the influence, and to be conscientious in regard to and interpretation of the Bible, the Old as well muself as well as in regard to the facts." as the New Testament, that makes men super- Here is an evidence of the secret distrust stitions and more of less insane. How few min- which Agassiz had of his power to resist the isters there are who to-day will dare to deny the mesmeric influence; and the result showed-that dogma of plenary inspiration for the Bible, in- he was right in his apprehensions; he was a spiration in every word, line and punctuation sensitive by nature, and under right conditions mark. This poor father is one of that sort. The | might undoubtedly have been developed as a ministers believe in a literal resurrection and a medium. literal second coming; he believes also in a literal sacrifice. They keep things out of sight such a state that he "had not the power" of and mind from motives of policy; he prefers to act his faith out in the sight of the world, even several times to do so," he writes; and, when I

at the sacrifice of his holiest affections.

tament, the latter is still as sacred as it ever was, 1 never entirely lost my consciousness. duct. His faith, in fact, is not more blind than what they would never dare to do, or even think of doing. It is faith without reason, without so much as facts to build upon.

And that is the kind of faith which the ings for a revelation. They say we must take what the Bible teaches and be satisfied. That is just what poor Freeman did, and he is in jail - me : I wished to awake, but could not." for it. Spiritualism came to enlighten and displace this unreasoning, superstitious faith. How perstitious faith logically leads to. Freeman is 385. not the one to be assailed in this case. It is the tengue, and imprisons all the faculties of the human spirit.

The teachings of the creedal Sunday Schools stamp these horrible superstitions on the plastic minds of childhood, and the priest and the pulpit take up the work and harden the form of men and women are from the outset denied their freedom and forbidden to think of God, to know God, or to see God, except through the eyes of Old Theology. It aims first of all to entrench itself, and next to perpetuate its power. But its end is certainly at hand. This Pocasset than do the silent and unseen changes of sentiment and expansion of view which are everywhere going on in society and the churches.

The following letter, received recently from Mrs. Charles P. Freeman by her sisters-in-law in Natick, where Freeman formerly lived, throws the clearest possible light on this unfortunate affair, and is therefore appended as a living commentary on what is stated above:

BARNSTABLE, MASS., May 10th, 1879; BARNST VILLE, MASS., Moy 10th, 1839.

Thear Sisters. We have received your letters. I had dooked for one for a long time. I never thought it would find us here. Am glad to know you are all well. We are in need of nothing, but we thank you for your kind thoughts for our comfort. I have no doubt you sufter for us. I cannot tell you how it all came to be. You know how dearly we both loved our preclous little and the long when the little for your team a year to live our. You know how dearly we both loved our preclous little one. We have tried for more than a year to live entirely devoted to God, and to the good of others. We had given up dress, the desire for money, and everything that was not pure in purpose. You would hardly have believed it was Charlle. He never was profune, had not drank since I knew him and was one of the best of husbands and fathers; but now be commenced a life of prayer and faith in God, and I with him. He read his Bibbe every spare moment, and ids whole life was spent in Christian, earnest work for good, and his whole aim not neglecting other duties was to win souls to Christ, and seek himself eternal life. One trial of our faith came after another, and God blessed us very much the more we trusted him. Byand-by there-came a week and more of great and new trials. Charlie did not sleep not eat, scarcely, for nearly two weeksmuch the more we trusted him. By and by there came a week and more of great and new trials. Charlie did not sleep not cat, scatterly, for nearly two weeks. During this time of painful trial he felt that God required him to have the faith of Abraham. You know what that was in tegrard to Isaae. He could not get away from it, the more he tried the more it came home to Iria. At last he said to the Lord he would be willing to hear the test; he thought that would be all God would ask. That seemed to end it for the day. That might it came to him more powerfully he could not help it. Oh! God alone knows how I suffered! But having such great faith in God to believe he would stop him just as he did Abraham othat it was only a trial of faith knowing, as I did, Charlie's life and love, his Fortient-slove God, and Ital he had Abraham's faith. I could not hinder him. Entracither of us thought food would store her to be touched, any more than that the day would fail to come. We thought God would see our faith, and give us some token of acceptance. We believed God would tunder from Shat before any harm should come to our darling; but when I found my preclous Edie gone, ch, Eather, now I left! But comfort seemed to come agaim. Abraham believed God would trise Isaae, and so we felt that It was God's plan to take her, so as to raise her from the dead, and thus show his mighty power and love. We did believe he would do take, in order to show the world that the God of Abraham, of Isaae and of Jacob still fives, and so wake up the frozen church of God to its duties—the clurch so married to the world that there is scarcely any difference between the two. We believed this was to be, and that Edie would yet go with Challie to preach the gaps the appears of the kingdom. What a power she would be! What glory to his cause! Elijah, Elisha, Chilst and the aposties ralsed the dead, and why should not the lack has so far passed, and we are here. God to his sense is going towards this power and glory. the time has so far passed, and we are here. God-knows we are innocent of any crime. Charlie still thinks God is going to manifest his power and glory, and himself be justified in the eyes of the world. God-grant It may be so.

Oh, you cannot know my sorrow! It almost breaks my heart! My dear, dear Edle! Charlie is innocent, oh, he is, of any crime; but I am afraid it was a mistaken faith in God. Dear Lord, help us in our need.

[HATTHE

HATTUE,

Agassiz and Spiritualism.

In an article on Agassiz by Mr. E. P. Whimle, which appears in the June number of Harper's Manazine, there is a story of the great naturalist's relations to Spiritualism, which bears the marks of having been filtered through many imaginative minds before reaching the narrator's. Agassiz is represented as having been invited he was violating the law. He knew that his act, the spirit-hand would be exhibited, and as having replied to the invitation that he would come if privileged to bring a stiletto, wherewith to? disturbed by such intention, and the experi-

We are wholly incredulous as to the fact of there ever having been any meeting between Medical Times and Gazette says that "consumpbelieve that God put things into the hearts of Home and Agassiz. The reply attributed to men to do, he at once answered, "Do you think it. Home was, however, a very proper one under a delusion when your minister tells you that God : the circumstances. At the West within a few years a spectator was permitted to fire at a materialized spirit-form, and no harm was done. Now I firmly believe that God put it into my. An attempt to pin the spirit-hand with a stiletheart to do that acf, that the world might see to might or might not result in harm to the me-

that my faith was even as great as Abraham's, diffin. I did think that he would stay my hand before I : But Mr. Whipple gives a wholly wrong impression of the relations of Agassiz to Spiritual-This is fanaticism and superstition in close ism. The truth is that Agassiz was instincbe; and, therefore, the moment I saw him (Mr. The secular or every-day press of Boston has Townshend) endeavoring to exert an action up-

Agassiz confesses that Townshend put him in answering a question. "I endeavored in vain | York and Boston ere its close. succeeded, I perceived that I was passing out of The ministers still continue to assert that, the state of torpor in which I had been, and although the Gospel, which is the New Testament, sets aside the law, which is the Old Tes- Afterwards I fell into a deeper sleep, although or bearing upon our foreign exchanges.

and as much inspired. Then, if it is, Freeman I wished several times to change the position of is perfectly consistent and logical in gathering my arms, but had not sufficient power to do it,

from any and all of the bloody stories of the Old or even really to will it; while I felt my head Testament a guide for his own individual con- carried to the right or left shoulder, and back- Boston some thirty years ago. She lives, as I wards or forwards, without wishing it, and, inthat of the ministers and clergy. It is certainly deed, in spite of the resistance which I endeavstronger when it leads and inspires him to do ored to oppose; and this happened several times. . He asked me if I wished to become lucid,

at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and churches keep telling us is to satisfy our cray- for an instant-saw before me rays of dazzling light which instantly disappeared. . . . It appeared to me that enough had been done with

both in French and English, may be found in much need there was of it may be seen from the Appendix to Townshend's "Facts on Mesthis terrible illustration of what a blind or su-merism," 2d edition, London, H. Bailliere, page

It is evident, if on a first trial a mesmerhard and marrow, the soulless and lifeless, reli- izer could so affect him, that Agassiz was a sengious dogmatism that closes the eyes, ties the sitive subject, and, under conditions, would probably have given proofs of somnambulism or of mediumship in his own person.

When the Cambridge investigation was enmanifested the greatest degree of nervousness and apprehension in relation to the subject. A the belief while it is yet in the mold. Thus, full account of the affair, by Mr. Allen Putnam, was published in the Banner of Light some years

Mr. Redman testifies that when he invited you! No! I have resolved to sit with no one. I made up my mind before coming here that tragedy does not more strongly testify to it nothing would come of it." The truth is, Agassiz was afraid to sit, and did not.

Fair Play all that is Wanted.

The scientists naturally imagine that after they have investigated there is no more investigating to be done. But they miss of it by their very excess of assurance. The Evening Telegrow of New York rather laughs at them for stopping where they do, and says they are not in favor of fair play. That paper protests that it does not care to favor Spiritualism, but as between that and science it wants to see the square thing done. Whatever they may say or do, observes the Telegram, it "does not at all detract from the fact that in the large society composed of Spiritualists are to be found men and women that often he saw his father and mother, at his sincere to their heart's core, and who are the bedside; and that, in some way, he exchanged means by which phenomena are produced that they themselves are unable to trace to ultimate

Now this is something like fairness and decency. It is likewise a vigorous and timely rap at scientific men for being backward and timid about investigating. We all know that, having made a forward step themselves, they are by nature apt to sit down and say that there is no discovered the limit of knowledge because they may have become unexpectedly acquainted with a new truth or a new principle. Their fears in connection with an investigation of Spiritualism are groundless; if they were not, it is their established. Science is something more and and be seen even by his own son! That is not better than negation. It must be an endless extension of knowledge or nothing.

The Woman's Church.

The monthly meetings of this society, to the organization of which by Prof. J. R. Buchanar and others we have referred in previous issues, will hereafter be held at 8 p. M., on the fourth Sunday of each month, at Republican Hall, New York City, and the public being invited, no ticket of admission will be required. On Sunday, May 25th, at 8 P. M., the second discourse of Professor Buchanan will be delivered, subject, "The Religion of Science-the Religion | yet hundreds have had an experience like his." of God-the Beligion of Jesus Christ and the Religion of the New Testament;" on Sunday, June 22d, at * P. M., the third discourse will follow, subject, "Divine Love as the Law of Life-The Duties of Spiritualists, of Scientists, July 27th, at 8 P. M., his fourth discourse will be pronounced, subject, "The Earthly Paradise—Is it a Possibility? What can we do for its Realization?" It is announced by its principals that this new church has no creed, but has a law of life-Divine Love, or the Love of Humanity-in which all good men may unite.

The Vaccination Crime.

Mr. M. D. Conway writes from London to the Cincinnati Commercial that there is a rising rebellion in England against the compulsory vacby Home, the medium, to attend a scance where-cination law, and that the discussion will be disastrons to Jenner's discovery. Dr. J. W. Collins, for twenty years vaccine physician in London and Edinburgh, writes: "If I had the desire pin the hand. To which Home is described as to describe one-third of the victims ruined by replying that the conditions would probably be vaccination the blood would stand still in your yeins." Other physicians as prominent say that vaccination is a curse to humanity and that hundreds of children have been killed by it, and the tion has widely spread since its introduction."

The Evangelical Alliance of ministers of all-denominations will hold a convention at the Meionaon, May 26th, "to take such measures as will encourage and sustain the Boston municipal authorities in enforcing the Sabbath laws" meaning, in plain English, that the authorities should prevent the people from going to the | duty, and that is the tea, that is waiting us." seashore or into the country by steamboat or rail on Sundays to breathe the pure air of heaven! None except the rich are to enjoy such a blessing. If the city government listers to these wiseacres no steamboats or railroad cars will be permitted to move on Sunday. We the sweetest-tempered man; and it is all because believe the Sabbath should be respected as a day of rest and recreation, and that on this day the people be allowed to worship God in their it comes. It is but recently that we have noted some extraordinary expressions in this letter, own way without dictation from any quarter whatever.

FF Our venerable friend J. R. Robinson, of Winona, Minn., now passed "four score, again remits for a continuation of his subscription to the Banner of Light, which he has taken regularly for over twenty years, all in, because he was laughing the while. The He realizes that he must soon enter upon the old lady believed that there was a big sea of realities of the better life in the spiritual realms. To him our beautiful philosophy is allsustaining, and his belief in it is firm-for he knows whither he is going.

Our valued friend and correspondent, Mrs. Mary Dana Shindler, contemplates starting from her Texas home about the 1st of June on a tour northward, which may include New

Dr. G. L. Ditson has forwarded to us, and next week we shall give our readers, another installment of valuable matter translated from

Dr. Clarke's Sermon and my Aunt.

An old lady whom I call my aunt, was the second cousin of my grandfather. She came to do, at the South End. But she can hardly be said to know where she does live; for she does not know the streets which are nearest to her. And always when the South End is spoken of, it reminds her only of the region of Hard-scrabble.

Yesterday she came into my parlor, and asked me what I was reading. I told her that I was reading in the Banner of Light about a sermon by Dr. Clarke. "Ah!" she said, "I saw it in Finally Townshend awoke him. The letter, the Gazette, though I did not read it all. But I was glad he had found out about the woman and her son, and Pharaoh's chariot-wheel. I should like to see that wheel."

I said, "But you do not understand. Dr. Clarke did not mean that anybody ever saw that wheel come up out of the Red Sea."

"And why not? The wheel was buried in the sea, and it is in the Bible forever and ever. And tered upon, Agassiz was on the Committee, but I remember hearing about it when I was quite young; and when there was more religion in the world than there is now. And I only wish now that there may be religion enough left for me to be buried with when my time comes."

"Oh, no fear of that! Dr. Clarke says that Agassiz to a scance, his reply was: "Sit with he has known persons dying who perhaps have talked with spirits."

> "No, no! He never said that, nor anything like it. He said that perhaps they might have seen Moses and Elias, and the spirits of just men made perfect."

"And just women too?"

"No, I do not believe that; for that is not in the Scriptures. A just man is not a just woman, and you do not catch me like that." "You knew John Smith, I think?"

"Know him! I should think I did. A perfect man he was, almost. But he is dead, and he will not be buried till to-morrow. He was a saint, if ever there was one."

"Well. For two days before he died, he said thoughts with them, though nobody else could either see or hear them. At which he was very much surprised and was grieved a little."

"I have heard something about that. Poor man! And I do not believe a word of it."

"Why not?"

"Because it is not in the Bible, nor the like need of taking another. They fancy they have of it. And because John Smith and his father and mother-I knew them all well; and they were too respectable people for anything of that sort. A man like Robert Smith, the father, who was always at church like clockwork, a first duty to prove that they are sound and well very respectable man-Mr. Smith to come back very likely."

"But now Dr. Clarke preached that-

"I never was in his-in his meeting-place." "His church?"

"I do not call it a church. But a man may speak the truth sometimes, even if it be out of

church.' "But now, our departed friend, John Smithhow about his seeing his father, when himself he was near his natural end; for though it is not a customary thing, as Dr. Clarke would say,

"They did not, and they could not have had it., For there is no knowing how they could.'

"But now, my dear aunt, is it not possible of Christians and of Worldings;" on Sunday, | him about the Transfiguration because of their knowing something different about soul and body from what we most of us think now-adays? And suppose that that lost knowledge should sometime be recovered—"

> "Why then I should not want to be worried with it. Why, with that it would take me years to get my thoughts in order again, even though I have not as many as an ordained clergyman ought to have. Oh, no! Let bygones be bygones."

"But you must acknowledge that your own church was lost for a thousand years, till-the Reformers found it again in the Bible, in the sixteenth century; you allow that, my dear aunt, do you not? And what was that but lost know!edge got again?"

Just then my wife came in at the door. She always knows how to say the right thing at the right time. And she said in her sprightly way,

"Well, I do not think that any woman is the better merely for not knowing about Spiritualism, and I do not believe that any man is the wiser for not knowing about it, or even for knowing about it, if it be only a little, just a little. And now let us attend to our nearest

After the second cup of tea, hot, delicious and fragrant, almost as I have had it in Pekin itself, my aunt said: "There, now, Philip, I will tell you something. You know my minister. He is he just knows what he knows, and so he never makes a mistake. Well, he told me that the Rev. Dr. Clarke-my brother Clarke, he called him, but I do not know about that-he said that the Doctor had not got that story right about the woman and the flying-fish and the Red Sea, and Pharaoh's coach-wheel-not as he had learned it himself at college. I did not quite take it something to drink, with a wicked name, out by the West Indies, where there are so many lemons rolling about. I do not like to say the name, but munch they call it, I think. Well, the old lady thought that a sea of that wicked stuff was more natural and more likely than that there should be flying-fish, as her son talked about. But the minister said that they all made mistakes all round, and so Dr. Clarke could not help it. Any way, he said that the Spiritualists were often an aggravating lot, though worse , for some ministers than for others. But he-

dear man-he is never troubled. Though he says, indeed, that if he had been in Dr. Clarke's place, he never would have brought that silly woman and Spiritualism together. And his wife says that just the most provoking thing about her husband is that he cannot be provoked. Though I do not know about that. But that is what she

"Ah, my dear aunt, a man should not try to get up a laugh at people, without having good reason to think that he knows at least as much as they do, if not more. And a preacher, on a Sunday, when the doors and windows of his church are all set wide open, and with reporters present, should be more particular than when he is among merely his own particular friends, with a laugh all to themselves. That tale about a woman with a roguish son, who was a sailor, may be called, perhaps, 'folk-lore,' and about even that, on solemn occasions, a person should be as accurate as possible; though perhaps Dr. Clarke was. But-but-what was it I was going to say? I was thinking of two or three persons all at once while I was speaking. Ah, yes! Now I have got it. There are individuals who cannot make out some pages of the Bible, as they themselves say, for want of more light; and who yet will not pull up the blinds, nor allow them to be touched, for fear of unsettling the dust. One would think they were afraid of being mistaken for common workmen. And now, aunt, will you have another cup of tea?"

"Not at present, Philip, not till next Sabbath. Oh, what a fine day it has been! and now, Philip, how it is so, is it not? How good and how pleasant it is for brethren to dwell together in unity!"

"Yes, and for sisters, too, and aunts, and wives, and little girls. Come along, all of you." And after this we had a very pleasant evening. Boston, May 19th. Рн. D.

The village of Graniteville, Staten Island, N. Y., is somewhat excited over the physical manifestations of spirit power occurring there at the present time in a house until lately occupied by the family of Mr. David Decker. It is a fine three-story mansion, and stands alone. The room over the kitchen, which was occupied by Mr. Decker's daughters, is the room in which the manifestations are said to have occurred. The family had occupied the house only a short time when the young ladies complained of queer noises and strange movements in their room, beginning about midnight and continuing until about two o'clock in the morning. Mr. Decker laughed at the statements, and told his daughters that it was merely imagination. A few days afterwards they again appealed to their father, declaring that they would not enter the room again at night. They said they could not sleep, as the furniture was moved about the room, and even their bed was lifted from the floor.

Mr. Decker, to satisfy his daughters, resolved to investigate the matter, and in company with Capt. George Wood, and several other neighbors, all members of the old Baptist church in the village, spent a night in the mysterious room. They reported that they had witnessed enough to substantiate the statements made. Mr. D. soon after left the house. Capt. Wood, in speaking of his night's experience in the room, declared that the iron bedstead on which the seven men were seated was raised repeatedly about five inches from the floor. The other members of the party confirmed the Captain's statement.

3 J. Frank Baxter, so we are informed, has just completed a successful series of meetings in Manchester and Great Falls, N. H. Monday evening, May 12th, he spoke in the interests of the Children's Lyceum in Rockland, Mass., on that the friends of the apostle Peter believed the subject, "Education of Children." The lecture and tests were well received and Mr. B. was pressed for further engagements there. He speke in Milford on Thursday and Friday evenings, May 15th and 16th; on Sunday afternoon and evening, May 18th, he occupied the platform in Clinton, and on Monday evening, May 19th, was in East Princeton again.

The rest of May (exclusive of Wednesday evening, May 28th, when he will again appear in Rockland,) will be spent in Central New York. Saturday and Sunday, May 24th and 25th, being devoted to a large union gathering in West Winfield, Herkimer County. His Sundays in June are engaged in Connecticut, save one, and parties there desiring week-evening discourses should write at once, addressing him at Maplewood, Mass.

The whirligig of time works wonders. The colored men are advised by New Englanders to leave the South and seek work elsewhere, while the South is building cotton factories and inviting New England white operatives to locate there. Result inevitable: The North and West will be obliged to care for the negro, while the South will shut down the cotton mills of the North, because they can manufacture cotton goods much cheaper there than we can, as they have plenty of the raw material at their very doors. North Carolina has already fifty mills, and in all there are reported one hundred and eighty-three erected since the war in the cottongrowing States. Are the New England States ready for the change?

We publish in this issue of the Banner of Light the first of the series of grand utterances by Spirit Theodore Parker, delivered through the mediumship of Mrs. Cora L. V. Richmond, in this city, Dec. 15th, 22d and 29th, all of which carry upon the face of them indubitable evidence of this great teacher's mind. Those who listened to the series, and who had often heard Mr. Parker while in his own earthly form deliver his Sunday discourses in Boston, averred that their matter and method of delivery were very like the addresses given by Mrs. Richmond while entranced.

Samuel Sipe writes from Zimmermansville, O., under date of May 12th: "Dr. J. M. Peebles delivered a lecture in this place on the subject of Spiritualism, which was characterized with eloquence and philosophical argument. The audience listened with the most intense interest and almost breathless silence to the doctor's forcible logic."

M. A. Oxon's new book on Spirit IDEN-TITY—a carefully sifted compendium of definite facts and well-weighed evidence on the topic portrayed by its title—is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. The work is the production of a master mind, and deserves the widest circulation among American

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

On Sunday, May 11th, owing to Mrs. Brigham having accepted a call to lecture in Brooklyn, W. J. Colville occupied the platform in Trenor's Hall. The meetings began at 10:45 and 7:45, 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

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, Winoona," improvised a poem, which was warmly received. In it were combined the following subjects: "The parting worse than death," "The home of the "Fruition." 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

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 16th, they took up that theme by special request in Phonix Hall, Williamsburg, when a large and attentive audience filled the building. Quite 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 numerously 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. R. Buchanan gave the opening address, many able speakers following.

W. J. Colville's Return to Boston.

On Sunday next, May 25th, 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 (000 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.

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 Forster 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. Hallock was given with great vigor on Thursday evening, and with no injurious after-effects to the speaker. Well we remeinber the rainy, gloomy day on which, about twenty months ago, we accompanied Major and Mrs. Forster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpropitious as the weather. Since then extensive tours have been alternated with residences in London, and now Major Fors ter 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. Forster, but it is hoped that a short residence in Switzerland. to which country Major Forster 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 Haverhill 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, Sturgis, 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, Bunker Hill District. See his card in another column.

The Hartford (Ct.) 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

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 Pocasset 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 22d, 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.' Mr. Denton has had good audiences, as he always does have wherever he goes, and has done much to arouse the people to new ideas."

Dr. L. K. Coonley is lecturing in Portland, Me., for the two last Sundays in May. He speaks in Charlestown District, Abbotsford 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 Cutter, formerly of Boston, later of Louisville, Ky.

Spiritualist Meetings in Boston.

AMORY HALL, -Children's Progressive Ligerum 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, Conductors

ductor,

ARMORY HALL, HIGH STREET, CHARLESTOWN DISTRICT.—The Children's: Progressive Lyceum No. 2, of Boston, holds its session every Sunday morning at 10 clock. The public are cortially invited. Admittance free, J. B. Hatch, President,

PYTHIAN HALL,—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 7a Trenont street. Services every Sunday morning and fternoon. Good mediums and speakers always present. EAGLE HALL,—Spiritual Meetings for speaking and ests are held at this hall, 616 Washington street, every Sun-ing at 10½ a. M. and 2½ and 7½ p. M. Excellent quartette inging provided.

SCIENCE HALL.-Spiritual meetings for speaking and osts every Sunday in this hall, 718 Washington street, at

ABBOTSFORD HALL,—Meetings are held in this all, Waverley Building, Charlestown District, every Sunay afternoon at 3 o'clock, under direction of C. B. Marsh. **ESSEX HALL.**—Meetings are held at this hall, is Essex speci, every Sunday, at 10^5_2 A, M₁, and 2^5_2 and 7^5_2 P, M₂, under the management of M₂ Milieson.

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 ruling a program of the several selections. Vaccination a Medical Fallacy. By Alexander Wilder, M. D. pp. 39.

Vaccination: Its Fallacies and Evils. By Robert A. Gunn, M. D. pp. 20. New York: Monroe & Metz, publishers, 60 John street. In 1853, in consequence of the representation of prominent medical authorities, the English Parliament enacted acts compelling universal vaccination. Similar legislation followed in Massachusetts in 1855, 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,

Armory 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. Couts; recitations by Harry Bates, Arthur Rand, Ella Morris, Essie Stephens, Minnie Gould, Ida Brown; 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, Lülu Blaney, Fannie Moore; duet, Bertha Hall and Lilly Wells.

Children's Progressive Lyceum No. 2, Charlestown 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 Armory Hall, corner High and Pearl streets, Charlestown District, Thursday evening, May 15th, being carried out under direction of Mrs. Hattie E. Wilson—The aversies consisted of two farces 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 Mrs. Bates, Mrs. Carr and Mrs. Hattie E. Wilson. Misses Cora Hastings and Fanny Dolbeare 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 Bertla Hall also gave an instrumental selection. The Hall also gave an instrumental selection. The exercises closed with dancing.

Essex Hall.—M. Milleson 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—the half the state of the stat for an indefinite time, commencing on the 25th 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. 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 understool and accepted. Mrs. V. M. George, and others, took part in the exercises, which passed off evidently to the entire satisfaction of all present.

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

to assemble at the houses of different members 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 received. ance is requested.

Charlestown District—Abbotsford Hall.—Sunday afternoon, May 18th, Mrs. 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 these words: "And we Next," taking as a text these 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 Bray gave several fine tests to different persons in the audience, which were recognized as correct. Next!
Sunday, May 25th, Mrs. Susic Nickerson White will speak and give tests in this hall at 3 P. M.

TA lady in this vicinity, we are informed, recently held an Orient 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 beau-tiful flowers, binding yourselves together, understand-ing 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

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 Babbitt'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 Bookseller.
"A rich mine of scientific discovery,"—New York Herald of Health (Dr. Holbrook).
"A great and grand work,"—D. Higbic, M. D., Mungerville, Mich.
"I think the work almost as cheen as a present com-"I think the work almost as cheap as a present, com-pared with its value,"—Henry Daggett Hooker, Brook-

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 anylors of the Michlgan State Association, will be hold at Lansing, the capital of the State, commencing Saturday, July 23th, and closing Monday, August 4th, 1879. For chemiars, aurouncements and other information, address.

C. S. B. McChacken, Chatrman Ex., Com., Lansing, Mich.

The first twenty-five year endowment polley 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 der the terms of the polley, to age 55, and if the party is then Hving, he is to receive Stal.14 in cash—belong of the polley, to age 55, and if the party is then Hving, he is to receive Stal.14 in cash—belong of the polley, to age 55, and if the party is then Hving, he is to receive Stal.14 in cash—belong of the polley of the polley, to age 55, and if the party is then Hving, he is to receive Stal.14 in cash—belong of the polley of the polley of the polley of the party is then Hving, he is to receive Stal.14 in cash—belong of the polley of the polley of the polley of the polley of the party is then Hving, he is to receive Stal.14 in cash—belong of the polley of the polley of the party of the manner of the party of the manner of the party of the par \$572,40, are made, the insurance is to be continued, under the terms of the policy, to age 55, and if the party

RATES OF ADVERTISING.

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

SPECIAL NOTICES. – Forty cents per line.
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*For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotypes or Cuts will not be inserted.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, 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 Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between5th and 6th ave., New York City.

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M.

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 destring to so subscribe can address Mr. Morse at his residence, Ein Tree Terrace, Utoxeter Road. Derby, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Bunner of Light, which can be found for sale at Academy Hall, No. 810 Spring Garden-street, and at all the Spiritual meetings.

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

PHILADELPHIA PERIODICAL DEPOT. WH.LIAM WADE, 526 Market Street, and N. E. 607101 Elighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Satunday morning.

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MRS, M. J. REGAN, 620 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 Coby & Rich.

The Banner of Light, and all the publications of Colby Rich, also all other standard Spiritanist, Liberal and Re-orm Works; likewise Planchette, Spence's Positive and logative Powders, Story's Nutritive Compound, etc., sup-fled at Eastern rates, Catalogues and Circulars malled on. Bib Pomittenesch I. Securence and post-proceedings. pilled at Eastern rates, Catalogues and Citenlars mailed free, #\$\tilde{\psi}\$ Remittances in U. S. currency and postage stamps received a part. Address HERMAN SNOW, P. O. BOV 117, San Francisco, Cal.

BALTIMORE, MD., AGENCY. WASH, A. DANSKIN, 70% Saratoga stre Md., keeps for sale the Banner of Light.

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WILLIAMSON & HIGHEE, Bookselbes, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Bannan of Light Publishing Horse, Boston, Mass,

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JACKSON & BURLEIGH, Booksellets, Areade Hall,
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D. M. BENNETT, Publisher and Bookseller, fat Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the Baumer of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 57 West 33d

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps onstantly for sale the Banner of Light and a supply the Spiritual and Reformatory Works pubshed by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, 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.

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given each week in Battheere, Md., through the mediant \$2.5 of Mrs. Synan A. DANSKIN.

Three Messages inflicate that sparits carry with them the diameters to set their earthly line to that teyend, whether the 2 often earthly line to that teyend, whether the 2 often earthly line to that teyend, whether the 2 often earthly line to that teyend whether the 2 often earthly line to that the countries after the incomplete and the sparits carry with them the danger of the countries after t in an and-veloped state, eventually progress to a

We ask the reader to receive no doctrine put forthby . spin to the though against hat does not comper with his or Larrage Arcypiessas muchof trath as they perceive -

The Banner of Light Free-Circle Meetings

solves a successful effects becasely, at which will be considered that it would be the following introduce because of the solves of the following except by case of the problem of the following except by the following except of the following except of the following except following except following except following except the except following ex

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REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICALL MEDICASHIP OF MRS. JUNNIE S. RUDD.

Invocation.

Then great Infinite Pathet, we bless thee for all the provisions of Nature: we thank thee for all the benefits which then dost bestow upon us. We feel thy presence everywhere; we cannot find a hell so deep but thou art there, we cannot find a Leaven so high that thou att not there, also. Oh, hather, will thou be mean us as we come to earth. May we help those suffering children who have gone forth from earth and who long to return that they may be resognized and teel the power of redemption. Father, give us shength, aid and assist us.

Questions and Answers.

Contriorative String, 1 Mr. Clairman, weare

ready for your questions.

Q(4).— By Mrs. Healy. What is the mental of spiritual condition of Nervan present?

Also—The questioner, being a strong medium. Axis. The questioner, being a strong meaning offentines realizes match of the squittind which others do not. Tell her from us to a cept that which of mestable, and axis a nothing more.

Qright besture. To the Bible we are teld that desus easy of the fish on people who were sleb, and the called them. "unchear, spirits," where the consession the same assumed. Were these cases of obsession the same as our health; mediums of to-day find, and sometimes.

he did to the laying on of hands?

If the did the laying on of hands?

If the diverything which seemed antagonistic to individuals was called devits, in the days of the past. If a man had a fever, log was possessed of a heated devit; if he had some other disease, he was possessed of a sucception kind of devil; every disease that came, was said to be of the devil, devilish. Very many times we find in his life much which would make us accept of the worldevil. Idon't know how you interpret it, but sometimes I think the devil is the best friend of sometimes I think the devit is the best friend of mankind, because he has given the world all its inventions. Not a single invention has come to you that has not been laid at the devil's door. Spectacles, which so many of you wear, because of your near-sight, far-sight, or impaired sight, were called the devil's machines; an umbrella, which protocts you from storm study from the weite called the devil's machines; an umbrella, which protects you from storms and from the sun, was called a devil's invention; everything which has given comfort to mankind has been laid at the dévil's door; therefore we must say the devil is the bost benefactor that mankind has ever known. Had it not been for the devil, according to the way of the world, you would not have known anything about coal—neither would you have had any gas. In these days people are more careful what they lay at the nevil's door; he has done so much for humanity they

the are more careful what they lay at the nevil's door; he has done so nitch for humanity they are a little careful what they say; they prefer to attribute something to God.

Que From the audience. Will the controlling intelligence please explain in what manner an undeveloped spirit is benefited by controlling this various as compiler to this picket.

this to diam, or coming to this circle?

A.—Many times an individual whom you call undeveloped feels that it hear she can only one talk they would feel better. We may approach them with all the powers of the spiritual life, we may do all we can for them, but still they cannot, they will not listen for us. Then we say, "Go and talk to earth's people; do what you please; we don't care what you say; what you please; we do not care what you say; talk as much as you want to, and perhaps you will feel better. And we have never known an instance yet, where an undeveloped spirit took possession of the meditim and talked, that he or she has not been benefited thereby. If the andience has not been benefited, the individual spirit has. That is what this circle is for, bringing forth and helping up spirits who cannot otherwise reach a position of light, life and love.

Lydia Fowler.

I don't know, Mr. Chairman, as it will be possible for me to make myself understood. I have been gone away from earth some little 'time, but if I can, I want to send a word to some dear ones in the earth-life. Journeying round from place to place in order to regain, health, I left my body in London, Eng. I want to reach friends of mine who have curious ideas, some peculiar feelings in regard to this Spiritualism, I suppose you, Mr. Chairman, believe in it fully, and I must, because it is the only thing which gives me strength and life.

I am Lydia Fowler, lifty-six years told. Life, with all its beauties, all its sunshine, is surread.

with all its beauties, all its sunshine, is spread out before me, and yet I feel that the greatest our before me, and yet I feet that the greatest, privilege which can be given to me, is to know and understand that I can return. Yes, my dear house, though the knowledge of life, though fearful conflicts come to you, do please avail yourself of the privileges which you will receive, and let me speak my word. No thought of darkness and no yielding to the fates will ever make me scharge my origine. I must come and I ness and no yielding to the tates win ever make nicehange my opinion. I must come, and I must be heard. Please listen to me, dear ones. Is there not one of you that will listen? I trust there is. Feb. 21.

George H. Stowe.

George H. Stowe, of Frankfort, Conn. I passed out of this life in 1870, somewhere in May, I don't remember the day. I return here, because it seems to be the place for us to come. I register my name, and ask that my message may be sent. There are friends of mine who perhaps will listen to it. They may not. I do n't care whether they do or not. Feb. 25.

Edwin Harris.

My name is Edwin Harris: I belonged in Ma-My name is Edwin Harris? I belonged in Machias, Me. I liked to trade horses pretty well. I understand that this is the place where people can come if they do n't feel good, and be made to feel better. Well, was n't that last question kind of a poser? As if spirits that were not just right could n't come here! Now I promised a friend that I wouldn't swear if I came here. I'd be just as good as I could be. I want you to say that I come from no impure motive whatever, but to gain strength to do some good whatever, but to gain strength to do some good to others. I went out in 1869. I want to be just as true as I can be. I don't want to lie. There is Eliza, my wife—I can swear by her any time that it is necessary—she's here with me; but then I'm going to be just as good as I can

be.
[To the Chairman.] Now that question looks as if you were kind of sifting things, aint you? You do n't want anybody to come unless they are pretty polite? [It was not my question.] I never could be polite; I can't now. [A little swearing came in here.] Now I've been here a good many years. I've seen my mother and

all the folks. I've been round a good deal. I've tried to talk, but I never had a chance till standing; and, after having gained it, place it to somebody directed me here. He told me, if I also here, such use as will bring good to others and comfort and satisfaction to yourselves.

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

Will glean light, knowledge, wisdom and understanding about and a chance till tailing gained it, place it to use, such use as will bring good to others 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.

School of I. That we mest hear the remuse of splittands in everywhere, these cames and devoted workers, and pray that the good angels may prove of service, to humanity.

School of I have made use of it to the triends of Splittands in everywhere, these cames and devoted workers, and pray that the good angels may prove of service, to humanity.

School of I have mest here alway bright into cancel in this city.

Resolved. That we mest heartly recommend to enrisser sections and the rime and everywhere, these cames and devoted workers, and pray that the good angels in the cause of truth and spiritual progress has been greatly alway.

Resolved. That we mest heartly recommend to enrisser greatly recommend to enrisser.

Resolved. That we make their pathway bright in the ca

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," lalluding to the question asked. What is an undeveloped spirit? I suppose you are one of that class. Then I suppose I am one 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 have n't got one dollar to my name, but there's 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? Thave no don't it will. Then I shail be glad.

George B. Taft.

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

Feb. 27.

C., to 0.

You were ever kind and good. I never asked you for aught 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.

The Abraham to do all I could to live, but there was darkness overshadowing me, and it seemed as if there was a chand which held me. I cannot describe it to you. I will not try to do it. Earth with her beauties books 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 the Light and Sunshine, and visit those who speak to me, and seem to understand me, I say, "Get thee behind me, Satau." I don't like to call use an old raised but at the same time I will thee 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 Q. 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 sunshine 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 only brought out in all its brightness.

if only brought out in all its brightness.

A question has reached use 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 bout mon the shore so roughly? Shall I never ride lealnty over the waters of life? Lanswer: Time will determine for you the power of life; and it will be right; work on. "Onward and upward" het your motto be. Soon we will done to you to be right; work on. "Onward and upward bet 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 eneroached upon your columns, because requested by different people to speak a few words. Again Leome, and if, in your kindness, words. Again I come, and it, in your kindness, you can send this forth in your next paper, it will be to me'n 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 go 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 a home? Shall I do my work? Shall I be aided and guided, and, my health be restored?" Let me say 'Berl'friend, nothing but your removal from 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 S.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF MRS, SARAH A. DANSKÍN,

The Divine Philosophy.

BY WASH, A. DANSKIN.

Left to the tender mereles of the popular theology, which denounced reason as carnal, forbade man to exerise this highest attribute of his nature, and with more than imperial authority commanded him to accept by faith its wildest and most absurd theories, there would be no advancement of the human race. Like the fabled pair in the garden of Eden, we would jonly have tilled 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 blue, man sought that knowledge which, it was said, would make him "like unto the He has not been disappointed. Passing on from primal conditions, ever reaching outward and upward for that which was beyond, he has at last clasner 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 an impetus to but develop and strengthen his latent powersand from being a mere serf, a delver of the soil, man has become master over the elements and forces of nature, has made them subscrylent 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. Lu-I was a physician, an old stand 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 I was as harmoniously and spiritually regulated as most men. I was not an investigator of Spiritualism, consequently time had to be mine 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. Had I known when a pilgrim what now I know, I could have made the very garments worn by myself give health and groundress to the diseased.

very garments worn by myself give health and soundness to the diseased. Now, I will 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

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 after a physical death; consequently I do not claim it as being new or strange. 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 spiritually was real to me and when I intered it. 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 a place another to me, consequently there was no fear nor trem-bling with me.

To all those who may be interested in Timon Fowle, I will say I enjoy happiness, content-ment, pleasure, delight, companionship, and have a knowledge of those gone before. What more can man ask at the hands of his Creator, have a knowledge of those gone before. What more can man 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 way before him manifely indebted to J. P. Greaves; and they are, in my estimation, the embeddment of the only words system worth a moment's attention by thoughtful minds."

D. Abraham.

Oh, wife! oh, son! forgive an erring father. Perplexity and insanity of mind caused him to shoot 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. my presence—to rid you and mother of my com-plaints. But alas! how mistaken, for memory in a few short hours was strong, and it was bit-ter. Bitterly I condemned myself for being a roward, but the deed was done, and I could not

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 angel-world, but against myself for I now can see I should have been your lawful protector, 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

My name was D. Abraham, and this all hap-

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

May C. Lalphit; Margaret O'Brien; Efizabeth J. Loveli; Whipple:
F.C.2., C.—; Sarah D. Wayland; Lucy A. Brown; Ruth Bichardson; George E. Eddy.
March I. Shin O. Libby; Charles O'C.—r; James Hart; Clauball; I. B., to I. B., S.; Patrick Ring.
Lycill,—James Aubrey Hills; Lucy A. Anderson; Thomas Macuy; Anonymors; Josephine A., Thomas,
April I.—James W. Parker; Charlie; Nancy R.—n; Sadie Leonditster; Malit; N., to her father; Robert Mansell Masson.

dle Lecantister; Many; S., et al., Mason.
April 8.—Emma 4. Philips; Albert II. Keene; Phebe A.,
Crossman; John Chandler; A Friend.
April 10.—Fanny C. Perry; George L. Long; Mary N.,
Alorse; The Flat-Boatman; Charles Foster.
April II.—Margaret Milk; George M. Dobson; Mary A.,
Champlain; Mary, to William Potter.
April 15.—Bathsheba B. Jones; Winnie; Louis Way; J.,
April 15.—Bathsheba B. Jones; Winnie; Louis Way; J.,
April 25.—Party Chimptain; Mary, to Wattain Couer.

April 15.—Bathsheba B. Jones; Whintie; Louis Way; J. Edwards; Patty.

1p. 1d 1... Dr. Walter B. Congdon; Walter Richards; John Gurney; Gus E. Goward.

April 1s. Fanny E. Whitmore; George N. Smith; Gubert Morris beland; Terrence Martin; Daniel Mason,

April 22. Deborah N. Danforth; Chas. A. Rooke; Sophja N. Lee; Win, O. Morse; Henry A., Snyder; A friend, to

roe, May), May Macomber Wood; Frankle Steele; Joseph B. Gladding; Fanny E.—.y, to Emma G.—.e; Henry D. Mon's, --John T. Wilder; Emma B. Baxter; John Murphy; Bertha S. Osgool,
Marga, e Jan's D. Gibson; Elizabeth S. Jenes; George
Beals; A. R. --: Dorens C. Moseley; Jam'es Siddons,
May Ia, Tsabella Johnson; To F., and R.; Sam; To Mala Williams, from her Mother; Henry Harding,
May Ia, George W. Sanger; Edmund C. Andrews; 'Old
Sunnyshde'; Sanda M. Leshle; Minnie Turner,
May Ia, --Albert C. Wesley; Abner K. Kilburn; White
Lily; Andrew A. Allen; B. John T. Wilder: Emma B. Baxter: John Mur

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. William Shumonds; John Neff; Elizabeth Hillard; Arthur Cabill; Emma McAllister,

Manner Correspondence.

New York.

CANAVAGUS,-Charles Wholey, Secretary, writes that circles are held regularly at the home of Mr. and Mrs. L. O. Preston, and that much good is being accomplished by the sessions, several excellent media having been developed for clairvoyant, inspirational having been developed for clatrvoyant, inspirational and other phases. As an instance of what is being done, our correspondent cites the case of a meeting held at Mr. Preston's on a recent Sunday, whereat twenty-three members attended. "We met," he writes, at 10 o'elock A. M., and C. W. Austin of Rochester-was elected Chairman, Charles Wholey of Avon, Sec., and L. O. Preston, Treasurer. After singing, an invocation was offered by Mrs. Cornella Gardner of Rochester, and the morning service was spent in speaking by the different medlums, (each in his or her own sphere of unfoldment,) much that was interesting in phenomenal control being presented. Adjourned at twelve o'clock to meet at 2 p. M. Some of the neighbors attended in the afternoon, by invitation, who were skeptics. After singto meet at 2 P.M. Some of the neighbors attended in the afternoon, by invitation, who were skepties. After singing 'Pulf for the shore,' Mrs. Gardner gave an address. Her subject related to the development of the various races upon the earth; she reviewed briefly ancient records and prophecies, showing that the amfoldment of men was by law, not by miracle. She was listened to with close attention for nearly an hour. After the address, she played and sang, 'When the Mists have Cleared Away.' Miss Ida Barker, who is developing a fine inspirational talent, read an original poem dictated for the occasion. A vote of thanks to the speaker, was passed at the close, also to Mr. and Mrs. Preston for their hospitality."

Massachusetts.

SALEM. - A correspondent writes: "There are probably more investigators into Spiritualism here at the present time than ever before; while the medical and healing mediums' practice is largely on the increase. No doubt through the instrumentality of mediums, great numbers are cured of diseases which the 'regular' physicians have pronounced incurable. The spirit physician has the advantage of the earthly one of knowing what afflicts the patient, and this has been discovered by many sensible doctors, who, in uncertain cases, apply to mediums to diagnose the state of their patrons.

Salem is the birthplace of the noted mediums, Charles II. Foster, and Dr. James Mack.

Mrs. A. E. Cunningham, of No. 6 Bond street, Lynn, a reliable medium, whose specialty seems to be to give tests in a promiscuous audience, (notwithstanding the unfavorable conditions attendant on such meetings,) has given convincing tests to many skeptics. Her average mediumship is remarkably good, sometimes there being but two or three slight discrepancies during nearly two hours' entrancement; and we can safely recommend her to societies and private circles." the present time than ever before; while the medical

Georgia. ATLANTA .- Commendatory resolutions unanimousy adopted by the First Society of Spiritualists of Atlanta, April 28th, 1879:

Whereas, Our brother J. Madison Allen, and sister Sara S. Allen, have been with us during the past ten weeks, and have greatly endeared themselves to us by their public and private ministrations, their kindness of heart, genial manners, sprituality and dignity of character; therefore, as an official recognition of their valuable services and private worth, it is hereby Resolved, That we have been greatly edified and instructed by the very cloquent, philosophical and profound discourses which have been delivered through our brother by his distinguished controls; and we feel assured that by the wenty-two public lectures, numerous public séances and ianta, April 28th, 1879 :

NORWICH.-S. B. Bulkeley writes: "Please allow me a little space in which to attempt an answer to the questions of your correspondent in the Banner of Light

for April 26th: Question (st.—4) is said that all organic life, whether animal or vegetable, originates in a germ. If so, what are the constituents of such germs? Are they a sporadic property of matter, or spirit entity?

of matter, or splitt entity?

My reply to this question is: The germs of all organic life are, and can only be, the result of spiritual volition. I mean each molecule is the embodied expression of the thought of an individual spirit. There is nothing, absolutely, in the universe but spirits; and the visible forms of the universe are the forms of their thoughts, projected by them for the sole purpose of affecting the consciousness of other spirits, and thus changing the universal happiness through an interchange of relation. These spirits are of course uncreated, eternal, self-existent—in a word, they are the universe.

Question 2d.—If such germs are inherent elements of mother earth, why do we not see a greater spontaneity of growth in one or both kingdoms?

For answer to this latter question please re-read the foregoing paragraph, and you will find it the universal solvent of all possible questions as to the what and how of all organic (and inorganic) life.

Vermont.

EAST DORSET .- W. D. Gardner writes that the cause is in excellent condition in this place, and that many private circles are being held, with most satisfactory results.

BARNET .- W. R. Coburn writes: "Last July a spirit controlled at one of our circles and gave the following communication, requesting me to send it to the Banner of Light, and since that time has twice repeated the request. I now send it, hoping you will print it, as she

quest. I now send it, noping you will print it, as sne seems so ainxious about it:

'My name is Hetty Read. I died in great agony. I dragged my body as long as I could. I tried, to get water—my body was burning with fire. My parents know not where I am—in the West."

Spiritual Phenomena.

Anniversary Scances at Terre Haute.

We are in receipt of an extended report of several scances held in presence of Mrs. Anna Stewart and Miss Laura Morgan, at Terre Haute, Ind., March 30th, 31st, and April 1st. The account is from the pen of A. M. White. Having delayed its publication up to the present time with the hope of finding more space at pened in Chicago, at the time myself-and wife our command, we now deem it better to present a brief owere boarding in Washington street. 'Alas! cle in reserve longer. Our informant sets forth that the heart, the root of all my trouble. Dr. Pence was decorated, the cabinet and plano were placed upon the rostrum, and about one hundred persons, many of them from distant parts of the State and from other States as well, assembled to witness whatever might take place in the line of phenomena generally transpiring at the circles of these media. "The company," writes our correspondent, "had been selected as best we could to obtain and to keep conditions under a properly subdued light; soon there came out from the cabinet, in accordance with promise, two Indian girls, Oskaloosa and Sunshine, daughters of Minnie-Mrs. Stewart's constant control during material 'izations." These little ones glided from place to place exhibiting marked "ease and grace of movement," until they were compelled to return to their mediums in the cabinet, who could be seen sitting there during the entire time."

the entire time."

"Again we wait, and soon the door opens, and there stands a young man, in appearance about twenty years of age, brother of Mrs. Stewart, the medium. George Powell is his name, and is so introduced to the company by Dr. Pence. This one has been in spirit-life about seven years, and so often has he returned to this material side of life that he now appears to feel at home, at case, conversing with those present, and appearing in every particular like one of us, even going out of the room when he chooses to do so."

This intelligence (who, the parration declares, has

This intelligence (who, the narration declares, has for the last two or three years been the supervisor of the séances from the spiritual side), opening the other door of the cabinet, said: "Mrs. Lawrence, friends This one we know to be the spirit wife of Judge Lawrence, of Michigan." The spirit was recognized by the reporter and others, and, conducted by George, proeceded to the plano, where she favored the assembly

dth music. The account proceeds:

"On her return to the cabinet the next to step out is Frankie Clark, spirit daughter of P. D. Clark, of Michlgan, and Mrs. Pence, spirit wife of Dr. Pence. Most lovingly the daughter takes her seat by her father and holds sweet converse with him, while the Doctor steps holds sweet converse with him, while the Doctor steps upon the stage to greet his angel wife, and arm in arm they come forward. With emotion that tells of the eternal depths of human affection be introduces her to the audience, telling them of the constant visits to him of this bright angel, in person so beautiful, as they now see her. . . Mrs. Pence retiring, Mr. Clark steps upon the rostrum to present his part of the heavenly vision, and arm in arm, he says:

'Friends, allow me to introduce to you my angel child and say to you that I know I am presenting to you a reality the clearest, the brightest to me of any in all this earth-life of mine. This beautiful spirit-child brings to me the certainty of the world beyond the vale of earthly sense and an evidence of its eternal glory.'"

A number of forms afterward came out of the cabinet

A number of forms afterward came out of the cabinet and were recognized by strangers present as friends and relatives of theirs in spirit-life. The first scance

Second Siance, March 31st.—" We are all again gathered in this large, fine hall, which has been dedicated by Dr. Pence to the principles of eternal truth, and that without money or price.

On this occasion the hall is profusely decorated with

without money or price.

On this occasion the hall is profusely decorated with flags, pictures, paintings and engravings, and the stage covered with evergreens and flowering shrubs, while gold-flsh sport in an aquarium. A small table is placed in front of the stage, and upon this, in large glass dishes, is an abundance of fruit; oranges, apples, candles, and bottles of wine are there with glasses. And gracing all this is to be seen a very fine bouquet of flowers. In looking over our audience I see that it has considerably increased, compared with that of last night, and it is known to me that expectation is divided. Those who have learned something regarding the conditions necessary to insure success with the spirit-world in opening wide their doors to the gaze of mortals, during the day have been watching the coming storm, and with this change in the atmosphere, caused by the approaching tempest, and the increased number in our company of the skeptical, we are whispering one to another, 'The prospect is bad, very bad. We shall be compelled to run the light low to-night. This is unfortunate for this occasion; but to the skeptic this is all Greek. He never dreams that conditions and laws govern all things. 'Oh, no,' says he, 'not anything coning, as you say, from another world.' But, readers, wait a little, for the light is fast dawning. The forgs of superstition are fast being lifted and the sunlight is just behind. Soon you may know better what to expect when coming to a scance-room. You will then know how much depends upon the mental condition of those who come. You will see then how much of the fallure and falsehood so often attributed-to the medium or to the spirit-world, is to be traced directly to your own account.'

The narrative details that this séance began, as did the previous one, by the appearance of "Oskaloosa" and "Sunshine," who danced with such of the audience as chose to join in the exercise; also at the invitation of Mr. Hook these forms partook of fruit, candy and wine. The spirit-daughters of James Hook, Esq. of Terre Haute, then tangibly appeared from the cabinet, and were recognized and welcomed by the father, mother and two sisters, who were present to receive them. These forms gave vocal music which, our informant avers, thrilled the audience with pleasure one of them greeted the company personally by going about the circle and shaking hands with some thirty persons who were sitting on the front seats. Of Mi Hook and the power of his children to so clearly manifest their presence on the plane of materiality, the

writer says:

"To those who know him as the war-horse in the battle for truth, this will explain all. It is the frequent opportunity and coming so often to their friends in materialized form for a number of years, that enables these immortals to do this; and this James Hook, has also Dr. Pence, will tell you that no person, no priest, no scientist can come between his soul and these to say if they be a reality or what relation they bear to him."

Singing by the sitters and the appearance of other forms closed the second seance. Concluding Seance.-April 1st about thirty persons

assembled at Pence's Hall, and the weather being much improved the manifestations were correspondingly successful. During this evening the reunion held with parents and friends by the spirit forms was interesting and convincing to all. The writer denominates the seance as "one of the most wonderful demonstrations of spirit power that has ever occurred at this place," and says, "The angels did come to stay with us this night, and for three whole hours were we walking, and talking, and holding sweet converse with them. I have given you a picture of the scene of other evenings, but here all language fails-down deep in the soul it hides in the inner life of each. The missing links in the family circle are found to-night; all bright with love,"

Among the forms appearing, and recognized, were the spirit-daughters of Mr. and Mrs. John C. Campbell, of Winchester; Ind. (who were present); "Oska" and 'Frankie Clark"; the spirit sister and mother of Rev. Mr. Briggs (the first of whom sat at the piano and favored the company with instrumental music for a brief season); George Powell, Mrs. Walton, spirit wife of Mr. J. P. Walton, of Bloomington, Ill.; and others.

In concluding the article our informant recapitulates some of the links in the chain of evidence presented that the phenomena repeatedly witnessed by himself and others in presence of Mrs. Stewart and Miss Morgan are genuine and reliable, and really what they pur-

gan are genuine and reliable, and really what they purport to be:

"Reader, do you now ask for all the evidences regarding the supernumdane origin of all this?" If so, I must say to you the number is legion. They meet you at every step of your inquiry. They come from Minnie, who, for years, has kept and gnarded this gate, never leaving her charge; always here, and who is the especial favorite of all who have ever here watched for the coming of the materialized forms of lovedones; who, with her merry talk, welcomes all who wait, and so often, prompted by yearning hearts of anxious friends behind the curtain of sense, asks of you startling questions regarding matters known only to yourself, to some one far away, or who has crossed the river of death; who sometimes, when conditions will permit, brings the person of Mrs. Stewart, hermedium, out upon the rostrum with the spirit-form, and there they both stand before you; two walking, talking, living beings, entirely unlike in speech, in person, size and dress.

They come to you in the person of the materialized form of mother, father, sister, brother, of children, husband and wife, often wearing some well-remembered article of clothing; they come in their, many words of fond remembrance of little incidents of this earth-life of the long gone by, and far more-than all this, they come to every living soul not wholly dead to the pulsations of love in the human heart, with those lost ones found again; they come when Mrs. Stewart's little spirit-child, only thirty-two inches in height, walks out upon the rostrum, receiving candy from those present, and in his child-like prattle regarding his little brother here; they come to you when the loved ones take a seat by your side, and in a room where no mortal eye can, by any possibility, see the line upon ruled paper, take a sheet from your hand, and with pench, under your own eye, write for you, most rapidly, a full sheet, with every letter as accurately upon the line as if it had been done in the brightest sunshine.

Let us "Reader, do you now ask for all the evidences regard-

stands your same angel mother, father, sister, brother, child, wife or husband, as that you had just seen in the other scance room, clothed in the same robe or dress, with perhaps a present that you had just given an hour ago to them at the other place; and now they continue to come, one after another, many not seen before. They open the door, show the medium in her place; come out and take their seat by you and talk; take a seat at the plano and sing and play the most heavenly music.

These more wonderful things are only accomplished by spirits who are used to materializing—those appearing for the first few times sustaining their materialized form with much difficulty, and but for a short period, being seldom able to speak much on the first occasion. On several occasions at this place, under the most favorable conditions, have been seen brilliant filuminations of the cabinet, the beauty of which was indescribable. They must be seen to be appreciated. The power here seems to be much the same and the phenomena as remarkable as at Mrs. Stewart's. Nothing in this account is derived at second-hand, but from personal observation oft repeated. Mountains high are the spirit-world piling these evidences for you and for me, and in the face of these seenes which I have just now attempted to describe, I feel that I would grossly insult every intelligent person who was present to witness, were I now even to raise the question of the origin or the identity of those who came and amnounced themselves from the Summer-Land of the soul. I would not so insult my own sense of sight, of touch, and of hearing, much less would I the heart, the love and the memory in both worlds of the failer and the mother, the sister, the brother, of children and its eternity with husband and wife; and I now say to all who would know for themselves of the reality of that world just behind the veil of their cartity senses, 'Come and see,' and like the queen in Solomon's Temple, you will liten exclaim, 'The half has never been told.'

Appended is a list of persons who, together with more than a hundred others, were witnesses to what is above stated: Rev. F. J. Briggs, F. P. Walter, Bloomington, Ill.; Robert and A. D. Smith and J. W. Whetstone, Cheinnati; L. J. and Mrs. Bond, Cambridge City, Ind.; J. C. and Mrs. Campbell, Winchester, Ind.; J. R. Sandford, Helena, Montana Territory; P. S. Clark, Michigan, and John Becker, Champaign Journal, Champaign, Ill."

Test-Mediumship.

To the Editor of the Banner of Light:

Here in this little village among the varied scenery, nestled among the hills, has arisen a small band of earnest, faithful workers in that despised but rising new development called "Modern Spiritualism." They have gathered about them a company belonging in this place and Weymouth, and for the past few months have been holding meetings in Union Engine Hall which have aroused thought and activity in the minds of many. Some have been led to investigate this matter, and, when faithfully and honestly done, it generally leads them to adopt it as the only solution of the mystery which surrounds the manifestations, and as the only means which have yet been found by which mankind may know that "if a man die he shall live again." Among the number who have been investigating for years, but have never had the conditions favorable to a thorough acquaintance with the methods and opportunity for thorough work in this direction until within a comparatively short time, is the writer of this communication; and I am compelled to say that after an honest and sincere inquiry after truth I have been forced to become a believer in Spiritualism. Not only do I believe, but I know from personal contact in my own house with dear friends who have crossed the tide, that they not only live but return to give consolation, comfort and

In the course of my investigations I was led to repair to the rooms of Mrs. E. J. Kendall, 81 Montgomery Place, Boston, and I am free to say that I have never met with one who was better adapted for the purpose of test-mediumship. To me she gave tests which it was impossible to gainsay or resist, and I would say to any one wishing to investigate the matter, before you decide in your own mind, repair to her rooms and let her, whilst in a trance, give you a history of the past and present, mixed, as it inevitably will be, with some predictions of the future.

A friend of mine, who was a strong skeptic and has had his curiosity excited by my investigations, went to her rooms on Saturday afternoon, April 12th, received a sitting, and came away astonished, mystified and thoughtful at what was revealed to him in regard to his early life, his present circumstances and feelings, and predictions as to what he might expect in the GALEN E. PRATT.

future. East Braintree, Mass.

Master Willie (auxiously, to elder brother, who has been made a happy parent): "Well, Tom, is it a boy or a girl?" Happy parent: "A boy." Master Willie: "Oh, I'm so glad, because my sister says if it were a girl I should be Aunt Bill."—Judy.

The Reviewer.

ANIMAL MAGNETISM-SPIRITUALISM.

BY G. I. DITSON, M. D.

To the Editor of the Banner of Light: There is no work of ancient or modern times, that I am aware of, that so fully embraces the subject of animal magnetism as the late Prof. Gregory's upon this resuscitated science. The Professor has called his erudite production "Animal Magnetism"; but these words, except to one thoroughly versed in the matter, convey but a very faint idea of what has here been brought together for our delectation. Expositions of trance, ecstasies, clairvoyance; the power of crystals, mirrors, magnets, the eye and the will; electric currents, charms, courage and patience; divination, sorcery, and the dangers of mesmerism; odylic emanations, Egypt's extensive knowledge of natural truths, earth as a great magnet, effects of metals, Drs. Darling, Haddock, Esdalle, Buckley, Braid, Mr. Lewis and Rev. Mr. Gilmour's methods; the testimony of Messrs. H. G. Atkinson, Sir D. Brewster, Alexis, Cahagnet, Chandler, Colqhoun, Caphern, Elliotson, Reichenbach, Martineau, and Earl Stanhope, render the pages under review vastly more attractive than one would suppose possible; vastly more agreeable than most of us could imagine when thinking of this somewhat abstruse, much-abused, misapprehended subject. Further, though opening here to the scholar and the general reader themes that run along the borders of our daily lives, trench upon our modes of thought, and cut the Gordian knot of many a mystic thread, there still remains a sea of unfathomed possibilities, an unexplored realm into which the imagination may perchance wing its way-to find infinity beyond. The experiments made by Prot. Gregory and by Mr. Lewis and others, and their marvelous results, are given minutely in this work; and when some reverend skeptics, with "cool and settled incredulity," put their self-conceit in opposition to well-known laws and well-attested facts, they were led, in a "mysterious way" perhaps, to test the thing they aimost despised, and we're overwhelmed with astonishment, and convinced of their great mistakes. One in Shetland employed a man "steeped in poverty," who, when mesmerized, gave the details of what the reverend had been doing in an adjoining room; went to a distant city, described the parlor of a

house and its occupants, and read a name upon a pic-

ture hanging there over the mantelplece; then hunted up Sir John Franklin, and "found the ships Erchus

and Terror, spelling the name of each on the stern of

the vessel," declaring that "the Erchus was fast locked

up; that those on board were alive, but in low spirits.

and had little hope of making their escape." While on

this excursion the subject seemed to be shivering with

cold. All the statements made by this man, as well as

every other by every other medium, that could be veri-

fled, proved to be true. But while self-sufficiency characterized a few, there was generally an assent to all the important truths involved in this subject, by those who were in any way associated with Prof. Gregory's researches; and not a few of the most distinguished men in England became the Professor's adherents, and even experimenters. A valuable agent in one phase of these developments was a person residing with Dr. Haddock, called E. She also sought and found Sir John Franklin, and not only confirmed what others had stated, but entered into such minute details respecting the crew, occupations, &c., that she seemed to be viewing everything she do scribed. One Sunday afternoon, February, 1850, she stated "that the Captain (Sir J.) was reading prayers to the crew, who knelt in a circle, with their faces upwards, looking to him and appearing very sorrowful."
The hour named as the time on board Sir J.'s ship was about 10 A. M.-corresponding with the actual difference of longitude between London and the supposed position of the III-fated vessels of that ever-to-be-remembered expedition. E. was delighted with the brilliancy of the aurora borealis, and called the country "the land of the rainbow." About two-score more of such cases, generally verifiable, could be quoted.

Attraction and the sources of antipathy, odylic negatives and positives, dreams and warnings of deaths. electro-blology and electro-psychology, the general ignorance of the M. D.s, journeying through the air, objects bathed in light to the clairvoyant's sight, the controlling of the memory, suggestions regarding the causes of sleep or wakefulness, prevision, intro and retrovision and therapeutic value of mesmerism-these should also all be named as among the other and varied objects the Professor has made beautifully luminous by his own magic touch, and graced by his profound

learning. But the Professor has not stopped on the borders of the phenomenal, as has already been premised; he has allowed such suggestions as the subject warranted, to advance, though with cautious step, into those spheres where the waves of eternity roll noiselessly, and footsteps find no echo. For example: "E. went into a partial eestasy and became almost insensible to what was passing around her; . . . her visions were not only of another state and of spiritual beings, but obviously connected with all former instances of cestasy. . . . I may point out the remarkable clearness and consistency of these visions. . . . In many points her notions of the spiritual world, as derived from the visions, agree with those of the somnambulists or ecstatics of M. Cahagnet. . . . It is singular that E., also, like the French eestatics, spoke of Swedenborg as appearing to her, and as having possessed the power of seeing spirits. . . . It must therefore be admitted as possible, if we believe in the existence of a spiritual world at all, that in this state of exalted perception we may come into communion with it. . . . And there is a degree of harmony between the accounts of different observers which is not easily reconcilable with the idea that they are altogether delusive." (p. 229.) Cahagnet's subject "passed into the highest stage of eestasy, in which she described herself as ineffably happy, enjoying converse with the whole spiritual world." (p. 83.) . . . "His subjects exhibited clairvoyance in its most perfect forms, and most, or all, of them also passed into cestasy, in which they described the spiritual world. Indeed, this is the distinguishing feature of cestasy." (id.) . . . "Many are ready to imagine without inquiry, that the visions of his ecstatics, con-

cerning the spiritual world, are only dreams, the character of which is determined by his views on the sub-

ject, and hence the remarkable agreement which in

general exists between the statements of his different

eestatles. Such was the view which first offered itself

to my own mind. . . . On reading further and more attentively I found that this view would not apply to

all the facts recorded. Indeed, if on some points the cestatics expressed views and opinions in accordance with his, in many others they not only differed from

him, but pertinaciously held their own opinions, and

the result finally was that he adopted, and says he was

compelled to adopt, notions in regard to the spiritual

world entirely opposed to his former views," (p. 84.) ... "The cestatics find themselves ... in communication with the spiritual world. They hold conversations with spirits, to whom they often give names, and who, in many cases, according to their account, are the spirits of departed friends or relations. . . . Some of these (visionary beings) aftirm that every man has an attendent good spirit, perhaps also an evil one of inferior power. (?) Some can summon, either of themselves or with the aid of their attendant spirit, the spirit or vision of any dead relation or friend, and even of persons also dead whom neither they nor the mesmerist have ever seen, whom perhaps no one present has seen; and the minute description given in all these cases of the person seen or summoned, is afterwards found to be correct." (p. 85.) . . . "It is easy to say that Swedenborg was a mad enthusiast; but it is not the less certain that he was a man of prodigious ability and learning, and the most striking circumstance, in my opinion, connected with mesmeric cestaties is, that they agree, in very many points, with Swedenborg. . . . It is to be observed, moreover, in ig-norant persons who have never even heard of the name and opinions of the Swedish philosopher. I do not here refer to the case of the Poughkeepsie Secr. Andrew Jackson Davis. I think there can be no doubt that his revelations, which present an appalling hotch-

potch of all possible metaphysical systems, are essen-

tially the results of a remarkable degree of mesmeric

"Many children and adults in different places have seen visions in crystals. . . . I have not alluded to

sympathy with all who approach him," etc. (id.) . .

those still more wonderful visions said to have been seen in crystals, &c., of persons long dead, of good and cyll spirits, and of answers exhibited, in printed or written characters, to questions." (p. 167.)

There is still another thought suggested in this work, i. c., preëxistence. A clairvoyant designated as D could pass into three states of consciousness, each distinct from the other, the third- being the most exalted, and of which, in his return to the others, he had no recollection. "In one case," says Prof. G., "the sleeper all at once changed his manner and spoke of a new vision which was clearer than any previous one, and was preceded by a comparatively long journey through space, or air, to the scene of it. He was much delighted with the distinctness of what he saw, and, although he had never been within perhaps thousands of miles of the place (Caffraria), he described it, down to the minutest details, exactly as if he were on the spot. : . He spoke of every hill, tree, house, man, beast, as if they were old friends, and insisted that he was born there, and had lived there a long time when a boy." . . . In this state "he stremuously denied that he was asleep, and when I told him that his eyes were

shut, declared they were wide open," &c. (pp. 58-204.)* The "Therapeutic Use of Mesmerism" claims more special attention, perhaps, than all the rest, though the Professor's direct application of the subject is embraced in his last and shortest chapter. But here he says, "I have seen enough to convince me that mesmerism is a most powerful and valuable ally to the physician"; valuable in cases of insanity, and nearly all other ills to which we are subject. "It is therefore much to be desired that physicians should learn the characters of every stage of mesmerlsm," . . . and "they will be sure to find some one unexpectedly bene-

fited by it." (pp. 110-244.) I feel it important to recur to one more suggestion which this noble work starts without discussing it-a common cause or principle to which all modes of motion, of force, may be referred; of electricity, galvanism, odyle or mesmeric fluid, chemical action, light, heat, &c. Recent discoveries by Babbitt, Crookes, Lockyer, lead us almost irresistibly to this conclusion. And may this not be the "odyle" of Reichenbach, whose beauties and wonders are so charmingly depicted by our author? And may this, again, not be the astral light" of the Oriental adepts on which are recorded all our thoughts as well as acts; the book of life, of fate, of many a generation; the sideral light of Paracelsus which fell down into generation, "permeating the whole cosmos, lurking in its latent state even in the minutest particle of rock;"t being, as the Rosicrucians teach, darkness to matter but light to spirit, und, as demonstrated by Reichenbach's experiments, visible in the most complete obscurity to those sensitives who had interior or spiritual sight? But the old alchemists and Elephas. Levi, and others, preceded these modern investigators, and "under the name of Akasa, or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians and adepts of all countries, thousands of years ago.";

Though my article has grown in length beyond my expectations, I am aware that I have left untouched an amount of well-attested facts that the reader of this most admirable book will eagerly seize upon and hold as gems of great worth and beauty. Why the author has handled Mr. Davis so unmercifully I cannot say for having read only two of his works, I am poorly prepared to make any statements of my own. The authority of so prudent and learned an investigator as Prof. Gregory, will certainly carry an unquestioned influence that cannot easily be evaded; but how much prejudice or injustice may rule it, must be left to time or further investigation or revelation.

*This journey reminds one of that recorded of himself by Sir Humphrey Davy, ''Vision at the Colosseum,'' which is graphically told in ''The Last Days of a Philosopher,'' t"Isis Unvelled," XXVI.

§ This work by Prof. G. has recently been republished in andon by Win, H. Harrison, editor of the *Spiritualisi*, and is on sale with Messrs, Colby & Rich. So highly do I alue if that I have added to my copy an alphabetical index of several hundred words.

‡ p. 113, fd.

IN THE BRIGHT SUMMER-LAND.

BY ROBERT COOPER.

There's a world that is brighter than this, Surpassingly beauteous and fair, And the oft-told-of mansions of bliss Are prepared for the blest over there. In the bright Summer-Land We shall sorrow and sigh nevermore.

The praises of love we shall sing, For all the endearments of life, And the joy-bells of Heaven will ring In the absence of turmoil and strife. In the bright, &c.

To the Infinite Father we'll yield A grateful ascription of praise, And we'll trust to his ne'er-failing shield To protect us in life's devious ways In the bright, &c.

PUBLIC MEETINGS, ETC.

Spiritualist Convention at Plymouth, Vt.

The Vermont State Spiritualist Association will hold their
Annual Convention in Eureka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1879,7
It is confidently hoped that all speakers and mediums of the
State will be present. The election of officers and other important business will come before the Convention. It is
Thought best that the election of officers take place on Saturday, so as not to interrupt praceedings at a later date. The
Trustees of the Vermont Liberal Institute will hold a meeting during the Convention for the transaction of business
connected with that institution.

This will be the third Annual Convention held at Plymonth, and all are familiar with the surroundings which
make it a place of attraction to all Spiritualists; hence we
deem it unnecessary to use any special urging to warrant a
full attendance. The usual contexy will be extended by the
rallroads and stage lines. Stages will leave Woodstock and
Ludlow stations for Plymouth on arrival of the mail trains,
All are most corlially invited.

Z. GLAZIER, Secretary.

Gouldsville, May 12th, 1879. Spiritualist Convention at Plymouth, Vt.

Annual Re-union.

Annual Re-union.

The Spiritualists and Liberals of Central New York will hold their second Annual Reindon in Music Hall, West Winfield, N. Y., Saturday and Sunday! May 24th and 25th, 1879, commencing at 1 p. M. J. Frank Baxter, of Boston, Massi, the celebrated public test medium, speaker and singer, is engaged, Mrs. Cornella Gardner, of Rochester, N. Y., is also engaged, and other speakers are expected. Board at the hotel at reduced prices. A cordial invitation is given to all. S. W. Pic'ks, Deansville, N. Y., F. A. Fif.Y.

L. D. Switti, West Winfield, N. Y., Committee, F. B. B. Als.

West Winfield, N. Y., April 14th, 1879.

The Next Quarterly Meeting Of the Spiritualists of Western New York will be held at Ridgeway Corners, Orleans Co., N. Y., on Saturday and Sunday, June 7th and 8th. Mrs. E. L. Watson, of Timsville, Pa., and others, are expected to address the meeting. We extend a cordial invitation to all who are desirons of gaining knowledge of the Spicitual Philose phy.

J. W. SEAVER,

GEO. W. TAYLOR,

Mrs. E. GREGORY,

Per order of Committee.

Attention, Liberals.

The Massachusetts State Committee of the National Lib-paral League call a Convention of all Bocal auxiliary leagues throughout the State, to meet at Codman Hall, 173 Tremont street, Boston, on Tuesday, May 27th, at 10% of clock X. M., the Convention to continue during the day and evening, Local Leagues are requested to send three delegates each in addition to their President and Secretary. All Liberals, whether members of Leagues or not, are cordially invited to Algorithms of the state of the state

IN MEMORIAM.

Gone to the better land, Passed to the brighter shore; A member of the angel band, At rest forevermore.

At Vermillion, Ohlo, March 9th, 1879, sister Clarissa Lew-At verning ones, sacquain, end, since carries actives, aged 77 years.

She left her earth-form'and went to realize the joys promised to all falthful Christians. She was a treasure to her children, a kind friend to her neighbors, a mother to the unfortunate, a pure, true Christian, and at all times a consistent Spiritualist. She passed away as peacefully as a bebe going to sleep on its mother's breast. Her loss will be deeply felt by a large circle of friends.

J. D. G.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT-GIRGLE, the MEDIUM and the LECTERER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief. Notes of the amonth, programme of arrangements of societies and mediums, and other interesting information for reference purposes. rangements of societies and meaning, and other interesting information for reference purposes.

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Banner of Light.

BOSTON, SATURDAY, MAY 24, 1879.

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

To the Editor of the Banage of Light:

Since the announcement of the conversion of the late Hon, John W. Edmonds to Spiritualism. in 4852, startled the religious bigots of the time. and so alarmed the Judiciary Convention that his just claims to the Supreme Court Judgeshin were sacrificed to the popular prejudice, no new convert has so deeply stirred the blood of our plous geople as Mr. HUNRY KUDDLE, 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 investization, without any attempt to make the facts. acceptable to those who prefer the popular lie to the unpopular truth. Other and less conscientions 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 a 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. Kidole's conversion, and the publication of his two, 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 ostracise a most worthy man and efficient public officer for his religious convictions. The question of the accessity or propriety of his resigning his office has been raised, and several of the city dailies-sinstead 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 offence 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 consects in the direction of his official duties. And then it boldly assumes that the tion! Superintendent's views are so many proofs of his imbecility. It is not for his religious convic-

despoiling a man of his rights.

nalists? 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 pensof so many shall this unmeasured insolence be tolerated by a great people, that to-day outnumbers any relipress, in its treatment of Spiritualists and their views, still so often violate the principles of common justice, the recognized rules of evidence, and the proper amenities 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 ques-

tion of the age. Now it is to be observed that a man may believe almost anything else, however absurd and monstrons, 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 al mighty tyrant, who creates millions of intelligent beings for the purpose of reprobating and damning them: who kindles unquenchable fires and reasts his own offspring eternally for his sovereign pleasure; and paves the very floors of bottomless perdition with the skulls of innocent suckings! 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 out a serpent, are to be regarded with reverence the infallible authority of revelations which tic homicides like Moses, such hoary polygalike David and Solomon, he is presumed to be

scorpions!

Kiddle-supposed to be the result of his conver- of human knowledge and inspired ideas; but sion to Spiritualism—it is not pretended that he they all have their limits, and no human power bis of late displayed any less ability than former- or divine agency ever experimentally illustrated ly in the discharge of his official duties. On the in our presence can cram the mind beyond the contrary, the members of the Board of Education autmost limit of its capacity. One may as well and others bear uniform testimony to the con- attempt to pour the whole Hudson River through scientious 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 intrusted 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 hat "He is a bright man, and understands the ducational system thoroughly. I don't think his religious belief would exert any influence on the minds of the pupils," Commissioner Moriarity gave emphatic testimony to the fact that Mr. Kiddle is well trained in the principles and duties of our educational system, and that he s "a man of great worth."

At a meeting of the Board of Education a Preamble, representing that the course of the Superintendent of Public Schools had tended to impair his influence in this community and to liseredit 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 revailing opinion in the Board seemed to be har 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 Heral! 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 temorg! Omores! Stephen A. Walker, a member of the Board, taking a similar view of the subject, submitted the following resolution:

Resulted, That Henry Kiddle, A. M., City Superintendent of Schools, be, and hereby 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 follow-

"This board, and this community, have been greatly shocked by the publication of Mr. Kibble's book. Let us wait until the shock has passed analy, 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 screne 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 Educa

Mr. Kiddle publishes a letter in the Times of the 5th instant, in which he endeavors to justify tions that he should be removed; no, never; the claims of his book from internal and other but because he is so afflicted with "mental imbecil- evidence. In the enthusiasm of his first love he ify as to believe the brainless trash contained in a does not question the reputed authorship of the Pis 200k. The is regarded as until for the communications he has received. The method losition he had broken or his religion, but the which he essays to excuse the logical, rhecomes of his want of sense." This is a little too storical and other defects, shows at once remarktransparent to deceive men of ordinary discern- able sincerity of purpose, little knowledge of less for than Spiritualism, which exaits the natural ment. The Herald makes an ineffectual effort the laws governing spiritual phenomena, and a capacities and prophesies the future glorification of the to veil the wrong to be perpetrated. It should, want of that mature judgment which is alone neither attempt to quicken the conscience nor developed by long experience and a profound illuminate the reasoning faculties of Mr. Kiddle a study of the facts and principles of psychologiwhile it offers a pretext which at best is a very call science. We are not prepared to entertain flimsy covering of the contemplated iniquity of the idea that the next life is a state of vacuity and retrogression, or that the other world is a more In the insulted names of Reason, Liberty and a salum for dreamers, drivelers and dolards. Nor Law we demand a statement of the reasons why do the genuine facts of Spiritualism warrant this gross injustice is practiced toward Spirits, any such conclusion. We do not regard the transition to another life as a leap into "outerdarkness." The intelligent soul never shuf-fles off its intellectual characteristics with its 'mortal coil." A future state of inanity is as importinent scribes dipped in gall? How long little to our taste as the old-fashioned heaven of everlasting psalm-singing. On the contrary, liberated from these mortal limitations, the gious community in the country? Why does the spirit must possess and display a purer and loftier intellectuality.

"The great intelligences fair, That range above our mortal state-In circle round the blessed gate.

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 subtile principles, nobler natures, and the luminous atmosphere of the immortal life and

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 theology which could have no existence with- not sufficiently turned to his own account in dealing with his critics. I refer to the obvious and fondly cherished. If one only recognizes limitations imposed by the laws of mediumship. So long as the individualized intelligence finds have come down to us from ancient mediumis- expression through mediums, of whatsoever nature or kind, the results will not and can not demists as Abraham, and princely debauchees pend alone on the intelligence of the speaker or actor; but always-in a greater or less degreeboth compos mentis and sound in the faith. Nor on the innate capacity and proper adaptation of is this all: he is quite likely to be regarded as the instruments employed. This fact admits of preiminently qualified to superintend the educa- numerous and foreible illustrations. A gallon tion of our children! O. ye hypocrites! ye strain | measure will, under no circumstances, hold at a gnat and complacently swallow a nest of over four quarts. Filling it from the ocean in-

Notwithstanding the alleged imbecility of Mr. in the smallest degree. Minds are receptacles is a ten-inch stove pipe as undertake to force the But he did n't call to see us, which was very impolite profound ideas of Socrates, Plato, Shakspeare, of him, as he cannot say but that we have always Webster, and other great minds to an adequate treated him well. Since he has been dubbed "Profesexpression through the feeble brain of a weak sor," however, we suppose he has become somewhat woman or a little child. It is immaterial who aristecratic, and ignores such humble individuals as blower and no potter low hard; you can never we are. But "Prof." J. is a gentleman, and—well—a 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 belief, and give him nothing in return," says the pen. Let him make an effort to write with his to believe in eternal roasting. It is just as one fancies. tooth-brush, or a blade of grass, and he will soon find (hat no one will venture to swear to his antograph, A powerful electrical storm 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 hell 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 have supposed that Brother Seaver didn't believe in either a tin whistle or a fish-horn. Thalberg may be competent to render Beethoven's Sym--phonies with exquisite delicacy and artistic effect; but he could never do it on a kettledrum. Ole Bull depends on his eremona, and could never play the Carnival on a corn-stalk fiddle. Eolus 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. BRITTAN. 80 West 11th street, New York.

New Publications.

THE RISING AND THE SETTING FAITH, AND OTHER DISCOURSES. CREEDS AND CONDUCT, AND OTHER DISCOURSES. By O. B. Frotlingham. G. P. 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

In the first book, The Mission of the Radical Preacher. The Rising and Setting Faith, The Unbellef 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 as food for thought and help to culture and religious freedom.

We extract from the discourse on the Immortal Hope: The doctrine of immortality is not countenanced 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 caparity and potency of human nature. Believers in the oul'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; 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 relentsoul." 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

SPIRIT MANIFESTATIONS OF ANCIENT AND MOD-ERN TIMES COMPARED .- In this neatly executed brochurs of 40 pp., which bears the imprint of the Franklin Printing Office-Field & Hall-Greenfield, Mass. Dr. Joseph Beals, 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, circulated as it should be among churchmen and investigators who are just beginning to inquire concerning the spiritual phenomena and philosophy, cannot fall of producing the most clearly defined results. Old Spiritualists, too. will find it interesting reading.

GODEY'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, Chas. Royce, Ella Rodman Church and others, and a steel plate by Darley combine with the usual pages of "Work Department," "Hints on Home Adornment," "Fireside Fun." etc., etc., to make up a charming close to the 98th volume of this popular magazine.

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

This poem (a reissue in an attractive form.) was originally published in 1825, and at the time met with a very tavorable reception. "Zophiel" is an epic in six cantos, founded upon the story from the Apocrypha of Sarar, 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 Hariph, 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 muptials 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. B. 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 COUNTESS ZINA," and "DOURNOF." Russian stories, and "BONNE-MARIE," a tale of Normandy and Parls. Those who have read "Dosia." "Sonia," 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,

ET Dark scances 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 flat 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 over four quarts. Filling it from the ocean instead of a bucket does not increase its capacity 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. Jamleson was in town recently, "looking fresh and bright." scholar, and this class we are always on friendly terms

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

When a man buries common sense, he generally iners 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 light buggy,—Cin. Saturday Night. This settles the spring.

In regard to marriageable matters, the editor of the

Investigator asseverates that his paper is the best medium of communication, as a gentleman lately advertised for a wife in it, and got a good one." any sort of mediumship. Has Cupid got him snared?

Some persons possess such a vast amount of overweening self-conceit that they imagine themselves the ne 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

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

> He gives his views to-day, And changes them to-morrow; Which simply is boy'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 shouting "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 of pleasure—a chain
Which must be, link by link as we forge it,
Worn out in a furnace of pain.
We may soar with the flight of the eagle.
Or sweep with the wind o'er the wave;
Seek repose in the shades of the brave;
Or renown in the ranks of the brave;
May delve in the lore of the scholars,
Or mingle with men in the mart;
But happiness—earnest of heaven—
Dwells alone with the pure in heart.
—[Watson Andrews, in the Shaker Manifesto.

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

Business men that make fortunes are those who adverfise 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 offi man, Stevens the vegetine dispenser, Simmons of Oak Hall notoriety, for instance, including Dr. Pierce of

P. T. BARNUM will visit Boston next week-May 26th-31st, at the Collseum 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 fail to attend.

"Let us." said the Sunday school teacher, "take for our example the godly Abraham." There was a scared look in the eyes of the class, and the boy who sat near-est 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 pulpiteers.

Was Freeman's faith in the restoration of the life of his slain child any less reasonable than the widely prevalent belief in the literal resurrection of the body?

—Boston Horald.

THE GOVERNMENT COUNTERFEIT DETECTOR, (official organ) John S. Dye, editor and proprietor, is published monthly at 1338 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 metwith 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 avight
Pledges in song that Justice shall not fail
When e'en the birds dare build in her dread scale.
—[Frank Foxcroft, in Boston Journal.

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

A scowl as black as midnight on their faces as they passed on the street, a contemptuous turn of the nose and a sareastic smile on the lip, returned with compound interest, each to the other. Who were they? Political enemies, embittered focs for years? No; simply an allopathist and a homeopathist, 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 dud 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 en-

London Spiritual Notes

To the Editor of the Banner of Light:

Mrs. Corner (Florence Cook.) has resumed her scances, 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 Eglinton 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 state-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.

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 pre-

paring 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 gathering. May the elements prove propitious, and the friends of the children be most generously inclined. Miss Belle Reeves and Mrs. II. Dickinson, the committee on refreshments, will thankfully receive contributions for

I understand that the New York Lyceum will give a musical and literary entertainment at Republican Hall. 55 W. 33d street, on Thursday evening, May 29th. 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.

Graves, of litchmond, 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 pahis 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. Price of the first two, \$2,00 each; "Biography of Satan," 35 cents.—Ohio Staats Zoitung.

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

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