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# The Rostrum.

### THE SECOND COMING OF CHRIST: WHEN IS IT TO BE?\*

An Address Delivered in Everett Hall, Brooklyn, N. Y., on Sunday Evening, March 21st, 1880, through the Mediumistic Instrumentality of

> MRS. F. O. HYZER. [Reported for the Banner of Light.]

Friends: I thank you for the question you have propounded to me to-night. However often I may have spoken upon this subject, it is ever new to me. In the very sound upon my car of the name of Jesus I hear the unclasping of a golden spring from the infinite volume of unutterable poetry. My heart glows with renewed adoration of the Giver of perfect gifts, and my pulses beat with spiritual exultation and thanksgiving for the glorious boon or fact of a self-existent heirship with him to the immeasurable treasures of eternity. Yet the name could have no charm for me-could in no degree quicken my brain to reason or my heart to praise or my soul to joyfulness, did it exert one ensiav-ing or contracting influence upon the nature of either one of these departments or faculties of my being.

If in its nature it bound me to any one-sidedness in thought, to one desire to restrict the mind of another or limit one sense of adoration in a single heart to the outlines of my ideal at the expense of its own healthful, natural unfoldment, the name would be to me no magical unclasper of the sacred volumes of divine revelation; but because through the souls of countless millions it has rolled on for centuries, gathering to itself the divine power of bearing humanity upward to leftler heights and broader planes of aspiration to, and inspirations from the fountains of eternal and impartial Love; because it hath echoed and recehoed down the atmospheres of our unfolding planet like the voice of God to the weary, the sorrowful, the oppressed and despairing: uplifting the burdened, comforting the mourner, delivering the enslaved and illuminating the pathway of the exile, the wanderer and the outcast, it has become a magnet to thousands upon thousands of the humar race; and touched by the magnetic waves of inspiration from the divine thoughts and emotions of those to whom God hath given charge concerning us, it rises to a flame of adoring fire, and springs forth from heart to heart, from soul to soul, fusing and blending them as it were, in one, through the silent, subtle, but irresistible force of "Logic set on fire by Love."

Unlike the honored names of Plato, Socrates and Confucius, it does not represent an individual to our thought, but a PRINCIPLE. It does not typify a man but the spiritual destiny of MANKIND. The slaughters and tortures and martyrdoms perpetrated in its name have not dimmed its glory or stained its love-conse crated purity. The corruptions of men have not soiled it, the lusts of Mammon have not contaminated or degraded it; the billows of Time's tempestuous, storm lashed ocean have not extinguished its immortal radi ance. Upon the highest blackest waves of the soulanguish of human life it gleams and burns, the royal signet-jewel of the Master, in fulfillment of the bless ed promise of the Comforter that should enlighten every man that cometh into the world. Beneath its magical illumination the billows lie down in slumber, and the sun pales in glory before the splendor of the lamp that lights the Holy City of Love-the city where night's shadows never fall and the wall of the sorrow ing is heard no more forever-for the smile of the living God illumines, and the sweet, imperishable peace that passeth all understanding bath wined the tear from every cheek, and supplanted with the freshness and beauty of immortal youth the weariness of time and the burden of mortal tribulation.

If I hold in my hand a piece of stone from the Rocky Mountains, a bit of broken sculpture or pottery from the long-buried ruins of Pompeli, a chin of bone from a disentembed Egyptian, or of any substance whatever, I hold a volume of a clearly-written history of lo cality and personality, which admits, before the searching eye of Psychometry, of no mistranslations of "original language," no concealments of the writer's motives or meanings, no typographical errors or misrepresentations. Then why cannot a name so highly charged with divine magnetism as that of Jesus of Nazareth, lead us through his glowing life-history to the very life-centres of the CHRIST, of which vine he was so fruitful a branch—the all-redeeming principle of eternal Love? Thus conscious of the power of my question. I reach up my hand to my inspiring teachers and they lead me forth upon the sea of your thought which, sweeping toward me in its power of unity, sinks not beneath the pressure of my faith, but gives me back of its soulful sympathy and intellectual apprecia tions, until I feel uplifted nearer and nearer, higher and higher, toward the inlet of the river that flows from the white throne of eternal Truth. If one could stand before you to-night clothed in the shining raiment of an archangel, and answer your question arbitrarily by saying "The second coming of Christ will be in 1880, or in any other year to be, giving you the comparative data of the event, in what manner could you assure yourselves of the truth of the statement? To-night under the stimulus of so extraordinary an event as the coming into our midst of a descending angel, we might not question the authority presented. But the nature of all organic life is reactive, and until Ught becomes tife, it can only illuminate us transfently, for we glow in its borrowed beams, and have no power to

hold them permanently. One of our greatest poets has said, and I think very truly, that the oftener we resolve in light, and react because of non-fulfillment of the resolution into life, the weaker we grow in relation to the possibilities of actualizing our ideal of a pure and Godlike character. But growth, actual unfoldment from a lower to a higher plane of understanding, becomes positive unto giving, instead of remaining negative unto the influences of dissolution; hence it only relicts spherically for the perpetuation of its own momentum, and upon its own axis of revolution, wheel-like, only turning unconsciously backward, thus to preserve the self-governing power of moving continuously and progressively onward. The mind of man never relicts from knowledge. He may learn to-day that twice two are four, and however much his spirits may be depress ed, or however great may be the change in his circum stances, he still knows that twice two are four. One cannot relict from light that has become life. The inebriate, under the stimulating influence of wine, thinks himself much taller, or larger, or stronger than he really is, yet when the reaction from that excitement comes, he feels himself even far below his own normal

We cannot fall to see that there are to-day many persons calling themselves Spiritualists, who are follow-ing after every form of test-mediumship, in search of more evidence of the immortality of the soul; and while phenomena multiply, the phenomena of interspherical communion upon his reason, he is still uncertain, and, from doubting his immortality at first, pushes his investigation of evidence until the more palpable becomes the demonstration of the truth for which he is seeking, the more he comes to doubt the realism of his own normal senses. So often has he thought himself convinced, and found himself mistaken regarding the firmness of his belief, his reasoning fac ufties have collapsed from too constant heating and cooling, and at length have so fully ceased to serve him that he may clasp his angel child to his yearning heart, feel her kiss of love upon his brow, hear the sweet melody of her voice, and yet, ere the earth again revolves upon its axis, his poor depleted senses fear they have neither seen, nor touched, nor heard the preclous treasure of his yearning father-love. How could this sickly, morbid state of the mind have been prevented? Only by blocking or supporting the wheels of the investigation of this transcendent revelation of the love and wisdom of High Heaven, at every resting point of the great route through the tares and brambles and underbrush and thorns of past superstition and dogmatic opinions, by a unity of special phenomena with universal phenomena, through a deep and continually unfolding system of a philosophy of corre spondencies, the golden magnets of which should draw into its magic circle all demonstrations and systems of known science, all developments of all religions, al harmonies of poetry, all revelations of universal life and love, however radiant their splendor, however simple and humble their proportions. Thus unitized with universal truth, its special demonstrations are held fast linked in the bonds of circumstantial evi dence of the absolute Centrestance whom we call the Infinite, Great First Cause, or God. Thus Truth folds us to her bosom, and from her maternal embraces there will never be an exile, or a wanderer going forth from his divine inheritance of a love of the Good that easteth out all fear of the Evil-from the peace or unity of feeling with intellect which maketh him

greater than he that taketh a city. From such a point on the way of inquiry after truth do I wish to answer, or help you to answer, the question before us to-night. Shall we not leave the man Jesus for a while, and search for the spirit of the flesh and blood, the Christ or anointed first born of the overery out to-day, with Mary at the sepulchre, " They have taken away my Lord, and I know not where they have merits and demerits, the possibilities and impossibilities of the word or personality, that we have failed to cherish and live the spirit of the word which giveth life. So long have we reasoned or tried to reason objectively in relation to the history of Jesus, that we have falled to realize subjectively the living, soul-redeeming Christ. Let us to-night, then, cease for a while all contention or speculation regarding the picture or copy, and search for the original of the picture in the realms of subjective truth, or life within ourselves. Let us, if we can, find Christ or God or eternal facts within, and then we can judge far better if there be a need of such a character as that of Jesus. If we find the need in the laws of our being, we shall see the justice and law of justice by which the need should have been supplied; and contention with regard to the exact data relating to the time or circumstance of that supply will grow less inflammable, sink into comparative negation, allowing simple corresponding history a graceful pose of rest, whereupon she can sleep between the lids of the Bible, as quietly and naturally as a child nestled in the bosom of moth-

God, the incomparable SELFHOOD, swears by Himself, having nothing beyond Himself to swear by. Man, the epitomal selfhood, should and must do the same, that he may be a child of the Father who is in heaven, or self-harmony. Let us see if there is anything in the nature of our being requiring sacrifice, or atonement to the Infinite. Turning selfward, I find organic life, or personality, involves a responsibility, or an absolute necessity of a consciousness on the part of my selfhood, of its relation to something larger, higher, ower, mightler than myself, in whose superior selfbood my own doth live, and move, and have its being. Moving one step further, I discover that to live in this eternal life involves my own immortality. Once a necessity to this infinite Self-Being, forever a necessity. INFINITE NECESSITY can have no termination. Findng my immortality, or deathless personality, unescapable, or irrevocably settled, I question of the ways and means of its self-perpetuity, and at once I find that eternal life is eternal action, involving eternal mutation of parts, that the whole may remain immu table. Thus I learn that there could be no Infinite without the finite: no finite without change; no change without a law of demand and supply; no action of the laws of demand and supply without a corresponding sense of all these realities, for infinite Mind involves infinite Consciousness. Thus I find my senses, or consciousness, legitimate- and loyal to God, or my Over-Soul, and fear not self-questioning, realizing that through the exercise of my own faculties, through the development of my own emotional and intellectual being. I am finding the commandments of my God, or the infinite Revelator. Thus within myself I hear the thunders of his voice on Sinai; within myself I see the flames of the burning bush: within myself I find the entire poem of the Garden of Eden, or the primal innocence; the tree of knowledge forbidden me to eat, on penalty of my dying in that hour to my former state of ignorance of the nature of my being; the temptation of Intuition by the subtle influences of the Wisdom which was driven forth by Infinite law into chaos, or

imperishable, limitless, fathomicss Self-Necessity of Being. In myself I find within all this a sense or comprehension of a choice between states and sensations; a desire for happiness; a dread of pain; a choice over which something rules irrelistibly to which I have to yield absolute obedience, at whatever cost to any state, or quality, or condition, of my own nature of emotion or

Here I first learn of sacrifice. Here I discover that one state is succeeded by another, under the operation of laws over which my choice has no jurisdiction, but wherethrough I also discover a gradual but sure unfolding from darkness into light, from deformity into beauty, from weakness into strength, from germinal form to blossom and fruitage, and ere I am aware I stand before the high revelation of that love of the eternal God written in letters of flame on every particle of universal matter, in every spark of universal spirit. "Nothing can be quickened except it die." Here I find the death, or sacriflee, and the quickening, or the resurrection, are an inseparable unity; hence I find the living reality of infinite self-sacrifice unto infinite resurrection, as clearly, palpably demonstrated as the fact of a centripetal and centrifugal action for the preservation of the motion of our earth upon her axis: and divine mediation becomes as fixed a reality in my comprehension of existence as existence itself. Thus atonoment becomes the sacrificial fulfilling of the laws of progressive unfoldment, and now that I have found the living Christ, or self-redeeming Law-the glorious son of virgin-matter overshadowed by the invisible Genius of Life, or the Divine Artist of form, I find no difficulty in corresponding this living principle to the life of the one who first taught it to mankind, or at least to the one who alone transcribed it in his life to me, the first-born type of the soul's resurrection from the self-destruction of mutation-Jesus of Nazareth. Thus corresponded, we see how God is sacrificed to Himself to appease His own necessities of attractions and repulsions. Here religion and science, the poen and the poet, the law and its symbol, vindicate each other, and the first coming of a redeemer having been found within the second coming, can only be the re turning tide of the same soul-necessity of our planet and her humanity, and will be discerned at such points first as show the correspondence between the regular normal unfoldment of the ages of time as related to eternity, the peculiarities of race and the varieties of typical representation of that Comforter and Resur-

The more clearly we see the unities of this Christ or Redeeming principle, the nearer and closer we shall feel its presence within and around us. When we can see him glowing in love and uplifting attraction in every form of worship; when any bow of seven fold light his glory thall span the arching heavens and rest upon the ether-beltings of both the Orient and the Occident; when Christ and Christianity shall cease to antagonize, and the light shall have become incarnate in men as it was eighteen hundred years ago in man, we shall have become so well acquainted with the *lifo* of Christ that we cannot contend regarding his picture, though it be named Buddha, Jesus or Mahomet. Then we shall see the nature of the need of a great guide or example to move on before us to demonstrate the practicability of the ideal of a divine life incarnate in humanity—a model brought outward, clothed in fiesh, to show how pure and Godlike and unselfish and just the spirit can hold itself in clay; and we who have been taught through history to look for this embodiment of the ideal of the divine man in Jesus, more closer to him still, as unfolding light reveals the exquisite loveliness, the artistic perfections of the correspondence between Christ and Jesus; and with a new lov and an shadowing Life which we call God? I think we may well | intenser reverence and love, we repeat again and again the sweet words, "Our Redeemer, Jesus Christ." Oh, how restful the sweet sense of feeling that all nature laid him." Truly we have so long contended over the is pledged to the one great system of our divine redemption; to know that the universe and its infinite consciousness holds our eternal life in its infinite perfectness; to realize that ocean, lake and river, mountain, hill and valley, reptile, insect and animal, every form and grade of being, every germ, and bud, and flower, and fruit of earth, is moving with us under the same laws, unto as high and full a joy and rest and peace as man, only "one star differing from another star in glory," ever and forever more.

Thus to us becomes vitally correspondential the his tory of all being; thus I trace all religions to one source, all Saviours to one Christ; and while I appreclate every one stype of sacrifice and mediation, I fold mine closely to my grateful, adoring heart, in the name of the manger-born child of Bethlehem. Here angels gather around me, illuminating every word of his poetical utterances as they lie written on the pages of my memory, with the light of their glowing inspirations; and, thus illuminated, the Bible teaches me of the confirmations of the thought of the seers and prophets of the past, of the word of God written in the laws of my own being. Within the living gospel of Truth I find the evidences that this mortal shall put on immortality, this corruption incorruption, and I begin to understand that to do this is not only possible, but absolutely to be fulfilled. I find that the soul embodies immortal agelessness; that our bodies must be subject to our spirits. The incoming evidences of the materializing and dematerializing of human forms confirm the correctness of this prophecy. Angels show us that they can so control matter as to momently actualize their ideal of deformity or beauty. Thus they demonstrate to us the reality of the so-called miracles of Jesus. They have actualized in our presence the correspondences of his deeds. Now we see he could have walked upon the waves of Galilee; now we know it possible that he raised the widow's son, and called again to human action the chilled heart of the daughter of Jairus. Now we see that the spirit must reach the high attainment of inhabiting both the planes of life called earth and the spirit-world. We have only to educate our natures until the will of our accumulated life-power becomes the active, ready actualizer of our spiritual Thus we lay up treasures in heaven. If we have become self-sovereigns we then can demand of Death his sceptre, and he must obey; we are victors of the grave, and can command the lilles of Paradise to bloom above its sealed and forever conquered kingdom. The beauty and grace and brightness of our youth can be more than re-materialized. If I can will one pain from so much as one of my fingers. it proves then I can, by the same law, with corresponding conquest of matter, command pain from my whole body. If I can thus far control my own physical dominions, I have the demonstration that I, too, as well as the returning angels of heaven, or self-sovereignty, can be as I wish and will to be. It is only a question of unfoldment with us all; but

how soon or by what especial ways and means each one shall attain this resurrection, "knoweth no man, not even the angels in heaven." This I do know, thank God! this I do know: my Redcemer liveth; and therefore, as I have worn the image of the earthly I shall also wear the image of the heavenly. The sweet revprimal, nebulistic matter, to lead the first born of erence, the clinging love, the dear sympathies which in malodorous stable slops, with tainted breath like building is in proportion to the virtue, the sacrifices, every world to a realization of its destiny of toiling my soul has been taught through all its mortal life to that of ill-fed people. We know the names of a plous the devotion deposited on the foundation stone, he

and overcoming forever, for the preservation of the | feel for the crucified seer of Judea, since the day when twenty-seven years ago I was born to the atmosphere of communion with angels, has grown intenser, broadened in its sweep, strengthened in its current, until to day it bears me on its rolling waves of divine harmony out into the boundless, fathomless ocean of eterna Love. Rising on its swelling tide, I gaze upon the great past and future, and realize something of the grandeur and sublimity of that life which, after eighteen hundred years of human strife and human selfishness, through all the Gethsemanes and over all the Calvaries of time shines forth to-day with a stainless beauty it never before revealed, a splendor never before reflected, making him incomparably more magnetic in his power of leading us into the kingdom of his imperishable love than

on the day when he ascended to his Father. In the fulfillment of his wondrous prophecies and promises, I hall the morning of his second ministry to earth: consequently recognize the earliest signals of his return in the earliest phenomena of Modern Spirit ualism, since to her has been delegated the power of giving all the signs of his coming as they were given to his disciples from his own love-consecrated lips. That my audience is in harmony with my views of the com ing of the Christ, I have something of bellef, since s long have they failed to remind me of the flight of time or the frailty of human flesh. If I have wearled my listening friends, they must pardon their own over intensity of demand upon my inspirations, not my forgetfulness of time, since I am ever too grateful to God and his angels for the uplifting baptisms of imperishable truth and redeeming love, to have had in all the years of my inspirational privileges, one conscious thought of weariness or desire that the holy sacrament of their love should be lessened or withheld.

You have given me as a theme for an inspirational

THE RIFT IN THE CLOUDS I gaze through a rift in the clouds to-night, On the beaufful kingdoms of love and light That meatt earth's children when they shall I From the bondage and burden of matter free,

Through this "rift in the clouds"! I behold the power of our spirits to claim our immortal dower-The fathoniess wealth that in spiendor waits Each mortal's unclusping the inner gates. Through which he the knowledge of law shall win, That shows him the kingdom of heaven within.

That shows him the kingdom of heaven within. Through this "rift in the clouds" I behold the light That seatters the darkness of mortal night, And shows me how surely the Terror King Shall give up his keeptre, and lose his sting. While never again shall the roses wave, Or the cypress twine o'er a human grave; Since Jesus, our putte, with his form arose, The laws of his nature fulfilled, must close The era of matter when graves were made, And in their cold bosoms our treasures laid,

Through this "rift in the clouds" I bave caught the g Of a fire that shall purify all below, "Till round us shall quiver an atmosphere In which we the voice of our God can hear Directing our steps to the founts of truth— The springs of the spirit's eternal youth.

Then shall we the prophets of old receive, But knowing, no longer can we believe; The light having wrought into lesh its way, The laws of redemption cannot delay: Hence matter must answer their high behest, And earth enter into immortal rest.

# PETER AND PAUL.

M. ERNEST RENAN'S LECTURES ON THE LEGEND OF THE ROMAN CHURCH-A BRILLIANT DISCOURSE

On April 8th, M. Renan delivered in St. George's Hall, Langham place, London, the second Hibbert lecture on "The Legend of the Roman Church-Peter and Paul." In the first he endeavored to show the inextricable difficulty in which the Roman Empire found itself in the first century in dealing with religion. In the inevitable death-grapple with Paganism it was atready becoming clearer and clearer that Judaism. under its Christian form, must carry the day. The future belonged to the Jew. The Jewish colony at Rome dated from about B. C. 60. The Israelites multiplied rapidly. Cicero plumed himself on his courage in having resisted them. Casar favored them and found them trustworthy. The mob hated them, found them spiteful, and charged them with forming a secret society whose members pushed themselves forward without scruple at the cost of others. But all did not judge thus hastily; the Jews had as many friends as libelers. Juvenal's sneers at the Judalzing ladies of his time proved the literal fulfillment of Zechariah's prophecy, that people would lay hold of the skirts of a Jew and would beg to be led to Zion. The Ghetto of that early age was across the Tiber; hence in the poorest and dirtiest slums of the city, most likely near the modern Porta Portese. The first nucleus of Rome's Jewish population had been freedmen, mostly sprung from prisoners of war brought by Pompey from Jerusalem. They had clung to their religion in spite of their cruel bondage, and their synagogues at Rome had never broken off their relations with Jerusalem. The original colony had been reënforced by many emigrants, who were started in life by their brethren as pedlers, or became adents in the trade of begging. No Roman who respected himself ever set foot in the quarter, which was a sink of the most despised classes and the most disgusting industries. The police never penetrated into the district save when its squabbles grew too bloody or too frequent. Few quarters of Rome were so free. There were no politics there, and in ordinary times no hindrances to religious rites or proscivtisin.

A world of ideas was hatching in this longshore population, but was lost in the roar of the great city, and the proud patricians who promenaded the Aventine did not dream, when they deigned to look across the Tiber, what a future was preparing in those hovels at the foot of the Jan culum. Near the port was the Taberna Meritoria, a kind of low lodging-house used by soldiers and the like, where the Roman cockneys were shown an oil spring reputed to have gushed from a rock. Afterwards the taberna became a church, and under Alexander Severus there was a lawsuit about the property between the Christians and the guild of innkeepers, and the Emperor adjudged the house to the Christians. We were here plainly on the native soil of an old popular Christianity, which must have been among the number of those "foreign superstitions" against whose encroachments Claudius and his senate took politic precautions in the former half of the first century. It was quite natural, M. Renan argued, that the capital should hear of the name of Jesus long before the evangelization of the intermediate prov inces, as that a towering mountain peak should be gilded by the dawn much sooner than the valleys. Rome was the Mediterranean port with which the Syrians had most business. It must be admitted, then, that toward A. D. 50 some Jews from Syria, already Christians, entered the imperial capital, and commun cated to their fellows the faith which had already made themselves happy. Nobody then thought that the founder of a new empire, a second Romulus, was then lodging at the port on the straw. Others followed soon, and letters from Syria brought by the newcomers told of a movement which was incessantly spreading. A small group flocked together, everybody smelling of garlic, poor and dirty proletarians-these ancestors of the Roman prelacy-unknown, unmannered men, clad

Jewish couple who were mixed up with these movements—Aquila, originally of Pontus, a tent-maker like Paul—and Priscilla, his wife.

But we ought to see, not in St. Peter's, but in the old Ghetto at the Porta Portese, the birthplace of western Christendom. Some small chapel ought to have been reared to the two good Jews from Pontus who first syllabled upon the quays of Rome, the name of Jesus. One main point to be noted was that the Church of Rome was not, like the churches of Asia Minor, Macedonia and Greece, planted by Paul. It was a Jewish Christian foundation directly sprung from the church of Jerusalem. Here Paul would never be on his own ground: he would see in this great church many weaknesses which he would treat indulgently, but which could not fall to wound his exalted idealism. Attached to the circumcision and to externalism, Ebionite in its taste for abstinences, and in its doctrine more Jewish than Christian as to the person and death of Jesus, as well as by its strong attachment to Millendrianism, the Church of Rome presented from its earliest days the essential characteristics which mark it throughout its long and marvelous history. A daughter of Jerusalem in the direct line, the Church of Rome would always bear an ascette and sacerdotal stamp opposed to the Protestant tendency of Paul. Peter was always destined to be her real chief, and in the next place, inspired by the political and hierarchical genius of old Rome, she was to become a veritable New Jerusalem, the city of the pontificate, of hierarchical and rubrical religion, of material sacraments justifying of themselves, the city of esceties. She would be the church of authority. For her the only proof of apostolic mission would be a letter signed by the apostles. All the good and all the cyll which the Church of Jerusalem did to nascent Christianity the Church of Rome would do to the Universal Church. In vain did Paul write to her his fine Epistle to expound to her the mystery of the cross of Jesus and of salvation by faith alone. She understood next to nothing of it. But Luther fourteen centuries and a half afterwards was to understand it and to open a new era in the secular series of the alternate triumphs of Peter M. Renan spoke of St. Paul's arrival at Rome in

A. D. 61, for the purpose of prosecuting the appeal he had made to the Emperor, as a great event in the world's history. In his chains there the apostle of the Gentiles believed that in this event this apostolic career had culminated. It had been preluded by a second apparition of Christ, who had bidden him be of good cheer, assuring him that as he had borne witness of him at Jerusalem, so should he also at Rome. The learned lecturer then gave an elaborate account of what he called the profound divisions, which aiready, in the first century from the foundation of Christianity, sundered the disciples of Jesus—so profound, he said, that all the differences which divided orthodox folks, heretics, schismatics in our own days, were as nothing compared with the dissensions between Peter and Paul. The views presented were those arrived at by the so-called Tubingen school of ecclesiastical history and theology. The church of Jerusalem refused com-munion to all uncircumcised Christians, however pious, Paul, on the contrary, preached that to uphold the old law was to insult Jesus, as implying the insufficiency of his merits for the believer's justification. Jerusalem with its Bishop James, with which church Peter was in close alliance, sent out opposition missions to counterwork those of Paul. Peter, whose rôle in the Judaizing party was that of a kind of timid trimmer between the Eblonite and Pauline extremes, came to Rome with some such intent, and, seemingly, not very long after Paul's arrival there. At the Reformation the Protestants made a kind of dogma of the denial that he had ever been there, thus dethroning the Pope at once, who claimed the headship of Christendom as the lineal successor of St. Peter. For the Roman Catholic assumption of St. Peter's arrival at Rome in A. D. 42, and his Pontificate there of twenty-three or twenty-four years, M. Renan proved in detail that there was no tangible evidence; while, to mention nothing else, the slience of Paul's Epistle to the Romans (written A. D. 58), and of the closing verses of the Acts were quite conclusive against it. On the other hand, he marshaled a powerful array of arguments for answering in the affirmative the question as to Peter's having visited Rome after Paul. Peter's martyrdom is attested by extremely ancient evidence, and the somewhat later tradition which connects it with the Neronian persecuiion at Rome has all antecedent probabillty in its favor. The mystical Babylon, whence he dates his epistle, can only be itome. It was quite admissible that Peter came to Rome, as he came to Antioch, following on the heels of Paul, and with a view to neutralize his influence. About the year 60 the Christian community was in a state of spiritual excitement which presented quite a contrast to the twenty years of calm waiting for the end which followed the death of Jesus.

M. Renan, after deploring the mystery which overhangs so many of the facts of primitive Christianity, addressed himself to penetrate, as far as was possible, the veil which hides from us the circumstances of the death of Peter and Paul. It would never, he said, be wholly pierced. The likeliest view was that both perished in the great massacre of the Christians ordained by Nero. As to the fact of such a massacre there was no room for doubt, since we had it on the authority of Tacitus. It was an episode in the history of the great fire of Rome, which broke out on July 19th, A. D. 61, and not only destroyed entirely three out of the fourteen regiones of which the city consisted, but reduced seven more to blackened walls. Of this frightful disaster, the suspicion which Nero fell under of having caused it, and the heartlessness with which the tyrant abandoned the Christians to the rising waves of the public wrath, M. Renan gave a most graphic recital. It was but too easy for Nero to carry out his infernal idea of making the new religionists the scapegoats of his own crime. They were still worse hated than himself. The horror they felt for the temples made it very concelvable to the bigoted mob that they had at least fed, if they had not lighted the flames. Some strict Jews would not carry money because it bore Casar's image, while others would not pass through any city gate surmounted by a statue. The song over burning Rome in the Apocalypse, written four years and a half afterwards, most likely borrowed some traits from the great fire of A. D. 64. The exultation there expressed was too congenial to the plous sectaries, who were not unlikely to have seen in spirit the saints and angels applauding from on high what was regarded as a just explation. Nero offered his gardens across the Tiber for the shows, in which the victims were to be the Christians clad in the skins of wild beasts, while others dressed in garments saturated with oil and pitch served as living torches to illuminate the horrid scene. M. Renan described this feto of Nero's gardens on the ist of August, a day which he could only compare with that of Golgotha, of sufficiently realistic detail. The event was one of the most solemn in the history of Christianity. After remarking that the solidity of a

\* Subject given by the audience.

added that fanatics alone can found anything. Judaism lives on still, because of the intense frenzy of its prophets and annalists; Christianity by means of its witnesses. Nero's orgy was the great baptism of blood which marked out Rome, now the city of martyrs, as destined to play a signal part in the history of Christianity, and to be its second Holy City. It was the taking possession of the Vatican hill by a kind of triumphal procession unknown till then. The hateful and brainless Emperor did not see that he was found-ing a new order of things, and was signing for the future a charter whose provisions would be matter of claim at the end of 1800 years. M. Renan proceeded to argue that Peter and Paul were both martyred at this epoch, and not improbably in the manner attested by tradition-namely, Peter being crucified with his head downward, and Paul by beheading.

#### Races of the Past-An Interesting Ethnological Lecture,

BY MRS. EMMA HARDINGE BRITTEN. During Mrs. Britten's lecture at Charter Oak Hall, San Francisco, Cal., Sunday morning, April 25th, she answered many questions, among which was one of great ethnological interest, viz: "Was this country formerly inhabited by

an intelligent white race? if so, what is their history?" She answered:

Mankind early separated into four differentiated types which developed such marked distinctions and acquired such local permanence as to be looked upon as the four original types

as to be looked upon as the four original types of mankind existing upon earth to day.

Different race-developments of mankind have existed, but have faded out, leaving no present representative upon the planet Earth. These types may be classed as, first, the Negro, a black race inhabiting the more ancient portions of what is at present called Africa. Next, the Mongolian, spread out over that great Continent, a large configuration of land, as once bounded and situated in the Northern Hemisphere, which we may now best designate as Ancient Asia, but which really extended over much of the present area of the Pacific Ocean. Violent changes of elevation in the surface of the earth took place, under the natural law of Violent changes of elevation in the surface of the earth took place, under the natural law of the contraction of the crust of our planet, which submerged the great Continent of the then Asia, and simultaneously raised up the space between that and its great central table-lands that exist to-day. Then, the Indian, or more properly-termed Malay race, inhabited another vast con-tinent, now also broken up and depressed amid the mighty physical convulsions which have at long but systematic periods of interval changed the mighty physical convulsions which have at long but systematic periods of interval changed the form of continents by upheavals and depressions of large but local areas of earth's crust. This former continent was situated where now the Archipelagoes of Polynesia, Oceanica, or the system commonly called Spice Islands, remain as the unsubmerged summits of its mountain elevations, still above the sea level. Portions of Australia are yet peopled by some of the earliest, most degraded and least progressive of the inhabitants of this former continent. Lastly, the pink races were settled in the high mountain regions, best described to us at present as the locality of the now most lofty Himalaya Mountains; a pleasant and healthy region of country, whose ridges are now thrown high up as the towering, snow-capped peaks of Central Asia.

Originally a race of nearly uniform development continent and

peaks of Central Asia.

Originally a race of nearly uniform development occupied the Polynesian continent, and also such portions of the present North American continent as were at that time above the level of the sea. They were a highly cultured people, and their descendants, the present North American Indians and the ancient Malays, bear the unmistakable traces of an expiring race having greatly degenerated from their lays, bear the unmistakable traces of an expir-ing race, having greatly degenerated from their more intelligent ancestors, some of whom were the famous Mound-builders of the Mississippi Valley; and they extended thence along a line of elevation through Mexico to Yucatan, and portions of the West Indian Islands and Central Amorica.

America.

Look at the wonderful ruins of a most ancient civilization revealed by the finely sculptured temples and palaces of Copan, Palenque and Uxmal, and you will find two sets of monuments, the records of an under and an overlying or more recent population. The two sets of markings, quite distinctive in general style and character, are the lasting records of two independent types of mankind, existing at different periods in the history of the country. The first of these was the beautiful Malay race, traces of of these was the history of the country. The first of these was the beautiful Malay race, traces of whose beauty yet remain among remnants in some Islands of Oceanica—a people whose history at that early period has faintly stamped itself on later histories of Greece and Rome, and self on later histories of Greece and Rome, and is alluded to as the great commercial nation of the Phonicians. Their king ruled this ancient continent, including the very early and most remote ancestors of a people who afterward developed on the other side of the world, in the valley of Mesopotamia, and from whom succeeded the progenitors of the now distinctive Hebrew race. The ancestors of the Hebrew blood, the refined and cultured Malay of this early time, and the early Phonicians of ancient history, were all analogous and dwelt here tohistory, were all analogous and dwelt here to-gether, when their country was overrun and their civilization overthrown at the same period. "Other monuments bear the mark of a later and a conquering race, having the puny fea-tures of the Mongolian, showing that these early residents of China, whose history is indeed very old, swept through and conquered the former owners of the continent that then existed, owners of the continent that then existed, whose form was different from at present. Their monuments, left as silent witnesses, tell of remarkable fineness of detail in workmanship, and their sculptured forms clearly indicate the character of the people to have been patient and plodding laborers. These various monuments remain, to tell their own tale to scientific explorers who may take pains to study them understandingly. From inserting they them understandingly. From inscriptions, they may still read the history of the nation's wanderings, and brief facts necessary to unlock to modern eyes substantial proof regarding the identity of the Mound-builders, and the ancient nations of the great Malay kingdom, so fre-quently alluded to in early Greek records as

the great, very ancient, and extended nation called Phoenicians.

The monuments of Northern and Central America are typical of solar-worship, so common among the Aryan and Indian races; and their people, whom we know were familiar with signs of the early Chaldaic Zodiac, were a much higher type of manhood than is represented by any Indian races at present upon the continent. The North American Indian is the last of a The North American Indian is the last of a long line of descent, from a once high, mighty, and powerful early civilization, whose representatives have nearly died out, but whose period of decline is manifest among the later Moundbuilders of our continent. That people was a power upon earth when, in times now pre-historic to us, they lived here in the full enjoyment of their prime of their prime.

# Pock-Marked Faces.

The Archbishop of York in one of his letters asked if vaccination was to be credited with the absence of the pitted faces after small-pox, which were common when he was a boy. I replied—"Certainly not." It is a coincidence, not a consequence, and is no more owing to vaccina-tion than to the introduction of railways.

In the first place, pock-marked faces have not altogether disappeared; while observation and inquiry will establish the fact that vaccinated persons who have small-pox are oftener marked, and are more liable to be marked, than the unvaccinated. The healthier the body the more capable it is of throwing off the vaccine poison without leaving injurious consequences. The "vaccine disease" corrupts the blood, retards recovery, and predisposes to marking.—
Henry Pitman, in Vaccination Inquirer.

THE WONDERS OF LIGHT AND COLOR. Including Chromopathy, or the Science of Color-Healing. By E. D. Babbitt. New York: Babbitt & Co. Price 25

Cents.

Now that warm weather is approaching there will be an opportunity for invalids to use sun-baths, and Dr. Babbitt's little book will stimulate their use. He has collected in this little work much testimony from eminent authorities as to the value of the solar ray, and added considerable of his own experience and practice. Without being able to endorse every theory in this book, we can commend it heartly, and multitudes may be benefited by its perusal. It is gratifying to see that there is a more general study of the hygienic agents which may be used in the cure of disease, and Dr. Babbitt is one of the most enthusiastic students in this direction.—The Herald of Health.

Written for the Banner of Light. A MAY NIGHT. BY LYDIA DAVIS THOMSON.

How still the night! No sound disturbs the air, All heavy with the subtle, rich perfume

Of nodding lilac flowers and apple-bloom. In darkest robes she walks in silence forth. And sets her myriad jewels in the sky

To guard the myriad flowers that sleeping lie; The while the laggard moon, in peaceful rest, Ere she begins her wonted watch to keep, Is hiding 'neath the many waters deep.

Now heaven-born musings fill our inmost soul-Ay, holler thoughts with all our breathings blend, And love goes forth alike to foe and friend.

Nowseems the time when heaven and earth do meet When through the glorious darkness, hand-in-hand, There comes to us an unseen angel band.

We almost hear the rustling of their robes, The songs they sing, their converse, strangely sweet And clasp their hands and silent kisses greet.

experiences at the Stewart and Morgan circles, I knew, besides the honor he had conferred upon me by making me his correspondent, that I had thus been brought into the presence of grand historical events. In expressing my obligations to Judge L. for the favor he had done me and the important service he had rendered the cause of Spiritualism by becoming an actor, recorder and historian of events of such transcendent importance, I asked that I might be permitted to send the manuscript to the Banner of Light for publication. To this, my first request, Judge Lawrence replied that so intimately were his personal and family relations blended with the manifestations, that he felt constrained to decline giving a favorable response to my request. But months later, when intervening occurrences had directed public attention to the Terre Haute mediums, and the cause of Spiritualism was covertly assailed in bitter personal attack upon those superior medial instruments, Anna Stewart and Laura Morgan, I renewed my request, asking Judge Lawrence a second time to permit the publication of his journal, copy of which I still retained. In making my second request the considerations that I urged were wholly of a public nature connected with the cause of Spiritualism and the vindication of the mediums who, no one better than Judge L. knew, were unjustly assailed.

I esteem it not only a privilege but a very great honor to have been the instrument of securing Judge Lawrence's assent to the publication of his journal, and that I am permitted to be the medium of conveying so important a communication to the Banner of Light.

CHARLES R. MILLER. East New York, 1880.

I arrived at Terre Haute on Friday, the 17th of January, 1879, and at evening attended a séance at Laura Morgan's. Eleven spirit-forms appeared at the curtain of the cabinet and were recognized. Mrs. L. came in the dress she promised through Mrs. White, medium at Ann Arbor, to appear in, and, with others, expressed pleasure at my coming. Mrs. L., my wife, and Mary, my daughter, said that at my private séance on Saturday they would come into the room and sit by me. They were introduced to various persons and shook hands with them. They addressed me in a loud whisper, which, when near them, I could hear distinctly. Saturday, Jan. 18th.—Had a private séance with Laura Morgan. Mrs. L. came first, dressed in white—came into the room, sat down by me. I arrived at Terre Haute on Friday, the 17th

with Laura Morgan. Mrs. L. came first, dressed in white—came into the room, sat down by me, and conversed for several minutes. Mary also came and sat by me, dressed in white, with a shining light on her head, which she said was given her on account of her musical teaching. Eddle, my son, also came and conversed a long time. He said he had been studying astronomy but was now learning music and deveting him. Eddie, my son, also came and conversed a long time. He said he had been studying astronomy but was now learning music, and devoting himself to the study of the works of Nature. He and Mary both said that if Mr. Morgan would move the piano into the séance room he and she would come in form and play on it: that Mary would play "Sweet Home" and "By-and-By." Eddie said. "There is a lady here in trouble." I asked, "Who is it?" He said. "It is your old sweetheart from Georgia." Mrs. Morgan said she saw a lady with a large, bright, golden cross in her hands, and Eddie said my old friend had it, and that she would appear to me. She came dressed as I had seen her before. She said she was not alone to blame for breaking the engagement—that her father and mother advised it. I told her that it was all for the best: that I still felt friendly toward her, and that I often thought of her. She said that was because she was often with me. Her father was over her side, and thought preaching—in which he had spent a long life—was a humbug. She told me about her family, and gave me a parting kiss, and, asking her to repeat it, she gave me another. She promised to appear with the cross at the next séance. Davison, the spirit-control at Ann Arbor, came; said they had a very good séance at Mrs. White's, and that I was only missing—that there was nothing new at Ann Arbor; that he would try to get up the telegraph on Wednesday evening. "Jack," also a control of Mrs. White's, and that I was only missing—that there was nothing new at Ann Arbor; that he would try to get up the telegraph on Wednesday evening. "Jack," also a control of Mrs. White, came, pleasant as ever, and very communicative. Every spirit kissed me when they left, and the old sweetheart wice.

Saturday Afternoon.—Attended a public séance at Laura Morgan's. Mr. Davison was the first to appear. I conversed with him about the séance, etc. He thinks Mary and Eddie will be able to play on the piano. Mary came, also, and told us to place the piano. Mary came, also, and told us t

cabinet, for the nearer it was to the medium the longer they could stay out. Mrs. L. asked if I would like to receive a bouquet. I answer-

ed affirmatively.

Saturday Evening, Jan. 18th.—Attended a séance at Mrs. Stewart's. Minnie greeted me with an allusion to a term used by me when here before, showing that she recollected me,

\*As our space will not allow the insertion of the entire narrative, we make the following selections, considerably abridged from the original.—Ed. B. of L.

and my former visit. She said that Eddle was coming. I went to the cabinet door, and there he stood. He said they would play on the plano at Laura Morgan's to-morrow, and, after a brief conversation with me, dematerialized at the cabinet door. He was dressed in black, with a black necktie. Oskaloosa, the daughter of Minnie, came and walked into a rear room, as far as thirty feet from the cabinet, and returned. Geo. Powell, brother of Mrs. S., came and talked, and, walking off the platform, seated himself in a chair, and remained there for some time. Several other spirits came, and were recognized.

cognized.

Sunday Morning, Jan. 19th.—Had a private seance with Laura Morgan. The plano had been placed in the seance-room, as directed. Mary first appeared at the door; said she would be able to come into the room and play. She immediately came out of the cabinet, closed the door, and took a seat by the plano. She played "Sweet Home" most charmingly. She also played a waitz of her own composing, as she claimed, in a pleasing and wonderful manner. Every note was exquisitely touched, while the time was perfect, and the effect upon those who listened most exhibitanting. She played other tunes with equal skill, though an occasional loss of power was observable in a weakness of

And clasp their hands and silent kisses greet.

So deeper grows the silence with their coming, We deem we catch a glimmer of the light Which fills for aye their "City without night."

Would thou could'st tarry with us, dear May night! All redolent of the sweets of sleeping flowers, All holy with the hush of Angel-hours.

Buffeld, Mass.

Spiritual Spiritual Comments of His Personal Observations and Experience at Anna Stewart's and Laura Morgan's Seances, Terre Hauto, Ind.

To the Editor of the Banner of Light:

Some months since I received from Hon. E. Lawrence, Ann Arbor, Mich., a copy of his journal of occurrences at many spirit circles while on a visit at Terre Haute, Ind. Judge Lawrence's journal is a record of events that transpired at the seances of Mrs. Anna Stewart and Miss Laura Morgan; and so important were the manifestations, so engrossing was the interest that they aroused, and so odear were the acquaintances and companiouships which

were the manifestations, so engrossing was the interest that they aroused, and so dear were the acquaintances and companionships which he was permitted to form, that the sittings—alternating between the Stewart and Morgan circles—were continued many weeks, during nearly the whole of the months of January and February, 1879.

When I was permitted to read Judge Lawrence's journal of his personal observations and experiences at the Stewart and Morgan circles, and said these sounds direct from the spirit land. "Jack," one of Mrs. White's controls, also apeared, and said he would play us a tune, the peared, and said he would play us a tune, the only one he knew. Upon my asking him the name of it, he replied, "Peter, Peter, Pumpkin Eater," and then played it with great animation. tion.

Tuesday, Jan. 21st.—This evening I attended a scance with Mrs. Stewart. The medium was brought out of the cabinet by one of the band. brought out of the cabinet by one of the band. The two were dressed differently, and both were plainly in view. There was no disputing that we beheld two distinct persons, whose identity was as conclusively marked as that of any other two individuals. Other spirit forms came, and were recognized by their friends. Mrs. L. came out very distinctly, took my arm, was introduced to the company, and shook hands with all who desired her to do so. Minnie said, "To-morrow evening Mrs. L. will appear in her bridal suit," and told Dr. Pence to bring in a step-ladder, so that the judge-chief could get over the train of her dress.

gave it a heavenly charm and filled the soul with delightful emotions, causing us to feel as though we were really on the other side. Eddie came, but refused to play, wishing, as he said, to reserve the power for evening. In the evening, at Mrs. Stewart's, "Jack" came to the door of the cabinet and beckoned me to him. He was a little taller than myself, (six feet,) wore a long heard, put my hand to take hold of it, and gave its everal substantial jerks, in order to show that it was no sham. He then told me to turn round and measure heights with him. I turned as desired, and found that he was an inch turned as desired, and found that he was an inch

turned as desired, and found that he was an inch
the tallest. After some conversation, I asked
him to de-materialize at the cabinet door. He
did so, and when half way down he exclaimed,
so that all could hear, "This is a down-hill business," to the great amusement of the company.
He is a jovial, merry spirit, and improves every
opportunity to play off his jokes.

January 24th.—At Mrs. Stewart's this evening, Minnie, the Indian control, came on the
platform. She was fully six feet high, full of
fun, and possessing considerable strength. She
took Mr. Connor, a man who weighs two hundred, and shook him about with apparent ease.
She said she believed in reincarnation; that
Connor, before his appearance on earth as a
man, was the spirit of a long-eared animal which
was very fond of its own laugh, and that he had
not lost many characteristics of his origin—a

was very fond of its own laugh, and that he had not lost many characteristics of his origin—a sally of mirth that put every one in the best of humor. Minnie is very powerful, and would be too much in strength for any common man. She amuses the company in various ways while spirits are materializing.

Saturday, Jan. 25th—At Laura Mergan's when the door of the cabinet was opened, I beheld my daughter Mary, her head, chest and waist most beautifully illuminated. The light seemed to be under her dress, and it looked as if her dress was protruded by corsets, and the light was under and between them. The company greatly wondered, and admired the beautiful spectacle. Such an exhibition was never seen on earth before, and, occurring through the mediumship before, and, occurring through the mediumship of an unsophisticated girl of eighteen, excelled in beauty and elegance the proudest achieve-ments of all earthly art and science. As she came from the cabinet door the light faded came from the cabinet door the light faded away, and she took a seat at the piano and played several pieces most charmingly. I was promised before I left home that this phenomenon would occur when I reached Terre Haute. The prophecy has been ably fulfilled. Mrs. L. came from the cabinet, played several pieces, and promised to have her picture taken, if she could. Then came Eddie, who also played, and upon his return to the cabinet, conversed with me for a long time. The spirits seem to appreciate praise the same as we do, and are apparently anxious to know how their performances are received. The players all diminished in statue as they took their seats at the plano, and the ornaments which they wore seemed for the time be-

placed on the platform, and the camera, with a plate in it, was put on the chair. Mary came from the cabinet, arranged the chair to suit her, and then stepped from the side of the platform and took a seat, folding her arms. Raps came on the camera. Mr. Stewart drew out the slide of the instrument, and in three or four seconds the raps came again, indicating that the picture was taken. The slide was closed, the impression was developed on the plate in the usual way, and there was seen a beautiful picture, which was claimed to be that of Mary. The picture is a charming representation of female beauty. I can see several characteristics of my daughter's features in it; but she passed from earth a poor, emaciated consumptive, and my last recollections of her are far removed from the fullness and beauty of health that appear in the spirit face. I could hardly recognize the countenance from its greatly improved appearance; but the features, separately considered, with the evidences surrounding the taking of the picture, remove all doubts that the picture is in reality that of our first-born, who has long been in heaven. This is the first picture of a materialized form taken at Terre Haute, the pictures having hitherto been produced without any sitter being in sight, and with the camera closed.

Minnie said, the evening before, that after the

any sitter being in sight, and with the camera closed.

Minnie said, the evening before, that after the seance she would hold the medium and take her into the picture-gallery. When the time came, the medium, under control of Minnie, went into the picture-gallery, and as I stood by the camera, Minnie said, as if talking to some one in the camera, "Eddie, hold up your head a little; throw out your chin; turn your face so," at the same time turning the face of the medium through whom she spoke. I said, "Minnie, who are you talking to?" She replied. "I am talking to Eddie." "Where is Eddie?" said I. She replied, "He is in there," pointing to the camera. I asked, "How in the world could he get there?" She replied, "Spirits go anywhere—through a keyhole, or anywhere." A plate was then put in the camera, and the medium (entranced) and myself put our hands on its top. The raps came on the instrument and the slide was removed. In a few seconds the raps came again, the slide was closed and the picture was taken, which, being finished, was a most perfect one of Eddie. It is a most wonderful picture, one which no one would wish to change in the least.

After the camera had been arranged for a new sitting, a form dressed in deep mourning, with a black bonnet and a long veil, appeared. She moved the chair in which the camera was placed so as to get it in the right position, then stepped from the platform and took her seat. At a given signal from Minnie, the slide of the camera was withdrawn, and in a few seconds the raps came on the instrument, by which we knew that the picture was taken. Before going to the scance, I had desired that some one of the family of an old friend of mine would come, and this picture proved to be that of the wife of my friend, long since gone to the spirit-land.

Jan. 27th.—Had a private scance with Laura

since gone to the spirit-land.

Jan. 27th.—Had a private sance with Laura Morgan, during which Mary appeared, standing in the cabinet, beautifully arrayed in garments of white. Soon a light came, shining all around her, and filling the cabinet with great brilliancy. Mary, enfolded in the splendor of midday sunshine, moved about, changing her position, extending her arms, and showing clearly her beautiful face and form, looked like an angel in a blaze of glory.

The light, after a minute or two, faded away.

The light, after a minute or two, faded away.

Any then closed the door and appeared at the curtain. I went to her, and she wished to know how I liked the illumination, and soon after how I liked the illumination, and soon after came from the cabinet, and, seating herself at the piano, played several pieces of her own composition. After the playing and we had conversed awhile, Mrs. L. came to the curtain. Almost immediately the door was opened and there came a gushing light, like a halo of glory, and there she stood, extending her arms, removing her veil, spreading it out and then placing it on her head; exhibiting her face and form encircled with angelic splendor and beauty. The exhibition excited the admiration of those present. The light faded away, but the remembrance of it will endure forever. She then played several times, and retiring with the affectionate greetings of the company, appeared at the curtain. Then Eddie came, bright as the morning star; was illuminated, and, upon retiring, conversed freely upon a variety of sub-

that the judge-chief could get over the train of her dress.

Wednesday, Jan. 22d.—Attended scance at Mrs. Stewart's. The usual manifestations were given. George Powell came and conversed freely and went into the rear room. Several forms de-materialized at the cabinet door. One lady came out and sat between her parents, and while there wrote and delivered to them a very pretty letter, both in its handwriting and contents. They were highly pleased, and fully recognized their spirit-daughter. Mrs. L. also came attired in a full-flowing, white dress. I went on the platform, took her arm and introduced her to the company, with many of whom she shook hands.

Thursday, Jan. 23d.—Attended Laura Morgan's. Eight or ten persons present. That show hands.

Thursday, Jan. 23d.—Attended Laura Morgan's. Eight or ten persons present. Mrs. L. also came and said she could not play, but finally consented to try. She then came out very beautifully dressed, wearing a long silk scarf, seated herself at the piano and played several pieces to the great delight and satisfaction of all present. There was something in the filling up of the music between the principal notes that gave it a heavenly charm and filled the soul with delightful emotions, causing us to feel as though we were really on the other side. Eddie came but refused to play, wishing, as he said. She said that she would. Soon after this Mrs. then I asked her to let that poor woman who was in trouble, bearing the cross, come to me. She said that she would. Soon after this Mrs.

L. came, and, after conversing a few moments, gave place to a spirit-form who stood at the door of the cabinet, dressed in white, holding a golden cross in her hands, which she moved in various ways so that it could be distinctly seen. various ways so that it could be distinctly seen. I went to the door, took the visitant by the hand, and inquired who it might be. She answered, "Julia." I asked, "Why do you hear that cross?" She said, "I have borne it a long time." I asked if she had had her picture taken for me. She replied, "Yes." I thanked her, expressed pleasure in meeting her, and again inquired, "Why do you carry that cross?" She replied with emphasis, "You know," and added, "Father and mother desired me to dissolve the engagement. I did it reluctantly." I then said to her. "Throw away the cross. It was a the engagement. I did it reluctantly." I then said to her, "Throw away the cross. It was a said to her, "Throw away the cross. It was a great disappointment to me, but it was all for the best for both of us. I entertain no other feeling than that of friendship for you; would like to have you still my friend, and hope you will come to me again. Throw away the cross, and let us be friends evermore." I told her that I had thought of sending her picture to her brother, who was Bishop of Georgia. She said it would be of no use; he would not believe. I told her that her father had spent a whole life in preaching an error, and her brother was doing the same thing. She assented to what I said. I then told her that I often dreamed of her, and she remarked that it was because she was often with me. After repeatedly assuring

her, and she remarked that it was because she was often with me. After repeatedly assuring me that she would remain a friend to myself and family, she for a few moments, held the cross, glittering with gold, outside the cabinet, moved it in various ways, so that all could see it, and finally disappeared.

This was a wonderful manifestation to me. In my youthful days, nearly half a century ago, while in Georgia, I was engaged to that lady, and, after an absence of a few months, she was compelled by her parents to break the engage. and, after an absence of a few months, she was compelled by her parents to break the engagement. It was wise in them, and beneficial to us both; but my regard for that person, though wronged by her act, could never be turned into hatred. I always supposed she acted from compulsion. It appeared from this manifestation that the consciousness of having wronged her best friend did not die with the act, for she had borne the cross on which her affections were crucified until this day. Before the séance commenced Laura said she saw a hand holding a cross at the end of the cabinet, and had seen it before. At a previous séance with the same medium, Eddie said, "There is a woman here in trouble." Upon inquiry he said, "It is your Georgia friend." She herself, at a former séance, said she would appear with the cross. Davison, the control of Mrs. White, at Ann Arbor, at a sitting before I went to Terre Haute, told me that he saw a lady kneeling, resting on one knee, holding a cross on which was insanthed. they took their seats at the plane, and the ornaments which they wore seemed for the time being to fade away, and reappear when they entered the cabinet. Probably the entire power was required to produce the music.

Sunday Morning, Jan. 26th.—I had a private scance with Mrs. Stewart. Dr. Pence and myself were the only persons present. Eddie came from the platform, sat by my side and talked familiarly for ten or fifteen minutes. He took from my hand a small phial, such as flowers are sometimes put in, which was subsequently resometimes put in, which was subsequently returned to me containing various flowers. Then appeared Mary, dressed most beautifully in white, with dark trimming on her sacque. She showed herself very plainly. Minnie called loudly for Mr. Stewart. When he came, she told him to bring in the camera. A chair was the statements of Davison and Eddie, and my own wishes have been gratified by the appearance of the object of my first love. This is the most satisfactory and interesting scene that has occurred to me in my spiritual experience. It is state, is editor and compile to the other world, and that they have to be atoned for before we can be assured of happiness.

Before the spirit left I asked her who would come next. She replied, "Your son." It was as she said. Eddie came and remarked to me, the color of the original based of the camera. A chair was to limit the other world, and that they have to be atoned for before we can be assured of happiness.

Before the spirit left I asked her who would come next. She replied, "Your son." It was as she said. Eddie came and remarked to me, the children and sentiments are such as most to have within reach. Some of the original based of the camera to me with the cross at Terre Haute. Thus, has been verified the statements of Davison and Eddie, and my own wishes have been gratified by the appearance of the object of my first love. This is the most satisfactory and interesting scene that has occurred to me in my spiritual experience. It is also the complete t

"That woman went away crying at what you said." I responded, "What in the world was she crying about? I addressed her most kindly." He replied, "She was crying for joy."

Jan. 30th.—Numerous spirits appeared, among them my wife and daughter, who were illuminated and played upon the plano, conversing with me in an easy and natural manner. Then came a lady dressed in white, giving her name as Julia. I told her I saw no cross. She said, "I have no further use for it." I conversed with her about her father's family and her own. She said, "My husband was accidentally drowned in a river." I had heard of that before. She stated that her parents' only objection to me was that I was not well enough off; that she often thought of me, and it was a pleasure to her to thus come to me. I asked her to appear to me again. She replied, "I will; do you want me to come to you In the old green silk?"

This, to me, was a fine evidence of her identity, for she was accustomed to wear such a dress when I knew her, nearly half a century ago. She gave me her hand, which I held during the whole conversation, which was further evidence that she was the person she claimed to be. She finally said she must go. I told her, Not without some token of your remembrance. She gave me a parting kiss.

Sunday Morning, Feb. 2d.—Private scance with Mrs. Stewart. Minnie called for the camera. At a previous scance we were told that the medium and Belle (one of the band,) would be taken together. The medium and a spirit-form then appeared, and the camera being arranged, their pictures were taken, standing together, a feat which Minnie said had never been accomplished before. Mrs. Stewart's likeness is perfect, and the attending spirit has on a white robe, with a wreath of white flowers on her head and long dark hair hanging down her shoulders. Both figures had their eyes closed. Minnie said, "I have made one mistake. I forgether, a feat which Minnie said had never been accomplished before hare my soul, and she replied, "You shall have half of mine," and g

her spirit-home.

Photographing.—In taking pictures a camera is used. The plate is prepared in the usual way, and placed in the camera, the cap being kept on. The medium and person desiring a picture put their hands on the top of the camera. When the plate is put in the camera the raps come on the instrument, or the tripod on which it stands is moved as a signal for the slide to be drawn; and when the raps are again raps come on the instrument, or the tripod on which it stands is moved as a signal for the slide to be drawn; and when the raps are again heard, usually within three or four seconds, the slide is closed, and the picture is taken. It is then developed and varnished. Sometimes, instead of a picture, a note or writing comes on the plate, signed by some friend. I have eight or ten notes, or "letters," as they are called, taken in that way, and signed by various spirit friends. I received communications, which I now have, from my two children, Mary and Eddie, and from Charles Smith, the leader of Mrs. Stewart's band. It is said the writing is not made on the plate, but photographed on it from a spirit-writing placed in the camera. Now, these writings thus produced, and open to exhibition, are the most convincing and incontrovertible arguments that can be presented to the skeptical mind. No ingenuity, no imaginary theory, can account for the production of these marvelous messages from the spirit-world, except upon the hypothesis of intelligences beyond mortal ken. yond mortal ken.

yond mortal ken.

Feb. 4th.—A complimentary scance was given me this morning by Mrs. Stewart and her band. Eddle came out, and sat by me, the cabinet doors being open, and the medium in plain sight. The conversation turned on the plate which he had previously produced through the camera. He informed us that the letter appearing on it was written with electric light, producing golden letters on the plate without affecting the dark shade of the background. This is beyond the skill of earthly photographers. The writing on the plate produced while my hands and those of the medium were on the camera, reads as follows:

"Dear Father—We have all had such a nice time

"Dear Father—We have all had such a nice time since you have been here; we are all sorry you are going home, but all hope to meet you soon again.

EDDIE, in the Spirit-World."

Eddie said he was studying the subject of electric light, the same as is being experimented on by Edison, but in a different way. After other conversation he went to the cabinet. Minnie said, "Eddie will write some more." A plate was put in the camera, and Eddie came out, leaving the door of the cabinet. out, leaving the door of the cabinet open. The camera was on a chair on the platform. Eddie took it, and placed it on the lap of the medium seated in the cabinet, and in two or three seconds replaced the camera on the chair. The plate was then taken and developed, and, being brought again into the room, Minnie said, "Pence-chief, strike a match, and see what Eddie has written." He did so, and upon the plate, in letters of gold, the dark background being unaffected, was the following: "Father, we can beat them all. Eddie." My son remained some time with us, conversing on various topics. Then came Mrs. L., dressed in black. She took a slate that lay on the platform, putting a piece of paper on it. She then took up a lead pencil that was on the slate, and said, "They say that a woman does not know how to sharpen a pencil, but I will sharpen this." I asked if she would use my knife. She replied, "No, I have one of my own." She showed me the knife, and let me handle it. It was apparently a four-bladed knife with a shell or pearl handle. She sharpened the pencil, seated herself by my side, and wrote a very pleasing letter, in which she regretted her inacamera was on a chair on the platform. Eddie or pearl handle. She sharpened the pencil, seated herself by my side, and wrote a very pleasing letter, in which she regretted her inability to produce a picture for me, though she had tried to do so many times, promised to meet me at Laura Morgan's, and anticipated the happy times we should have when I pass to "the other side."

Thus closed a series of scances, a few of the principal incidents of which I have given, but no description can portray the reality, for these manifestations must be seen and heard to be duly appreciated.

To the Editor of the Banner of Light:

I am indebted for a copy of your Banner of Light of May 1st, containing your kindly notice of my book of essays, in "Sequel" of late addition. Much of the mysticisms of mind and cosmic coherent laws of matter, in the production of phenomena, become simplifled and understandable with my inductive proofs of the subtle materiality of all minds—Infinite and finite; by which such minds become mechanical factors in contfolling the actions of all unthinking matter: such cosmic mind-matter being attracted by our sensitive nerve structures (proportionate to sensitiveness with all animals as well as with individuals) just as oxygen is attracted to our lungs, proportionate to their structure, both being foreign to our incipient organisms, but incomplete without such attachments. This theory of the origin and subtle materiality of minds is much more likely than that our minds should be the product of gross brain matter, or of an immaterial spirit which cannot be mechanically operative on matter; and that the Infinite Mind, as the highest subtlety of matter and most important functional part of the cosmic whole, becomes the mechanical factor in controlling laws over unthinking matter, as its metaphorical body-I believe to be the true explanation and characteristics of associate, intelligent and non-intelligent materials of cosmos. This theory will comport with the strictest scientific analysis.

Chas. E. Townsend. Locust Valley, Queens Co., N. Y.

Mr. G. B. Stebbins, a gentleman well known in this State, is editor and compiler of a book which he entitles "The Bible of the Ages." We do not recognize any special propriety in the title, but the extracts and sentiments are such as most persons will be glad to have within reach. Some of the noblest conceptions which the genius of man has attained are to be found in it .- Hon. George Willard (M. C.,) Editor Bat-

# Foreign Correspondence.

The Curse of Vaccination.

To the Editor of the Banner of Light: An English author has inquired, "Is life

An English author has inquired, "Is life worth living?" in relation to the darkness of eternity. But, surely, soon some one will ask the same question in relation to the burdens of life in Europe. What with military services and military taxes—what with poor-rates and fifty other rates, and, last but not least, compulsory vaccination, life becomes a burden that all but vigorous minds and rich people stagger under.

Compulsory vaccination is so intensely tyrannical, so utterly without precedent, and so seriously mischlevous, that it is a marvel how people ever submitted to it. It evidently requires a long time to impress upon a law-abiding people the necessity and duty to transgress a gross travesty of law. But the sap is rising in the sturdy oaks that people Britain. The opposition to compulsory vaccination is increasing in strength every day. Not only have we scores of pamphlets—many of them highly valuable—a London series of tracts, and the tracts of the National Anti-Compulsory Vaccination Society, but two periodicals exclusively devoted to the agitation, both admirably edited. Indeed, we have some most devoted and clever men and women working, at their own cost, most energetically to overturn the despotism of compulsory vaccination and expose the fearful annual slaughter of over thirty thousand infants in England and Wales alone!

Time was, when a lifeless corpse was found, it was buried. Time was, when a fraud was discovered, the perpetrators were prosecuted and the thing shunned and forgotten. But the

was buried. Time was, when a fraud was discovered, the perpetrators were prosecuted and the thing shunned and forgotten. But the fraud of vaccination has been exposed again and again, and still it flourishes. It is a vast vested interest, and nothing has such tenacity of life as an Orthodox absurdity when once fashionable and bringing in great gain. It is said that a good small-pox scare is worth two millions of money to our medical men in vaccinating fees!

The test of any scheme as to its importance is the discrepancy between the promises of its advocates and the results it produces as ob-

its advocates and the results it produces as observed by the public.

"Vaccine inoculation," wrote Edward Jenner to Lord St. Helens, "would accomplish the annihilation of that dreadful disease, the smallpox." In Jenner's petition to the House of Commons for a pecuniary reward, he solemnly affirmed that "the cow-pox admits of being inculated in the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the persons so inoculated perfectly secure from the infection of the small-pox. . . . It has already checked the progress of the small-pox, and from its nature must finally annihilate that dreadful disease."

Your Thomas Jefferson wrote to Jenner that "future nations will know by history only that the loathsome pestilence has existed, and by you extirpated"!

extirpated" |

extirpated":
Such were the bold and definite promises made by Jenner and his deluded followers.
At the very time these promises were made they were disproved. Nay, more: Jenner knew the promises to be false when he made them. Still more: it can be showed that Jenner had no faith in vaccination.

Still more: it can be showed that Jenner had no faith in vaccination.

In the autumn of the year 1800 the Sick and Wounded Board of London sent some cow-pox matter to Mr. Rickman of Portsmouth, to protect the marines there. This surgeon called to his aid another one, Mr. William Goldson. The marines were vaccinated, and a number of children, by the last-named surgeon. One of the marines, named Clark, after being vaccinated and recovering, soon after had smallpox! Jenner's attention was called to the case, and he was requested to come and see it, or send pox! Jenner's attention was called to the case, and he was requested to come and see it, or send some one that he could depend upon to see it. But he was quite deaf to all such entreaties; he was then just beginning to itch for public moneys, and he did not want to prove the absurdity of vaccination. This Mr. W. Goldson, surgeon, had a curious experience with the children he vaccinated. The cow-pox took well; the children were inoculated after with smallpox, and resisted it. So on Jenner's theory they were safe for life. But lo! the small-pox came in the natural way to their homes, and they caught it more readily than unvaccinated children. Goldson published the full facts in a straightforward manner—and for it gained the straightforward manner—and for it gained the savage hatred of Jenner! To read Jenner's re-marks it would appear that this Goldson was a great criminal, while he was only a truthful, careful surgeon, who thought that facts he had

careful surgeon, who thought that facts he had witnessed should be known.

Jenner had himself vaccinated Lord Grosvenor, the son of the then richest peer, now represented by the Duko of Westminster. This young man soon had small-pox very severely. The people of London spoke severely of Jenner. He showed his bitter temper by writing like a maniac: "The town is a fool, an idiot, and will continue in this red hot hissing hot state about this affair till something else starts up to draw aside its attention."

aside its attention." The present Lord Elcho was vaccinated by Jenner, and some time afterward he had confuent small-pox, and Jenner attended him. The disease was so severe that Lord Elcho's hair was all cut off, and, as he states it, that then his face could not be distinguished from the back of his head, so obliterated was all distinc-

tion by the severity of the attack.

There was a very severe failure of vaccination at Geneva and at Columbic. I give it in Baron's words, the biographer and laudator of Jenner:

"Unfortunately all the sufferers had small-pox, either in the natural way or by inoculation. Of the former several died. This calamity, so inauspicious to the progress of vaccination, could only have occurred at the commencement of the practice, when the true character of the vaccine was imperfectly understood."—Vol. 1,

vaccine was imperfectly understood."—Vol. 1, p. 338.

The excuses should be noticed; they display how little truth was reverenced. Jenner wrote of vaccination being the simplest matter possible; all clergymen should vaccinate every infant when they baptize them. And many did. I could give a list, headed with the Rev. Rowland Hill, of five thousand vaccinations. Jenner could say it could be done "with the most perfect ease." Then, when it proved perfectly evil or useless, "it was imperfectly understood."

In 1818, in Scotland, small-pox was unusually malignant, in spite of vaccination. Then Jenner land the excuse of "imperfect vaccination." Or he said, "some circumstances interrupted the proper influence of vaccination."

In 1819 there was the severest epidemic of small-pox in Norwich ever known in England. There vaccination had been pushed most energetically. As early as July 29th, 1805, there was a public meeting got up by medical men to have vaccination from house to house "for the extinction of small-pox." Scheme after scheme was cot up to excite the practice of vaccination.

tion of small-pox." Scheme after scheme was got up to excite the practice of vaccination. But the medical men were not satisfied until But the medical men were not satisfied until they got the public authorities to use the public moneys to bribe the people to bring their children to be vaccinated. At last the small-pox was excited amongst them most malignantly, without a known parallel in our history. In the month of June the deaths from small-pox were over double the deaths from all other causes. The well-marked child from vaccination was slain, while in the same house the unvaccinated child recovered from small-pox.

Jenner, I have said, did not believe, himself, in the prophylactic powers of vaccination, at the very time that he was seeking a public reward for what he claimed falsely as his discovery. The proof is clear enough. His second son was a playful boy, and one day a surgeon was tossing him and playing with him, and said that he had just been to a case of bad small-

made all "perfectly secure from the infection of

the small-pox."

This fact made a great impression at the time on those who knew it. His biographer, Baron, makes of course excuses which only display the ingenuity of a partisan evading an unpleasant

ingenuity of a partisan evading an unpleasant fact.

It is singular, but there is no public evidence that I know of, that Jenner ever vaccinated a child of his own. It is not that he was indisposed to try experiments on his own children. His eldest son, Edward, he inoculated with the filth from a pig—swine-pox! Then shortly after he inoculated him with small-pox. Then twelve months after he repeated the inoculation. In short, he destroyed his health and rulned his mind. He became an imbecile, and died as soon as he reached manhood. The boy Phipps, who was his victim in inoculating experiments, died of consumption before he reached manhood. The greasy-heeled horse is ever a consumptive sufferer; thus tuberculis was transmitted by the lancet. Jenner himself must be regarded as a weak-minded man. He himself writes "that there was never a worse head on any man's shoulders than his." When he had to appear as a witness before a committee of the House of Lords he intoxicated himself to give him courage to face men! In his own words: "I was obliged to deaden my sensibility by brandy and opium."

In 1800 he was ill, and he himself writes that "I have been cupped, calomeled and salted!"

opium."
In 1800 he was ill, and he himself writes that
"I have been cupped, calomeled and salted!"
What a notion he must have had of medicine to
submit to such heroic mischief. He must have

submit to such herole mischief. He must have been equally ignorant of hygiene. Typhus fever he caught in his own house. His secretary, as he called him, the tutor for his imbecile boy, had typhus fever twice in his house, and the second time he died of it, or of his medical treatment.

Jenner's M. D. degree was not the result of his brains and acquired knowledge, but of his pocket, a mere Aberdeen degree given without examination, on a mere presentation of a certificate of Apothecaries' Hall, and the payment of about £15. of about £15.

of about £15.

Such is the miserable history of the god Jenner, who plundered the public of some £30,000, and got his statue into Gloucester cathedral! Would that there had ended the matter.

Since then his followers have had £1,647,000 of public moneys alone! The millions paid them in private practice to pollute and destroy infants is of course beyond calculation. The number of infants slain by this fraud of vaccination is much greater than all the soldiers killed

number of infants slain by this fraud of vaccination is much greater than all the soldiers killed by gun-powder and steel in a century.

Surely, this delusion and fraud, which is exciting a constant rebellion in England, will not be allowed to strengthen itself in America by fresh legislation. The political degradation of making all fathers and mothers serfs to one class of medical men is enough—if the men have the courage of fathers—to excite a civil war. Better far a rebellion and civil war, than all our infants to be polluted and slain by tens of thousands every year, and then allow parents to be degraded to the level of beasts by not being allowed to decide the weal and welfare of their children.

WILLIAM GIBSON WARD.

# Bunner Correspondence.

Massachusetts.

SPRINGFIELD .- A correspondent sends us a clipping from the Republican, which gives the following condensation of a recent discourse by "The Pilgrim" in that city:

condensation of a recent discourse by "The Pilgrim" in that city:

"Dr. J. M. Peebles answered in the light of spiritualistic communications the question, 'What Next?' after death, at Gill's Hall last evening. He said that the next world is much like this, but etherealized and freed from many of the restrictions here. It is a series of stages through which the spirit passes as it attains toward perfection, suffering from its sins in this world, but gradually becoming freed from their taint. There have been, said Mr. Peebles, three answers to the question about the next world—annihilation, eternal damnation and eternal progression. The first is in the face of every aspiration and every instinct implanted by nature, which has made men to mock them it their fate is annihilation. Eternal damnation presents an intolerable idea of the divine character, and the only admissible theory is that the soul lives and advances continually toward perfection. Death in this view is a beautiful thing, the separation of the immaterial element from the gross material form, the rending of the body shell by the spirit, which has grown too large for it. The infant is borne to the heavenly kindergarten by matronly angels, and there reared and instructed and brought frequently by night to the side of its parents, that it may not forget them, but be able to greet them when they go after it. There are no idiots, for no sharp line can be drawn between reason and the lack of it, and no one can say how much must be known to be sane. These will be freed from their infirmities and become whole at death. The suicide, however, goes unbidden into the spirit-world, and is obliged to linger, as the spirit of one informed Mr. Peebles, about the body for days before it gets free, and for punishment is obliged much to haunt the earth and warn others so far as it may against taking their lives."

BEVEILLY.—Ella W. Staples, Secretary First Sociis it may against taking their lives.

obliged much to haunt the earth and warn others so far as it may against taking their lives."

BEVERLY.—Ella W. Staples, Secretary First Society of Spiritualists, writes, May 14th: "Our little society has just completed its first year, and with good courage we are still striving to add our mite to the grand work we love so well. Since we commenced our neetings a number of investigators have become convinced of the truths of Spiritualism, and added their names to our books. G. A. Fuller, of Dover, has done a good work here with his able lectures and earnest efforts for the cause of truth. We consider that we are very fortunate in obtaining his services for the summer months. Our Wednesday evening circles, which, through the winter and spring, were conducted by Mrs. Ella H. Dole, have been well attended, and last Wednesday, May 12th. Mrs. Abbie N. Burnham, of Boston, was with us. Her psychometric and clairvoyant readings are creating quite an interest, and giving very general satisfaction. At the last society meeting officers were chosen for the ensuing year. President, Gustavus Obear; Vice-President, Charles Holden; Secretary and Treasurer, Ella W. Staples. The dear old Banner of Light is welcomed in many homes in Beverly. May the angels of love ever aid you in the grand work of progress, and may the folds of your Banner of truth float on, and on, and still on, to rest like a heavenly blessing over all the earth."

# British Columbia

British Columbia.

NANAIMO.—Jacob Korter writes in the course of a letter forwarding five dollars for the Banner of Light for one year and the five pictures furnished for that sum—as by announcement in Colby & Rilch's statement of premiums on our seventh page—and says he has been a patron of our paper for thirteen years, though, in consequence of his moying from place to place, he has heretofore largely depended for his copy upon the stock of the local newsdealers. He has been privileged to do much work in a quiet way for the advancement of a knowledge of Spiritualism among the people, though he has refrained from seeking publicity through the press. He believes that the true course is for the believers in the spiritual cause to endeavor to stand by each other in mutual defence; this mode of action he considers the future will render necessary in a greater degree than ever. He states that he had his place of business decorated in honor of the Thirty-Second Anniversary of the advent of Modern Spiritualism, and holds the 31st of March in high estimation as marking the in-coming of an important step in advance on the part of general humanity. He announces that he has placed a new "lecturer in the field, by the name of G. O. Lock, who speaks at the schoolhouse at Wellington, which is a coal-mining town and a good place for a beginner. He is a fine writing and trance medium, and is getting better all the time he is stopping with me. My home is his home, so that he can stand persecution without hurting him much. If we are to stand by our mediums let us stand by them well, so that they need not feel the effect of want. I believe in making their conditions as nearly independent as possible, so that they need never come under the influence of those who would do them injury."

Ohio.

and the result has been that though I have no aptness for sketching, and know not when I begin a drawing what it is to represent when finished. I have produced two hundred sketches of flowers, shells, fruits, nuts, stones, unique wood and rock, chemical and astronomical apparatus, scrolls, vases, urns, pitchers of Oriental device, togother with many representations of semicivilized and barbarous ages, Indian weapons and implements, noticeable for their peculiar construction. Japanese figures of beauty and grace; and a variety of storm scenes, sunriso and sunset views, etc."

Japanese nigres of beauty and grace; and a variety of storm scenes, surrise and sunset views, etc."

RAVENNA.—C. S. Curtis writes: "I wish to inform you and your many readers of the awakening of the Spiritualists and Liberalists of Portage Co., O., and vicinity. In February, a few of the Spiritualists formed a circle at one of our private houses, and in a short time very satisfactory manifestations were received. In a short time after, a lady speaker, Mrs. Morse (inspirational), from Michigan, and her daughter, Mrs. Brown, a clairvoyant and healer—both splendid mediums—came to our town. I obtained the use of the City Hall for two lectures, which were radical, clear and satisfactory. I then engaged the Universalist church for two more lectures, but one was all they could stand, and so they refused us for the other evening. The next week I engaged the Phil-Harmonic Hall for Mrs. Morse and Mrs. Olle Child Denslow, the wonderful inspirational singer, from South Bend, Ind., who gave us four original songs. This, together with the action of the Universalist Society, (where about fifty Spiritualists and Liberalists have attended for years,) has caused an awakening that will not soon subside. We have now a circle of fifteen who meet twice a week, and among this circle are five mediums who are developing fast. This I think is encouraging, where one year ago there was nothing."

#### New York.

New York.

HORNELLSVILLE.—A correspondent forwards us the following clipping from the I resbyterian organ in that place, and further informs us that Mr. Greenhow was to speak for the League, again on Sunday, May 16th. He also assisted recently at the funeral of a young man in Almond, whereat several of the ministry attended. The funeral address by Mr. G. caused quite a commotion in that village:

"John Greenhow, Esq., ox-editor of the Hornellsville Tribane, delivered an address before the Liboral League, at the Opers House, Sunday afternoon, May 9th, on 'Printive and Modern Christianity.' The speaker argued, with rome degree of success, that modern Christianity is widely removed in many respects from the religion established by Ohrist and promulgated by hisdisciples. Referring to Spiritualism, the speaker compared the so-called advanced thinkers of the day to those upon the mountain-top, who see further into the Beyond than those who remain in the vaileys will readily believe."

BYRON.—J. W. Seaver writes us under a recent

BYRON.—J. W. Seaver write s us under a recent date: "We have just had the privilege of listening to an excellent and timely lecture from our ever earnest friend and brother, Glies B. Stobbins. Although his hair is being whitened by the lapse of years, he yet retains his remarkable powers of methodical reasoning, and the presentation of his subject in a terse and understandable manner. He was particularly happy in his treatment of his theme, and held his large audience almost spell-bound to its close."

#### Illinois.

WHITTIER.—A correspondent writes: "Ophella T. Samuel will now fulfill an engagement of an indefinite length in Waukegan, Ill. She has been speaking here at Whittier since the middle of February, with good success, and as a newly developed speaker she has every reason to feel encouraged. The dear old Banner of Light is fully appreciated in this part of the country, and the universal sentiment seems to be one of admiration for its consistent course."

#### Vermont.

MORETOWN.—R. Child informs us that it was at the quiet home of E. C. Child, "here among the Green Mountains, that the first spirit manifestations were given to the people of Central Vermont."

# The Reviewer.

HISTORY OF THE PRE-HISTORIC AGES. Written by the Ancient Historic Band of Spirits through the hand of Leonard Herbert Nason, of Chicago, Ill., and translated by James Cooper, M. D., of Bellefon-taine, O.

This book, purporting to give a history of periods so remotely anterior to our own that the mind wearles in an effort to conceive of them, is one of more than ordinary interest, whether or not we credit the statement of its origin or accept the theories it advances. Those who give it, claim to have lived upon this earth. the youngest three thousand, and the eldest forty-six thousand years ago; and the latter obtain information regarding times antedating their own, from even older and more advanced intelligences. They believe the world has become sufficiently liberal to read and comprehend what a few years ago would have been scoffed at as folly, and have subjected the media through whom it was given to a charge of lunacy; possibly to persecution and outrage.

The book states, by way of introduction to the chapters that follow, that this world is countless millions of years old; that man first appeared upon it more than one hundred and fifty millions of years ago; that the human race, instead of descending from a single pair, descended from five; that what is now dry land and populous cities was once a wide waste of waters, and that, on the land over which oceans now roll, the happy mes of busy men were once located: that the verhomes of progression, the birthplaces of science, places where grand temples stood, upon the towers of which the early astrologers watched the stars by night, and priest and priestess offered sacrifice by day, now lie fathoms deep beneath the restless flood.

World-building is described by those who have made it a study, and the origin of the planet upon which we live, shown. One general law governs all things. As mankind is constantly throwing from the surface of the body exhausted matter, so a planet exhales, as it were, from its surface, a continuous flow of that for which it has no further use, and which it can no longer hold. This passes to the outer edge of its atmosphere, and, in course of ages, in many cases requiring millions of years, it forms into circles or rings; and when these become of a certain volume and density, the rapid revolutions of the planet burst them asunder, the larger portion attracts the smaller, and with almost inconcelvable rapidity it rolls up as a scroll, igniting by friction as it does so, and, propelled by the parent planet, careers off into space, dragging a trail of fire beliend it. In this state it is called a comet, and is the nucleus of a world that is to be. The shorter the trail the older a comet, and it does not enter its exact orbit until all semblance of this trail is lost, because it has not become sufficiently cool to do so.

The matter originally forming our earth was evolved from a planet many millions of times larger than our sun. That planet is now so far north of us, that human ingenuity, aided by all spirit-intelligence accessible to us, will never be able to construct a telescope to bring it within the range of observation of an inhabitant of earth. The sun is not a ball of fire. It is strongly electric and magnetic; has a luminous atmosphere many thousands of miles in depth, and is inhabited by human beings so far in advance of those of earth that comparison is impossible. Light is composed of attenuated matter, and the atmosphere of earth likewise of atoms of matter. The movement of the waves of light through the atmosphere of earth at a sneed of two hundred thousand miles a second, so impinges upon its atoms as to produce a friction that engenders heat. The atmosphere of earth is about one hundred miles deep, growing thinner the further from its crust; hence, less heat is felt as we rise from its surface.

The cooling of the earth is described as a period when, though ages passed with but little perceptible change, its crust finally reached that state which enabled the rain that for years had been incessantly pourover double the deaths from all other causes. The well-marked child from vaccination was slain, while in the same house the unvaccinate at the very time that he was seeking a public return to the prophylactic powers of vaccination, at the very time that he was seeking a public return to the very time that the very time that he was seeking a public return to the very time that he was seeking a public return to the very time that he was seeking a public return to the very time that he was a public town to the very time that he was a public to the very time t ing, arising in hot vapors and again falling, to find

Retributive Justice, Atlantis, Babylon, Ninevah, Egypt and Rome; the Persians, Arabs, Japanese, Chinese, Tartars, American Indians, and Mound-Builders.

The future of the people of earth is encouragingly described. Greater harmony will exist in society. Motive powers now undreamed of will be invented; substances now considered valueless be utilized, the hours of labor greatly lessened, and forms of govern-ment be more liberal. Man will navigate the air with as much confidence and less danger than he now navi gates the ocean. Women will hold equal rights with men. "Spirit-intercourse will be the basis of religion, as it has been the starting point of nearly all religious that have existed; but conditions will be so harmonious that all will be mediumistic, and those who have left the flesh and been clothed with the spirit will walk and talk with friends and relatives at pleasure."

There is to come a change of the earth's centre, and though Spiritualism is the commencement of the new era above indicated, it will not be fully perfected until that change occurs, for the inhabitants of a world, except as to a favored few, cannot progress more rapidly than the planet upon which they dwell. The above are a few of the statements made in this remarkable

#### WORK WHILE IT IS DAY.

The world is wide, but its want is wider:
No least endeavor shall fruitless be;
Though the sky is full of the moon's soft glory,
Each smaller star shines from sea to sea.
The world is wide and the work is waiting,
We can only call one day our own;
Oh, slumber not, for the day is breaking—
For an hour's loss you can never atone.
The world is wide, and the violet groweth
Side by side with the queenly rose;
One filleth the air with subtle fragrance,
In silence and shadow the other grows;
Yet who shall tell what the angels know not—
Which of the two shall fairer be
When the flowers are gathered from earthly gardens
To bloom in the light of eternity?
The world is wide, and the people in it
Each has a work to find and do;
The sunshine dieth, the dark night fileth,
Haste while the daylight waits on you!

### "Spiritual Suggestions."

Po the Editor of the Banner of Light:

Referring to the "Suggestions" of my escemed friend, Giles B. Stebbins, in the Banner of Light of May 15th, permit me to say that I trust no reader understood my article on the World's Great Festivals as favoring the observance of Easter or any other festival for the purpose of "idolizing any Messiah"; nor as claiming that the "ethics and morals" taught by Jesus of Nazareth were "new," or his "exclusive possession"; nor that the "coming religion can be based on Christ [l. e., Jesus] only, as pattern and model." These ideas are not mine, and I think are not likely to be inferred from a careful reading of that article. I rejoice to recognize Zoroaster and Buddda (i. e., Siddhartha), George Fox and Thomas Paine as among the world's many teachers and saviors, and think it possible for myself and any intelligent Spiritunlist to properly commemorate their services to mankind on suitable occasions, as well as those of the Nazarene, without danger of falling into 'idolatry."

"We must be truly catholic," as friend Stebbins says; and if so, we shall not be afflicted with Jesuphobia on the one hand, nor with

Painophobia on the other.

"A great need of Spiritualism is insight." Truly so. And spiritual insight will not only save us from the need of perpetual wonder-seeking, but reveal to us much of good and truth in the Past, and save us from that blind, ruthless iconoclasm which delights in smiting every thing old, regardless of its value.

A. E. NEWTON. Ancora, N. J.

# SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at Everett Hall, 388 Fulton street, Sundays, Lectures at 3 P. M. and 73 P. M. Mr. Charles R. Miller, President; Benjamin I., French, Vice President; Fred Hasiam, Secretary; Nataniel B. Reeves, Treasurer, Children's Progressive Lyceum meets at 103 A. M. Jacob David, Conductor; W. C. Elwen, Assistant Conductor; W. G. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Bollo Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

swer. Brooklyn Spiritual Conference meets at Everett 1, 38 Fulton street, Saturday evenings, at 7½ o'clock. onference Meetings are held in Fraternity Hall, corner ton street and Gallatin Place, every Friday evening, at o'clock. Seats free, and every body welcomed.

172 O'COCK. Seats free, and everybody welcomed.

BEVERLY, MANN.—The Spiritualists hold meetings overy Sunday at Bell's Hall, at 2½ and 7½ r. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer, Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, medium.

dium.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists accets in Halle's Hall, 333 Superior street, at 103 A. M. and 73 P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lyceum meets in the same hall at 123 P. M. N. B. Diven, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited. CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10M A. M. and 7M P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton Secretary.

Eaton, Secretary.

CEDAR RAPIDS, YOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7% r. M. In spirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

INDLANAPOLIS, IND.—The First Society of Truth-seekers meets for religious service at 88% East Market street, wery Sunday at 2½ and 7½ P. M. J. R. Buell, President; 5, D. liuell, Secretary.

every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MANN.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Gunningham.

LEOMINSTER. MANN.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Mrs. Fannie Wilder, President of Spiritualist Union.

NEW YORK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 65 West 33d street, at 10½ A. M. Bad 7½ F. M. J. A. Coaino, Secretary, 33 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.—Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding becretary.

The Second Society of Spiritualists holds meetings every Sunday morning at 10½, and evening at 7¼, in the beautiful Masonic Temple, (seating capacity 1000,) corner 23d street and 6th avonue. Alfred Weldon, President; Alex, S. Davis, Secretary; E. P. Cooley, Treasurer, 250 West 16th street.

A Spiritualist Experience, Conference and Meetiums

street and 8th avonue. Alfred Weldon, President; Alex. B. Davis, Secretary; E. P. Cooley, Treasurer, 256 West 18th street.

A Spiritualist Experience, Conference and Mediums' Meeting is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2½ o'clock, at Masonic Temple, Free admission and free platform. Geo. F. Winch. Chairman, 47 Jane street.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square, POHTLAND, ME.—The Spiritual Fraternity meets in Rossini Hall every Bunday for conference and lectures, and 7½ P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss. L. M. Eaton, Secretary, F. W. Istach, Treasurer, Trustees—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lectures, Seats free to all.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden and 8th streets.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden street. H. B. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

The Second Association of Spiritualists holds conference severy Bunday atternoon, at 30 clock, and circles in the evening, at Thompson-street. Church, below Front. James Marlor, President; Chas. W. Yard, Secretary.

MOCHESTER, M. W.—Mrs. Amelia Colby speaks regularly for the Rochester Spiritual Society, Sunday morning and evening, at Old Fellows' Temple. Singing conducted by Mrs. Olive Smith. Seats free.

Services are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mrs. K. Gardner (Mrs. Cornella Gardner), 68 Jones street.

Services are held every Sunday weening at 7½ o'clock at the residence of Mr. and Mrs. K. Gardner (Mrs. Cornella Gardner), 68 Jones street.

ner), 08 Jones street.

SUTTON. N. H. .—Society holds meetings once in two
weeks. Chas. A. Fowler, President; James Knowlton, Sec-

etary. SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at

Children's Progressive Lyceum meets in the same man at 10 A.M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Cramo's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Scarvens, SALESI, MANN,—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening, John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

ductor.
WORDENTER, BLASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

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My Guardian Angal.
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No Death.
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Not Yet for Me.
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Outside.

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Over the River I'm Going.

Passed On.

Passed On.
Passing Away.
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perusal.
Notices of Spiritualist Meetings, in order to Insure prompt insertion, must reach this office on Monday, as the Bax-Nen or Light goes to press every Tuesday.

# Panner of Pight.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of Ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted plimacie the Angels build their altars, and kindle beacon-lights to illuminate the world,— $Prof.\ S.\ B.$ 

#### Lunacy Reform.

This is a subject that is not to be permitted to rest until something tangible and permanent has been accomplished; and that is not likely to occur at least until a member of a State supervisory board is forbidden to hold an official position in one of the institutions to be supervised. What, for example, would be thought of a judge's sitting in a court of appeal to hear cases which were appealed up from his decision below? Yet that is pretty much the case of certainly one member of the supervisory board in this State. The superintendency of our asylums is in effect a perfect dynasty, kept in place by the help of that long lever of political and social influence which its members are enabled to wield.

The men composing this superintendency are, as a body, charged with habits and practices in their administration that ought to have no existence in such a connection. They have no faith in the later rule of non-restraint for patients, and it is alleged in the daily papers that the new superintendent of the Worcester asylum, warned by the fate of his predecessor, at once formed a resolution to let no inmate have another opportunity to tell of the inside doings of that institution; since he immediately curtailed the liberty of about fifty of the harmless patients who had previously been allowed to unmasking Spiritualism, and treats it not only come and go at will, some of whom even had in an independent but in a truly masterly style. regular employment outside. Thus they were It seems that some time since one Elder Waite arbitrarily deprived of their stimulus to self-re- was announced to do some work in that particu-If-control, and ultimate recovery. The citizens of Worcester have justly manifested buryport Herald's saying that "every Spiritualmuch indignation at such senseless action. The list should give Mr. Waite a careful hearing." effect upon these peculiarly sensitive patients themselves is indescribable.

One patient, who was thus curtailed of his customary liberty which he felt was working so much benefit for him, said that on coming in he was told that he could no longer go in and out, and that night, for the first time in his life, he was locked in his room. He said that all night long he did not close his eyes, as his new imprisonment, possibly for life, haunted him continually. All hope of reform, we are positively assured, is out of the question so long as any officer of a local institution, representing a local interest, is a member of this central supervisory board. If Massachusetts, says a fearless and competent critic, is in earnest in this business, and would not make central supervision a farce, she must have an independent, fearless, central board who are unconnected with the interests of any local institution.

Other States have become so jealous of local trustee boards that some of them have ordered their abolition altogether, substituting a central supervisory board. The cottage system of treatment for lunacy has never yet been fairly and thoroughly tried in this country, as it has in Belgium, where there is a whole town of lunatic citizens, as quiet and orderly as any other, if not more so. The public opinion has of late become justly sensitive in regard to the management of these vast hospitals which have sprung up all over the country. It demands a carefulness and a conscientiousness on the part of asylum superintendents and attending physicians commensurate with their great and peculiar responsibilities. Drugging and confinement and violence are not to be tolerated in the treatment of a species of malady which, of all others, requires the application of soothing remedies and sympathetic methods. A new kind of treatment still awaits a fair trial.

A German specialist in the line of mental diseases, Dr. Von Den Steinen, has recently paid a visit to this country for the express purpose of making an investigation of our lunatic asylums. He is an assistant in the Charité-Krankenhaus at Berlin, which is conducted entirely on the theory of no restraints for its inmates, and he has set down his impressions of our methods of lunacy administration and treatment on the pages of the Archives of Medicine. These impressions relate especially to the Blackwell's and Ward's Islands institutions of New York City, although they would not be inapplicable to those of our own State. He sees here only the old and worn-out methods of treating the insane in vogue.

In reference to the institution on Blackwell's Island, he says he would not leave one stone upon another. He thinks our "palace prisons," fitly so called, bring to mind "their impracticable and cruel side." He considers the single object in American hospitals to be the incarceration of a large number of human beings,

He describes them as "modifications of the workhouse and jail," and thinks the builders had in mind "a menagerie for beasts of prey." The building, in its very style, "bespeaks the layman who is anxious to protect us from the outbreaks of violence, but the physician who treats patients is not to be recognized from it." In his opinion, a person confined in one of these buildings must in time inevitably become demented, if he is not already so. "Exhaustion and dementia" are the commonest cause given for patients' deaths.

He discovered among American officials "a lack of confidence in the ability to accomplish that which is accomplished in other places, where easy forms of employment and the requirements of religion and amusement are estimated at their full value"; and he denounces the "association of superintendents" as an "exclusive union, into which those gentlemen are refused admission, who, de facto, have control of the really medical observations and of the treatment in asylums." The superintendents of course know why the latter are refused admission into their extremely select associations. The Berlin charité system is one wholly of non-restraint. American superintendents pro nounced it an impracticable thing, although Dr. Steinen declared to them that no other system had ever been tried there.

He asked them, in return, how they could pronounce a system impracticable until they had either tried it themselves or seen it tried. They have no experience whatever in the matter. It is a system, he told them, that cannot be subjected to many experiments; it must either be rejected or accepted; the essence, the nature and secret of it, is its unconditional application. The number of suicides, under the non-restraint system, is less than in our hospitals. The attendants would naturally incline to. the use of restraint, for the reason that it would make their labor easier and their responsibility lighter; but they accomplish the desired results more effectually by kind and deferential treatment than by the employment of force in any of its forms.

In Germany, the patients with a tendency to suicide, instead of being imprisoned in "cribs' or compelled to wear "muffs," are placed in a large dormitory, with the other patients that require special treatment, in which two nurses, each regularly relieving the other, are on guard through the night, and they are likewise subjected to strict control. The American system Dr. Von Steinen would abolish altogether. In order to supplant it with the non-restraint system, he would dismiss all the old attendants. and put every restraining method and every suggestion of it out of sight. He would construct a hospital only two stories in height, having a few acres of surrounding land and a connection with a general hospital, with a capacity for from eighty to one hundred patients whose condition is a hopeful one:

A large dormitory would be provided for new patients and such as require special care, with numerous apartments, cells of superior construction for purposes of isolation, and bathrooms without limit. His scheme likewise contemplates placing a professor in the superintendency, with not less than four assistants, appointed for a term of two years; plenty of room and facilities for putting the clinical and pathological apparatus to service; a head nurse for both the male and female sections of the hospital, and not less than one nurse to every three patients. In our present system, the Doctor seems to think that the patients are secured for the buildings rather than the buildings for

# Unmasking Spiritualism.

The Merrimac Valley Visitor, published at Newburyport, takes up this alleged business of lar line before the public; and upon the Newthe Visitor very properly remarks, "That is good advice, but we do not remember ever to have heard the Herald say 'every clergyman should give the lecture to-night a careful hearing,' when some Spiritualist was to speak." It adds, also, that the Elder may uncover his rear to a stray shot from somebody who neither believes in Orthodox Spiritualism nor spiritual Orthodoxy." And then it launches forth in a genuinely courageous way, and shows up to the uncoverers of Spiritualism what they evidently have never reflected upon.

"When Elder Waite [it observes] or any other Elder asks faith in Christ, he will find a mass of Spiritualism that must be admitted, or the gospel narratives will be broken at many points. For example-there was a sort of Spiritualism in unnumbered predictions of a coming Messiah through thousands of years." The annunciation to Mary it cites as "a spiritual revelation." It says that the temptation on the mountain "was a séance at which the devil appeared." Also, "many of the miracles were the casting out of evil spirits who somehow reached earth." The transfiguration showed Moses and Elias materialized. "When 'angels ministered unto them,' there must have been a highway from the angelic world, which we have never heard has

been discontinued." It likewise refers to the crucifixion scene. when it is reported that there were grave-openings, and the dead went into the city, and were seen of many. Also of the demonstration when Peter's prison doors were opened; and the manifestation when Paul was stricken down on his way to Antioch; and the series of visions of things to come with which the Apocalypse closes the canonical books. It pointedly says that non-Christians might properly deny, but Christians themselves cannot; for "the denial of the spiritual world, and the inflowing of that world into ours, and its manifestations and revelations all through the ages, in miracles, prophecies, and wonderful works which no science or human philosophy have fathomed or explained, would be knocking the bottom out of the whole Christian structure."

Then it proceeds to remind these unmaskers of the promise that "mightier works" than these were to be performed to the end; and when a church says it has got through with its miracles, it declares itself consummated and vastated, and another church is being born to take its place, and a new heaven is forming to receive its ransomed spirits, unless God is to be without a church, and earth has ceased to be a seminary for heaven.

"It is the joy of this world," concludes our trenchant but most effective critic and reviewer of these professed unmaskers of Spiritualism. "that life and immortality are brought to light: and it is not for any class of men to limit the possibilities of communion and intermingling of the world in which we are to-day with that recognized by friends present."

in which we shall wake up to-morrow." Well said, and impressively said. Who, indeed, can claim to possess authority to draw the line where the communion of angels with mortals shall cease? If it was perfectly easy at one time, it can be no less so at another. If it was according to the laws of nature at one period, what is to prevent its continuing so always? These things are not in the hands of men to dispose of, but of the great Creator who lets his rich blessings fall on all alike.

And what, after all, is to be said of a church that, having hugged and cherished these angelic ministrations as its chiefest treasure, now turns and repudiates them, on the ground that it wants no more of them? Such a church must at least have parted with its stock of spirituality, and can claim to stand only on its own assumptions and assertions. One would suppose that the nearer the church can draw to the spirit-world the richer would be its life and the deeper and wider its influence. And so would it be; but ecclesiasticism has stopped and built a high wall, declaring that there is no climbing over that-even if we thereby get into heavenwithout going out of the church altogether.

#### Remarkable Materializations in England.

On the 18th of April a séance was held at Newcastle, England, in the rooms of the "Spiritual Evidence Society" of that place, the manifestations at which were remarkable, and the results very satisfactory, under conditions that precluded all possibility of deception. The medium was enclosed in a closet effectually fastened upon the outside, and this closet was erected upon premises over which the medium had no control, by a committee of the society, without any further reference to the medium than providing conditions for her comfort. The account, as published in the London Spiritualist, says:

"On the occasion eleven persons were present beside the medium, who was escorted to the closet, the door of which closed on her entrance, and was effectually fastened from the outside by two scrows. After we had been sitting half an hour quietly conversing with Miss Wood, the medium, who was apparently in an entranced condition a nebulous mass of white Wood, the medium, who was apparently in an entranced condition, a nebulous mass of white appeared on the outerside of the curtains used to screen the light from falling on the medium. We patiently observed the lateral and perpendicular movement of the mass, until it reached a height of about five feet and a half, when it then approached and shook hands with each of the eleven persons present. I requested the tangible form to pose itself near a closed stove in the room, at a distance of about three and a half feet from the curtains: complying with the half feet from the curtains; complying with the request, it placed itself about midway between the curtains and stove, and after standing apparently motionless for a minute or two, we desired it to vanish as quickly as possible from the spot on which it was then standing, and without moving in the direction of the curtains. On out moving in the direction of the curtains. On expressing our desire we continued our observations, when the form (still apparently perfectly motionless, and very like a Grecian statue) exhibited slight movement for a few seconds, as if waves were passing over the whole structure; then it suddenly became invisible. Although it did not move in the direction of the curtains, I could not undertake to determine in which wave could not move in the direction of the curtains, I could not undertake to determine in which way it disappeared; further than that, after the disintegration of the structure, we observed a residuum of white, like the nebulous mass which first caught our attention, and simultaneously a voice was heard from the inner side of the curtain crying that it had no robes to clothe itself with. We desired the voice to repeat the experiment we had just witnessed, upon which very decided movements were seen going on in the residuum of white that had been left hevery decided movements were seen going on in the residuum of white that had been left behind, the white substance gradually becoming brighter, and denser, and more expansive, until it was so fully developed that we heard the voice (previously behind the curtain) speaking to us from the little form now inside the drapery. After the customary shake of the hands it withdrew behind the curtains, and in a few minutes more Miss Wood, still apparently in an entranced condition, told us she could do nothing more, and allowed us to increase the light to tranced condition, told us she could do nothing more, and allowed us to increase the light to the utmost capacity of the burner. We then examined the closet, and found Miss Wood as we placed her in the inside with the door effectually fastened by the two screws on the outside.

12 St. Thomas Cresent, Newcastle-on-Tyne, April 21st, 1880."

# Terre Haute Phenomena.

Supplementary to the experience of Judge Lawrence at Terre Haute, given in this number, we note in the Sunday Bazoo, published at Sedalia, Mo., an account of a correspondent who passed three nights in the séance-room of Mrs. Stewart, during which he saw, recognized and conversed with a particular friend of his, Dr. B. F. Hughes, lately of Sedalia. He states that "the Doctor was dressed in about the same way that he usually appeared on the streets of Sedalia in his lifetime. I talked with him about his present condition, of his disease when he died, and many other things that had taken place since his departure from this mundane sphere. He seemed anxious to talk more, but did not appear to have the strength. Bidding me a pleasant good-night he seemed to fall to pieces and was gone."

On a subsequent evening he appeared again, when "I think the conversation lasted five minutes; the most of which was questions and answers, which would not interest the reader. The light being very good, my attention was more particularly turned to the dematerializing of the body. The head inclined backward, and the body changed into a mystic vapor, settling to the floor. The hand, which I still held in mine, began to draw down with the body. I allowed my hand to follow until within eight or ten inches of the floor; it then loosened its hold and was gone."

# Royal Acknowledgment.

The United States Sceretary of State has received from Sir Edward Thornton, British Minister, a communication in which he sets forth, in compliance with instruction which he has received by telegraph from Earl Granville, Her Majesty's principal Secretary of State for Foreign Affairs, that he has the honor to convey to the government of the United States the sincere and cordial thanks of Her Majesty, Queen of Great Britain and Ireland, and of Her Majesty's government, for its generous and friendly conduct in having despatched the United States ship Constellation, loaded with provisions which were so much needed for the relief of the distressed subjects of Her Majesty in Ireland, and which, beside being a substantial aid to them in their affliction, has been accepted by all Her Majesty's subjects as proof of the friendly feelings entertained toward them by the government and citizens of the United States.

The Haverhill (Mass.) Daily Bulletin of a late date says of a lecture delivered not long since in that city, by J. Frank Baxter, that it was attentively followed by a large audience (considering the state of the weather): "Mr. Baxter has a fine voice, and his singing was listened to with attention and delight. Names of departed persons were mentioned, with circumstances attending their death, which were A Sterling Epistle.

We are indebted to Mrs. Oakes Smith, the well-known poetess, for the following letter, written some years since by Mrs. Whitman, the lady who, it will be remembered, was engaged to Edgar A. Poe. Mrs. Whitman was a devoted

My DEAR Mrs. SMITH:

I have read with much pleasure the three numbers of your paper already published, and should like to receive it regularly. I see that in your last paper you speak of me as one who has devoted much time to a subject in which you seem to have but little faith.\* I confess I have from the first taleat days interest in the mysterious. the first taken a deep interest in the mysterious phenomena of which you speak, and, at the request of Mr. Greeley, I allowed him to publish my replies to several letters of inquiry received

quest of Mr. Greeley, I allowed him to publish my replies to several letters of inquiry received from him on the subject.

I am not myself a medium for spiritual communications, and have never been a member of any circle formed for spiritual manifestations, although I have been an occasional visitor at many. My best evidences of the fact of spiritual agency in the matter have been obtained when sitting with children or with one or two friends, where there could be no room for suspicion and no possibility of deception. Under such circumstances I have obtained evidences of a spiritual presence which I can only doubt when I doubt my own sanity and the evidences of my own senses. Lest you should suspect me of a too easy credulity in a matter of such vast moment (estimating the sources of my knowledge from what you yourself saw, or rather from what you did not see, on the evening when you found me sitting with a few friends in the necromantic circle), let me remind you that that circle was composed of a few casual visitors, among whom were no known media, and who had seated themselves at the table for experiment only a few moments before your entrance. You remained with us but a short time, and, as you say, no results were obtained. You will admit that, under the circumstances, none could have been reasonably looked for.

You complain that the soi disant spirits with

have been reasonably looked for.

You complain that the soi disant spirits with whom you are conversant "harp forever on the gamut of the affections." I confess that during my earlier experience of the matter I was myself not a little surprised at the frequent repeti-tion of these simple expressions: "Believe," "Believe that I am ever near you," "I am happy," "I await you in the better life," "I am happy in

Jou," &c.

I think I now understand the reason of this. Did you ever notice that a public mesmerizer or biologist, in exhibiting his control over his subject, pursues a certain routine which he does not like to have interrupted by suggestions from the audience. To the uninitiated it would seem that he might vary his experiments infinitely; that, if he could induce one series of impressions with such apparent ease, he could as readily induce another. But he will tell you that he has obtained this control with difficulty, and that it is far easier to reproduce peculiar states of the mind or of the nervous system that have been already induced than to create new ones. The medium for spiritual communication through electric sounds is, as I believe, spiritually magnetized, although in most instances not in a way to affect the normal exercise of the intellectual faculties. When electrical sounds occur readily in the average of a medium, it would seem that I think I now understand the reason of this faculties. When electrical sounds occur readily in the presence of a medium, it would seem that one thing could be communicated through them one thing could be communicated through them as well as another. But this (at least with imperfect or undeveloped media) is not the case. The mind of the medium, unless in a perfectly quiescent state, modifies, retards and perplexes the communication. I believe that in this case, as in that of the mesmeric subject, it is easier to reproduce phrases already communicated than to evolve new and complicated sentences, in the interpretation of which the minds of the media and circle become perplexed and confused. in the interpretation of which the minds of the media and circle become perplexed and confused. To this I attribute the frequent repetition of such simple phrases as I have recorded. Yet these simple phrases, had I received nothing but these, coming, as I believed, from friends who stand within the veil, would have sufficed to ennoble life with a rare and mysterious beauty.

I am inclined to think that where the conditions for spiritual intercourse are favorable, as at present they seldom are, the character of the communications is proportionate to the character of the recipients. "From without," says Herman Melville, "no wonderful effect is wrought within ourselves, unless some interior corresponding wonder welcome it."

It were idle to sow lilies in the market-place. If this is a delusion, an error, it is one which is likely to throw the world from its balance. The European papers tell us that it is on the Continent.

European papers tell us that it is on the Continent the one engrossing topic; that it has puzzled the universities of Germany and invaded the royal palaces of Spain and France and Prussia; that even the Pope and the Cardinals have sought in vain the solution of the mystery, and the "end is not yet."

I do not wonder that to you, coming from your own beautiful shadow-land, many of the current manifestations of the day seem common and earthy, yet were there none but such as you describe, I would welcome them, and say with the author of Villette, "If so much of unholy force can arise from below, may not an equal influx of heavenly light descend one day from above?"

Yours affectionately.

\*Spiritualism.

\*Spiritualism.

# Anti-Vaccination Items.

There seems to be a good foundation for the belief of our English friends that legislation may soon move favorably for the anti-vaccina tors. We have been favored with a copy of The Citizen (Gloucester, Eng.), in which is reported an address by William Tebb, in which it is stated that Mr. Gladstone in a letter to Mr. Pitman said, "I regard all compulsory legisla tion, like that of vaccination, with mistrust and misgiving." In a recent speech Mr. Gladstone expressed his sympathy with the anti-vaccination movement, and Mr. Tebb accepted such expressions as an earnest of what he will do.

A Parisian medical paper, Le Mouvement Medical, suggests that a Universal International Association beformed for the overthrow of the vaccination tyranny.

"During the last outbreak of small-pox in Zurich and Elgg, only vaccinated persons were attacked. Dr. Zuppinger, who had been three times vaccinated, was, nevertheless, one of those who suffered from it."-Schweizer Volksartzt. Feb. 14th.

Sir Charles Dilke, M. P., has declared his interest in the anti-vaccination movement and for a complete inquiry into the operation of the law relating to the subject of vaccination.

John Bright says: "The law which punishes parents again and again for non-vaccination is monstrous, and ought to be repealed."

A REUNION POEM ON THE MEXICAN WAR.-At a Reünion of Mexican War Veterans, at Chicago, Sept. 11th and 12th, 1879, E. S. Holbrook, (Lieut. 1st Ill.) of that city, delivered a poem, which the Association has just given to the public in a pamphlet form. After welcoming his comrades and alluding feelingly to those who have joined the army of the unseen he recalls memories of the events in which they all participated "thrice ten years ago," passing vividly in review the "marches, bivou acs and battles" from Palo Alto to Chapultenec. It is a well-written production, one that must in its delivery have awakened many deep emo tions of sympathy and tenderness in the hearts of the veterans and added much to the interest of the occasion.

Read the practical ideas on mediums and the necessity for their pecuniary and societary protection, which are expressed under "Banner Correspondence" this week by a writer from British Columbia.

#### William Ellery Channing.

During the time of the Channing Memorial services the Boston Sunday Herald published a lengthy editorial on the great preacher and his work, from which the following sentences are extracted for the benefit of those of our readers Spiritualist. She was born in 1802, and died in at a distance from this locality who, like our self, hold in highest veneration this wonderfully endowed and spiritually illumined apostle of the Gospel of Humanity:

endowed and spiritually illumined apostle of the Gospel of Humanity:

"When he [Channing] sees his father come home whistling from a revival meeting, in which the preacher had plunged nine-tenths of the human race into a hell of torment, he springs to the swift conclusion: 'Father does not believe this story; he would start to his feet in a minute if a fellow-creature had so much as cut his finger. Such a creed as this is merely assented to through routine of habit; there is no reality or passion in it! In other words, the boy was altre. God, heaven, hell, penalty, reward, must mean something to him. In this single incident we see prefigured the whole after life of the man. In college at Harvard the primal characteristics of Channing's mind crop out palpably. He is pure and without temptation to sins of the flesh. He becomes enamored of the Stole philosophy as do all noble natures capable of feeling the sublimity of virtue. The moralists who, like Hutcheson, exalted charactors in themselves, instinctively break into visions of what earth would be if peopled with a race consecrated to virtue, wrap him in a clysium of delight. Along with this he manifests an exalted piety. But it is the piety of a soul that sees God revealed and glorified in a divine humanity, light of His own light, love of His love, righteousness of His righteousness. An increas.

piety. But it is the piety of a soul that sees God revealed and glorified in a divine humanity, light of His own light, love of His love, righteousness of His righteousness. An increasing distaste and aversion from all in theology that cannot justify itself on moral grounds begins manifestly to assert itself. The youth has too little in himself of ambition and sensuality, of hate and greed, of envy and malice, even to understand the roots of the Calvinistic dectrine of the inborn depravity of the race.

His college career over, Channing accepted the position of tutor in the family of a Mr. Randolph in Richmond, Va. The house was a centre of elegant hospitality, and at first the letters home of the young man 'glow with enthusiasm in describing his local and social position.' But soon a sad undertone makes itself heard. The suffering which is the heritage of all such sensitively-organized natures, when brought in contact with reality, sets in acutely. The youth finds himself in no ideal world.

He is driven in recoil upon himself. He broods, fasts, over-studies, sleeps on the hard floor, and finally undermines his health. All virgin, poetic and delicately-fibred natures must go through some such ordeal as this, and very pathetic is the bleak experience. The stronger organizations, like those of a Luther, Bunyan and Fox, get through it, after a struggle of years, without being physically wrecked. They are worn to the bone with their lonely broodings; but there is a reservoir behind of animal energy, social ebulliency, humor, unconquerable joy in life, that finally asserts its power. Not so with weaker constitutions. The strain too often breaks them for life. A quivering sensibility is left behind that unfits them for the rougher encounters of

inally asserts its power. Not so with weaker constitutions. The strain too often breaks them for life. A quivering sensibility is left behind that unfits them for the rougher encounters of the world. This is the key to any just and appreciative understanding of the career of William Ellery Channing. He was settled in the ministry a chronic invalid.

Humanity has a just feeling for its real benefactors. Hence the enthusiastic tributes at this time paid to the name of Channing. Men will gratefully remember the man who thought so much better of them than they are always able to of themselves. Will the stanchest even of the Orthodox repeat the worn-out taunt, that the amiable dreamer believed that men were 'too good to be damned'? Well, it will fullifeless to the ground, for the conviction is daily gaining head that a degree of self-respect like this does not involve the annihilation of all real modesty.

The chief glory of Channing was it that he did so much to inflame the mind of the world with revolt and disgust at arusolty, abandonment to rage and barbaric destructiveness of every sort, and that thus he effected far more than any man who ever lived in America. abandonment to rage and barbaric destructiveness of every sort, and that thus he effected far
more than any man who ever lived in America
toward dethroning the old sanguinary detty whose
terrors had cast such a lurid shade over the land.
Largely was it Channing's work to fight and
destroy terror-breeding abstractions. The God
of vengeance who was trembled at was just
such a vast and nightmare abstraction. The
devil, who was lord and ruler of nine-tenths of
a fallen and accursed race, was a like abstraction. Alike were they the looming up in shapes
of terror of naked conceptions of justice and tion. Alike were they the looming up in shapes of terror of naked conceptions of justice and malignity, divorced from all human counterbalance of mercy and good-will. And, even admitting that Channing created in their place a pure abstraction of all the nobler elements of human nature and called it man, yet how infinitely higher a model was it to make God in the image of, and to bow down before and worship, than these other. In every fibre was Channing a Christian of the type of Jesus. The vision of the kingdom of heaven on earth swallowed up his being."

# Slate-Writing without a Pencil.

At the Laclede Hotel, St. Louis, some very astonishing manifestations of spirit-power are occurring, the medium being Mrs. V. C. Eldridge. The form is that of slate-writing, without the use of a pencil, the slate alone being held underneath a table. The St. Louis Post-Dispatch of the 13th contains the account of a reporter who visited Mrs. Eldridge, and who, though inclined to be somewhat jocular, is nevertheless disposed to be fair and candid in his statements. Taking his seat and inquiring how he should proceed, he was told to write the names of any friends he would like to hear from upon as many slips of paper. He wrote the name of Henry Pennebaker, a young gentleman who died in Colorado, two years ago, and the name was hardly written when there was an immediate and rapid tapping underneath the table. He had written two other names, rolling each in a small pellet, and, not knowing himself which one he was giving to the lady, handed over one. She laid it on the slate and asked, "Is the spirit of this person here?" A long succession of triple knocks followed, and as soon as the slate was held beneath the table the sound of writing was heard. At the same time the reporter was tapped upon the knee. At last the writing was shown above the board, with the following message upon it: "I am here and I am glad to meet you.-Henry Pennebaker." "Where and how did you die?" wrote the reporter on another scrap, and within a few seconds came the answer: "In the mountains in 1878; consump. Oh, I am so happy. Henry!"

This answer was strictly correct. He then asked the name of the communicating spirit's most intimate friend, and it was written "S. J. Spurlock," which was also true. Other manifestations were produced, and as Mrs. Eldridge is to remain in St. Louis for some time the Post-Dispatch recommends her to the favorable consideration of its readers.

Mrs. Emma Hardinge Britten delivered, on Thursday evening, April 22d, to a large audience at Charter Oak Hall, San Francisco, Cal., a lecture called forth by an attack on Spiritualism by Rev. C. V. Anthony, pastor of the Central M. E. Church, of that city, in which he claimed that spiritual manifestations were the work of the devil. We shall print the discourse (for which we are indebted to the kindness of Dr. J. D. MacLennan, of San Francisco, who caused it to be specially reported for our columns.) next week.

Mrs. Amelia Colby speaks regularly for the Rochester Spiritual Society, Sunday morning and evening, at Odd Fellows' Temple. Singing conducted by Mrs. Olive Smith. Seats free.

### Spiritualist Picnics in Massachusetts.

By reference to the report of its Secretary on our eighth page (under "Meetings in Boston"), it will be seen that the Shawmut Spiritual Lyceum, of this city, J. B. Hatch, Conductor, will hold its first annual picnic at Highland Lake Grove, on the line of the N.Y. & N. E. R. R., on Tuesday, June 29th.

Dr. John H. Currier has a letter in another column regarding the forthcoming picnic at Shawsheen River Grove-(line of the B. & M. R. R.) to be carried out under direction of Dr. A. H. Richardson-to which the reader's attention is directed.

### Corroborative Testimony.

The following letter is placed at our disposal by Mr. Watkins, (2 Lovering Place, this city,) and tells its own story with comprehensive brevity:

Boston, Mass., May 24th, 1880.

MR. Charles E. Watking—Dear Sir: The manifestations at the sitting I had with you to-day were very satisfactory. I am satisfied there was a power demonstrated, coupled with intelligence, outside of yourself or your manifestations.

J. II. Patter.

(Of Monmouth, Ill.)

On Sunday afternoon, May 23d, upwards of a thousand people assembled at Jones's Wood, under the auspices of the Irish Land and Industrial League, of New York, to welcome to America Michael Davitt, who arrived from Ireland on the previous Tuesday. On the platform, beside the persons forming the reception committee, were seated Mr. Davitt, John Dillon, Mrs. Parnell and Miss Anna Parnell, and Mr. James Redpath. Dr. Wallace, President of the New York branch of the Irish Land League, was called upon to preside, and made appropriate remarks, which were followed with applause, and cheers for Mrs. Parnell and Mr. Redpath. Mr. Rowe presented an address from the Robert Emmet Celtic Society; and Mr. Davitt entertained the people for an hour, his oration being characterized by the enunciation of fresh and earnest thoughts. Alluding to the presence of Mr. Redpath on the current occasion, Mr. D. spoke of several cruel evictions which this gentleman had witnessed when in his company in Ireland, and remarked parenthetically that Mr. Rednath's letters to The Tribune had been of immense service to Ireland, and had made the writer the most popular American that was known in that country. On behalf of the rescued people he returned thanks for the generosity of the American public. After a speech from Mr. Dillon, several complimentary addresses were made to Mr. Davitt, and the meeting adjourned.

"The first annual benefit of Mr. Frank L. Union, lessee and manager of Union's Opera House, Paine Building, Boston, took place on the evening of Wednes day, May 19th, and proved to embody a dramatic and musical entertainment of a high order. The names of Mme. Ricard, Mme. Selika, Miss Edith Stanmore, Miss Isabel Bacon, Miss Kitty Lougee, Miss Susic Williams, Mrs. M. A. Pennoyer, little Hattie Rice, little Gertrude Murch, Mr. A. Z. Chipman, Prof. L. L. Ryerson, Mr. D. Gilfether, jr., Mr. A. M. Bell, Mr. E. F. Goodwin, Mr. Frank Calbert, Prof. John A. Hill, Mr. E. E. Parker Mr. Frank Norcross. Mr. Thomas Flaherty, jr. and Messrs. Sullivan and Galeucia, appeared on the programme, and the readings, instrumental and vocal exercises, sketches, selections from "The Lady of Lyons," farce, "The Fool of the Family," etc., etc., were well received by a good audience. While it seems almost invidious to single out one for special mention where all the performers acquitted themselves so creditably, yet we cannot refrain from expressing our opinion that Miss Belle Bacon's recital of "Asleep at the Switch" was excellently and feelingly rendered, and was a marked point in the proceedings of the even-

ng.

Dr. Frankland, a chemist of high repute, has just concluded an investigation into the cause of the persistency and irritating character of the fogs with which the vicinity of London, Eng., is particularly afflicted. He gives out, as the result of his experiments, that as the fogs occur in comparatively dry air, they cannot therefore be considered as a sign of damp ness. Their persistency in a dry atmosphere he considers to be due to a coating of oil, derived from coal smoke, upon the surfaces of the minute vescicles of water composing the fog, and which effectually hinders the evaporation of the water. As a cure for the fogs, therefore, he recommends an abandonment of the use of bituminous coal, and the substitution therefor of smokeless coal, coke or gas for firing purposes -which being done the fogs of the city, in his opinion, would be things of the past.

GEN. JOHN ALFRED HAZARD, of Newport R. I., aged 72, passed on from his residence at Rocky Farm on the morning of Saturday, May 22d. He was a prominent and wealthy citizen. He received a classical education at Trinity College, and studied law under his uncle, Hon. Benjamin Hazard, and was admitted to the bar, but never practiced. He was Brigadier-General of the State militia, and represented Newport for several years in the Legislature. He participated in the Dorr war, and was one of twenty-five who joined the Law and Order party. Our careful contemporary, the Boston Journal, in noticing his demise, records that "he was a Spiritualist" in his religious

The medical bigots of Massachusetts, unable to obtain the passage of a bill putting the health of everybody residing in this State at their gracious mercy as to fees and treatment, have commenced to pitilessly enforce such statutes as do exist in their favor professionally. Vide the arrest, a short time since, of Albert Smith, an inmate of the Mariners' House, Boston, because he refused to be vaccinated! This compulsory vaccination enactment is a disgrace to the statute-books of Massachusetts, and deserves to be swept away (as we believe it will be one day) by a tempest of popular indignation.

W. J. Colville informs us that on June 7th, 8th and 9th he will again be in Philadelphia. Also that his plans for the summer are almost completed, so that if any managers of camp-meetings, or others, wish to secure his services they must apply at once, addressing him at 8 Davis street, Boston. All business letters will receive prompt attention.

The most cool and comfortable public house in New York is the St. Denis Hotel, corner of 11th street and Broadway. It is kept upon the European plan. Its dining-saloon is first class. No wonder this establishment is so well patronized. Were it double its present dimensions, it would be fully occupied by the mensions, it would be fully occupied by the mensions, it would be fully occupied by the traveling public.

W. Harry Powell, the slate-writing medium, has decided to remain in New York City, on account of the numerous calls from the public for exhibitions of his remarkable gift. He will not leave New York until June 1st, and from that city he goes to Buffalo.

Read the card of Mrs. Dr. Abbie E. Cutter, on the fifth page, present issue.

#### "The War of the Doctors on the Rights of the People."

To the Editor of the Banner of Light:

Allow me to call the attention of your readers to this new pamphlet, brought out by Colby & Rich, No. 9 Montgomery Place, and containing the remonstrants' arguments made before the Committee on Public Health, in the State House, Boston, during five hearings, upon the petition of the M. D.s. made under guise of the Social Science Association, for the virtual suppression by law of magnetic and clairvoyant medical practice in Massachusetts.

These trenchant and exhaustive arguments will be equally good and effectual in any State in the Union where the would-be medical monopolists make showing of their meretricious designs. In no other State could there have been adduced such an amount of testimony in favor of medical freedom as was brought out at these hearings. It seemed almost "miraculous" that so many different persons appeared with their testimony and arguments without any organization or previous planning. It reminded me of the acts recorded as occurring one hundred years ago, where the people came forward with unity of action and one accord to protect their liberty and natural rights from the tyrannical aggressions of the mother country. Messrs. Colby & Rich have printed the testimony in cheap pamphlet form for general distribution. If an attempt is made in any other State to enact a similar law, or if the people desire to repeal the one already enacted in some States, I have no hesitation in saying that a small amount of money invested in these pamphlets and they (the pamphlets) distributed amongst the members of the different Legislatures, would have a grand effect in showing the injustice of such sumptuary laws, depriving, as they aim to do, the people of their rights as citizens of free America. A. S. HAYWARD, Boston, Mass. Magnetic Physician.

on our seventh page the reader will find an advertisement regarding cottages to rent at Onset Bay, The desire of those wishing particulars regarding the matter can be gratified by Dr. H. B. Storer, No. 29 Indiana Place, Boston, or such persons can address Melvie A. Clayton, Cato, Cayuga Co., N. Y.

Read William Gibson Ward's able essay on "The Curse of Vaccination," third page.

### Movements of Lecturers and Mediums.

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

Mrs. Emma Hardinge Britten will speak for the First Society of Spiritualists of Cloveland, O., at Halle's Hall, 333 Superior street, the four Sundays in June, commencing the 6th. This will probably be the last opportunity which the Cleveland friends will have of hearing this world-wide celebrity.

W. J. Colville has recently addressed good audiences in Williamsburg, Harlem, and Brooklyn, N. Y., West Scituate, Mass., and Providence, R. I.

Capt. H. H. Brown spoke in Music Hall, Stamford, Conn., May 9th; at Sanfordville, N. Y., May 11th, and Clinton Hollow, N. Y., May 12th. He will visit that section again early in July, and would like to make other engagements there. He spoke in Willimantic and North Windham, Conn., the 16th; at Hartford, the 23d. Will speak at Brooklyn, Conn., the 27th; at East Hartford, the 28th; at Willimantic, the 30th. He will be at West Duxbury, Mass., June 6th, and would like engagements for week-day evenings in that section at that time. He will be in New Boston, Mass., June 22d and 23d, and would like to make engagements for week days, and also for Sunday, June 20th, in Western Massachusetts. Address him at Willimantic, Conn.

F. B. Hawkins, 151 Division avenue, Brooklyn, N. Y. will answer calls to lecture, so we are informed.

Miss Jennie B. Hagan has spoken to good audiences for four Sundays in Portland, Me. She will speak in Leominster, Mass., May 30th. After that time, will answer calls at South Royalton, Vt.

Mrs. E. L. Watson is filling the hall of the First Soclety of Spiritualists of Philadelphia, Pa., every Sunday morning and evening with interested audiences.

Mrs. Laura Kendrick, who has recently lectured with success in Berkeley Hall, Boston, is desirous of making engagements for the delivery of lectures on spiritual and kindred topics during the coming summer season. Address, Hotel La Fayette, Columbus Avenue, Boston.

# Lake Pleasant Camp-Meeting.

The following is the official announcement of the dates of speakers at the forthcoming meeting:

The following is the olicial announcement of the dates of speakers at the forthcoming meeting:
Sunday, Aug. 8th, Capt. H. H. Brown, of Connecticut; E. V. Wilson, of Illinols.
Tuesday, 10th, Mrs. L. Manchester, of Vermont.
Wednesday, 11th, Glies B. Stebbins, of Michigan.
Thursday, 12th, Mrs. E. L. Watson, of Pennsylvania.
Friday, 12th, E. A. Stanley, of Vermont.
Saturday, 14th, Bishop A. Beals, of New York.
Sunday, 15th, Mrs. E. L. Watson, of Pennsylvania;
C. B. Lynn, of Massachusetts.
Tuesday, 17th, L. Ranson, of New York.
Wednesday, 18th, Rev. J. H. Harter, of New York;
Elder Evans, of New York.
Thursday, 19th, Mrs. Nellie Brigham, of New York;
Henry Kiddie, of New York.
Friday, 20th, Dr. Mary Middlebrook, of Connecticut.
Saturday, 2st, Mrs. Emma H. Britten, of England.
Sunday, 22d, Ed. S. Wheeler, of Pennsylvania; Mrs.
Emma H. Britten, of England.
Tuesday, 24th, C. Fannie Allyn, of Massachusetts.
Wednesday, 25th, Mrs. R. Shepard, of Minnesota; Ed.
S. Wheeler, of Pennsylvania.
Thursday, 26th, W. J. Colville, of England; Rev.
Samuel Watson, of Tenuessee.
Friday, 27th, Mrs. Sarah Byrnes, of Massachusetts.
Saturday, 28th, Prof. Wm. Denton, of Massachusetts.
Sunday, 29th, Dr. J. M. Peebles, of New Jersey; Prof.
Wm. Denton, of Massachusetts.

# Contributions

# IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From H. Anderman, \$1,40; L. R. Eames, \$2,00; Mrs. E. Sanderson, \$1.00; Jacob Jacobson, \$2.00; Mrs. M. H. Clapp, 50 cents; A. B. B., \$1,00; Eben Snow, \$2,00; Mrs. E. Barrows, 30 cents; Giles Spencer, 40 cents; Mrs. A. C. Spalding, 40 cents; S. Brooks, \$2,00; Jos. P. Willcock, \$3,00; Mrs. D. M. Lovell, 35 cents; A. D. Grannis, 30 cents; I. Hatch, \$1,65; James Ellis, 15 cents; Augustus Day, \$2,00; Mrs. E. Mann, \$1,00; Sarah Pott, 50 cents; E. D. Ashley, 40 cents; Mrs. A. M. Stone, 40 cents; H., \$5,00; E. J. Durant, \$2,00; Mrs. Mary A. Skinner, 40 cents; S. T. Merriam, 40 cents; Yarmouth, N. S., \$1,00; A Friend, 30 cents; Mrs. J. C. H., \$1,00; Moses Hunt, \$1,00; Mr. Coolidge, \$1,00; Abble J. Spalding, 40 cents; Mrs. R. Glover, \$2,00; W. W. Camp, \$8,80; H. Boyle, \$1,00; John J. French, \$2,00; Mrs. N. M. Frederick, \$5,00; Mrs. E. Heath, \$1,00; J. O. B., \$5,00; Mrs. C. H. Suter, 50 cents; E. M. Mason, 30 cents; Mrs. C. W. French, 50 cents; Fannie E. Crocker, \$1,00; A. MoHenry, 50 cents; Edward S. Varney, 50 cents. Thanks, friends, for your kind assistance in helping sustain our Public Free Circles.

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-

The Brooklyn Spiritual Fraternity Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 74, o'clock. The themes thus far decided on are as follows:

May 28th, an Experience Meeting.

June 4th, "The Gospel of Humanity," Mrs. Hope Without the Corner of Humanity," Mrs. Hope

Whipple.

June 11th, "The Baptism of the Spirit," D. M. Cole.

June 18th, W. C. Bowen.

Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

# Editor-at-Large Project.

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#### Annual Meeting of Free Religious Association.

Association.

Association will be held in Boston as follows: Rusiness session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27th, 7:45 P. M., at the Parker Fratornity Hall in the Parker Memorial Hudding, corner of Berkeley and Appleton streets. Convention, Friday, May 28th, with sessions at 10:30 A. M. and 3? M. in the Parker Memorial Hall. Prof. Felix Adler, Win, H. Channing, Rowland Comor, Mary F. Eastman, Francis Tiffany, Gustavus E. Gordon, F. E. Abbot and John H. Chifford are among the speakers expected to be present. Social Fostival Friday evening, in the same place, using both apper and lower halls,

### Camp-Meeting at Belyidere, Ill.

Camp-Meeting at Belvidere, III.

There will be a grand rally of the Liberals, Spiritualists, and all classes of Free Thinkers, in Northern Illinois and Southern Wisconsin, on the Boone Co, Fair Grounds, at Belvidere, commencing Thursday, June 7th. closing Monday, June 21st. The meeting will be conducted on the principle of a free platform, open to all phases of Free Thought, Many of the leading speakers of the country have been corresponded with and are expected to be there. An opportunity will be given to all mediums to exhibit their medial powers; and it is expected to make this the grandest rally of Liberals ever held in Northern Illinois and Southern Wisconsin. Como one, come all. For further particulars, address P. O. Box 263, Rockford, Ill.

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THE THEOSOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

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J. V. Mansfield, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Terms, 83 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

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By See that the name of S. German, Dorchester,

### May 29. Mass., is on each wrapper. ONSET BAY GROVE. Opening of the Season of 1880.

THE ONSET BAY GROVE ASSOCIATION announces the opening of their Grounds for the season of 1880 to take place Thursday, June 17th,

On which occasion there will be a Basket Piente, and an opportunity afforded to purchase lots or engage sites or cottages for Camp-Heeting, which this year will hold from July 15th to August 18th.

Trains leave Old Colony dopôt at 8 A. M., and a long day will be allowed at the Grove. Excursion tickets at reduced rates at all stations. 3w—May 22.

Mediums' Camp-Meeting.

THE Mediums and Mediums' friends of Pennsylvania will hold a CAMP-MEETING under the auspices of the Co-operative Association of Spiritualists of Philadelphia, at Creedmore Park Grove, situated about six miles above Philadelphia, on the banks of the Delaware River, commencing July 9th and ending August 1st, M. S. 33.

awaro River, commencing July 9th and ending August ist, M. S. 33.

Prominent speakers have been engaged to occupy the rostrum; notable among them are Dr. R. C. Flower, Mrs. Nettie Pease Fox, Mrs. Katle B. Robinson, and many others, Mediums for all phases of Spiritual Manifestations will be upon the grounds and hold nightly Séances for Materialization, Physical, Trance and Chairvoyant Tests. Among those that have announced their intention to be present are Wm. H. Eddy. Mr. and Mrs. James A. Bliss, Harry O Gordon, W. Harry Powell, Alfred James, Mrs. S. A. Androny, and others. Such an array of mediumistic talent is soldom gathered together. For particulars, as to tents, boarding, &c., &c., address MRS. E. S. CRAIG, M. D., Secretary, or JAMES A. BLISS, 713 Sansom street, Philadelphia, Penn.

Mediums and Speakers who may wish to visit this Camp-Meeting from a distance will be heartily welcomed by the Association.

MRS. DR. E. S. CRAIG, Secretary.

Don't outrage your Stomach with violent cathar-iles, but use that pleasant and saintary laxative,

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Which acts gently, though effectively, prontotes digestion and appetite, induces active circulation of the blood, arouses the dormant liver and benefits the whole internal organism. A dose is instantaneously prepared, and the article bere-freshing and portable. Prove the truth of this by using it. SOLD BY ALL DRUGGISTS. May 22,-2wls

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Special Bargains in Amateurs' Outlits. For Hustrated Catalogue free, address May 29. A. H. SHIPMAN, Rochester, N. Y.

# Miss Nellie R. Goodnow

W 11.4, give Spirit Communication in writing to persons sending antograph. Terms, H and two 3-cent stamps, Address P. O. Box 40, Station A. Boston, Mass, May 25, 4 w

DR. ABBIE E. CUTTER having removed to mumber of patients. In the senson, is prepared to take a limited number of patients. In the patient of the senson of patients at this healthful summer resert, should address her at once Onset Bay, East Wareham, Mass. May 23,—4w

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BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, No. 80 Market street. Str. Nov. 18. TO LET,

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil—consequently those who passiroun the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

no more.

AP It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

AP As our angel visitants desire to behold natural flowers
upon our Circle-itoom table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerlings.

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

37 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-Representation of the control of the

Mesanges given through the Mediumship of Miss M. T. Shelhamer.

# Séance February 24th, 1880.

# Invocation.

Oh thou Eternal and Divine Ruler of this Universe, whose laws are ever just, whose ways are framed in wisdom and understanding, we praise thee as the flowers praise thee, unceasingly, and with the best incense of our souls. We bless thee as the universe blesses thee, from day to day; as every planet rolling along its beaten course sings to thee one eternal strain of thanksgiving and blessing. As the odor of each separate flower conflicts not with its associates, but as all blend in one beautiful sea of perfume, rising up to thee in adoration and praise, so we would ask that the aspirations of these souls here present, at this time, shall not conflict one with another, but shall all blend in perfect concord and harmony, rising up to thee as a sweet offering of innocence and peace. We ask thee to bless every soul gathered here at this time; to bless those who are in affliction, whose hearts have been stricken by the white wing of the angel of death, which hath borne away some loved one from the material shores. We ask that thou wilt indeed prove a healer to every stricken heart, that thou wilt whisper into the sorrowing soul, "I love thee, I love thee; pass under the rod; "for oh, we feel that among all things in life, the most divine blessing is the thought that afar off in thy eternal realms some dear one awalts us who linger here, and we ask that thy gates may still be open, that thy angels may have power to descend, and with the wand of healing touch the mourning heart, and whisper in the ear sweet words of consolation, hope and cheer. Give unto every soul these blessings; give unto every heart strength to go out and perform some kindly mission to those in need. As the days go by, may all join in one eternal band whose aspirations shall be ever onward and upward, nearer, still nearer to thee and thy heavenly hosts.

nated, in any other lineral movement that promises to be of benefit to humanity; but it is a new thing for me to speak in a place of this kind, and I trust my friends will recognize my presence and greet me as in days of yore.

Although possessing a home in the spiritual world proper, where all that is calculated to delight the external senses and to develop the incorrespictual works may be found; where the

light the external senses and to develop the inner spiritual powers may be found; where the
broadest ideas are discussed and the largest
plans for the benefit of humanity, as a unit, are
brought forward; where the noblest institutions
for the tuition of those who, in the body, had
not the advantages of a liberal education are
found; where we may meet in converse with
souls all ablaze with love and sympathy for humanity, yet I may say I have another home,
closely allied to earth; for, having lived many
long years in the material and passed through closely allied to earth; for, having lived many long years in the material and passed through varied experiences, I have dear friends in the mortal; I am interested in much that pertains to material life. I would look abroad and see what advance humanity is making, and so I return to the external to assure myself of earth's progress; and it is in company with friends in the body that I most frequently employ myself, through their organisms and their labors, striving to be of some practical use in the world. At this time I would send out my affection and my sympathy to those friends. I would tell them I am by their side frequently. I know their aspirations; and I can assure them their labors shall go forward to a glorious suc-I know their aspirations; and I can assure them their labors shall go forward to a glorious success. I wish also to think of those kind friends who so nobly ministered to me in my long feebleness and weakness of the mortal body. In my last hours I felt perceptibly and palpably the presence of angels, and it bore me up in spirit. My departure was indeed a triumphant one to myself, who had so long felt the weight and cares of the material life; but, although now happy in a beautiful home, yet I have not forgotten one of my old friends, and if they wish to hear from me I shall be at their disposal. My devoted companion has joined me since my departure, and together we dwell in unity, believing in the redemytion of all humanity, knowing that each soul is precious in the sight of our Father. My companion likewise desires me to send her affection and gratitude to those dear friends who cared for her so faithfully and well. My name is Charles Tufts. I may be known in connection with Tufts College.

# Lizzie J. Lewis.

[To the Chairman:] Do you allow every one to come? What beautiful flowers! [alluding to flowers on the table.] I died with consumption. I lived in New York City. I would like so much to try and reach friends. I don't understand coming back in this way: I never came before, and I never spoke in public in my life, but I am anxious to reach my friends, and I was told if I came here it would assist me; I would be able to come closer to now mother and make her know to come closer to my mother and make her know of my presence; besides, there is a distant relaof my presence; besides, there is a distant relative of father's who reads your paper. I want her to send my message to mother. I want mother to let me come to her through some medium. I wish she would send a letter to Mr. Mansfield, because Charlie says I can write through that gentleman and give a great many things that would please mother and convince her that I can. I was eighteen years old when I passed away. It is quite a while since I went, and mother often wonders if I am happy, because she doesn't really believe in theology, and yet she hasn't anything better. She wonders if I am never allowed to come back when she feels so lonesome. I want to tell her I am happy, in a beautiful home, and Charlie is there too. He is n't a little boy now, he is grown up: he is in a beautiful home, and Charlie is there too.

He is n't a little boy now, he is grown up: he is
older than I am. He comes back with me. I
want her to know we can come close to her side,
and if she sits quietly in the evening, without a
light, we can come and make her know that we
are there, because she is a medium, and sometimes sees our spirit-lights; but she thinks her
aves are growing weak. I want her to know eyes are growing weak. I want her to know that it isn't so, that we bring them, and are going to try and develop her to see us when we come and bring her the beautiful blossoms. I am much obliged to you, sir. My name is Lizzie J.

# Dr. Adam Perry.

[To the Chairman:] Are members of the medpertains to mortainty, and at this time it seems that members of our profession are attracted back to earth in large numbers, and we are impelled almost unresistingly to take control of those organisms; so I find myself here to-day, and I avail myself of the opportunity to send out to my colleagues and my friends generally—

thing by which she will be sure it is really I. Please to say I thank her for the beautiful flowers she brought me, and I wanted mother to give her the locket. I was glad she did, and I want her to go and ask mother for a lock of my hair. When I come to her I will tell her what to do with it. My name is Lena Chapman. A

my relatives particularly—my most heartfelt greetings. I desire to arouse their interest concerning the destiny of the human soul. If they care as much about the hereafter as they proceed to the proposed of the proposed they proceed to the proposed they proceed to the proposed they proceed to the proposed they proceed they proce fess to, I am persuaded they will look at this thing and determine for themselves whether they have a right to believe that this is myself

they have a right to believe that this is myself speaking—whether it is a fact that I can return and manifest in this way.

I was not only a practitioner for my bread and butter, as it has been called, but also for love of the profession, consequently I am as interested to-day in humanity and its ills as I was in the body; and although I have entered a larger field where the although more bread and was in the body; and although I have entered a larger field, where the view is more broad and comprehensive, yet I do not, as yet, see that I would do otherwise than I did were I again on earth, except perhaps to grant a little more latitude to others. Although we make some mistakes, yet, speaking from my own experience, I would say our work is conscientious, granting, of course, that sometimes the profession may be joined by those who desire an easy mode of getting a living, and to such the field is inmay be joined by those who desire an easy mode of getting a living, and to such the field is indeed productive; but to the good, conscientious physician, the work is a long and laborious one, and he must indeed be sharp and attentive in regard to the wants of humanity, if he would keep abreast of the times and do all that is possible to alleviate earthly distresses. I am still interested in the practice of medicine, and would say that I return to earthly physicians and strive to perform my work through them.

ested in the practice of medicine, and would say that I return to earthly physicians and strive to perform my work through them.

Although I lived many years in the body, I do not consider my work accomplished: I feel that there is a great deal more to be done, and I am glad of the opportunity of doing it. And now I hope my friends and brothers will become tolerant and liberal in their ideas, will allow each one to live as his conscience dictates, and infringe upon the rights of none. There is room enough for all; there is no need of crowding. If any of my friends in the profession find themselves in want of practice and out of pocket, they may look to themselves, for I assure them it will be their own fault. If they are conscientious in their work, if they study into the ills of humanity, for the purpose of understanding them, with a determination to alleviate them by their skill, they will find no lack of employment. If they do not come into the work for this purpose, they had better step down and out, and not apply for legislation in their behalf. I have said my say. I may have been blunt: I was so when in the form, but I know my personal friends will pardon me, and as to outsiders, it is of no matter. I was known extensively through New Hampshire, sir, but particularly in Portsmouth, as Dr. Adam Perry of Portsmouth.

#### Deacon J. D. Tidd.

I am not given a great deal to levity, and yet it strikes me in a ludicrous light that the M. D.s and the deacons are generally found together; Charles Tufts.

I think, Mr. Chairman, that this institution is humanitarian in the largest degree, because I find you extending a kindly invitation to all classes of invisibles to return here and make the hearts of others who may be in darkness and distress glad. To me it is a most humanitarian disposition, and I am indeed glad to avail myself of it. It has long been a desire of my soul to send out to certain friends of mlne, in Somerville and in the surrounding places, in Boston likewise, my special greeting, and to tell them of my whereabouts. It is no new thing for me to say that I am interested in Spiritualism, or, indeed, in any other liberal movement that promises to be of benefit to humanity; but it is a new thing for me to smeak in a viscosition. Strikes me in a ludicrous light that the M. D.s and the deacons are generally found together; so I presume it is natural I should follow in where the physician steps out. I know my friends will be surprised to learn of my return at this place. They will hardly credit the assertion that I came here to speak, and to give my testimony in regard to the truth of Spiritualism; and yet, when you find a truth true by experience, certainly, if you are honest, you must acknowledge the fact, and although I am not, at this time, ready to accept all that pertains to Spiritualism, although I may be somewhat prejudiced in regard to the matter, yet, so far as the fact of spirits being able to return and speak to friends, so far, I am ready to say, I acknowledge it to be true. [To the Chairman: I passed away, sir, as you call it, some little time ago, from gastric fever. I was very promises to be of benefit to humanity; but it is a new thing for me to smeak in a viscosity of the deacons are generally found together; so I presume it is natural I should follow in where the physician steps out. I know in where the phys what prejudiced in regard to the matter, yet, so far as the fact of spirits being able to return and speak to friends, so far, I am ready to say, I acknowledge it to be true. [To the Chairman:] I passed away, sir, as you call it, some little time ago, from gastric fever. I was very ill, but had consciousness enough to realize that my earthly end was near, and although the new life is not exactly what I looked for, and although among the friends I have met I find some whom I considered might have safely been though among the friends I have met I ind some whom I considered might have safely been consigned to the lower regions, yet I am not disposed to complain, but at this day would say, I am satisfied; I would not have it otherwise. Misunderstandings become right upon the other shore, and old prejudices fall away from us rapidly. Those whom we meet whom we expected rever to see early upleas only a lookpected never to see again, unless only as look-ing down upon them from a superior height, we find to be just as good as we have been, and perfind to be just as good as we have been, and perlaps better. It is a just law that gives to them the same reward, we might say, that it gives to us. I wish my friends to know I have come to this place. They cannot fail to hear of it, and I wish them to think tolerantly of this. I am disposed to look upon it favorably, and I shall expect and hope to find my friends do likewise. I belonged to Woburn, Mass. I was quite an old man when I passed out. I had a long life experience, yet, in the life that I now live, my earthly existence seems to have been but a litperionce, yet, in the life that I now live, my earthly existence seems to have been but a little span, which was filled up with idlosynerasies, prejudices, and a little knowledge. You may sign me Deacon J. D. Tidd. I have met my hardward was a property of the control of the c brothers: we are together.

# Séance March 2d, 1880.

[To the Chairman:] I am constrained to return here, sir, because it becomes almost a necessity to one having passed many years in the mortal form to return and express himself once again through mortal lips. A very few short years have passed since I was called home to the other have passed since I was called home to the other shore, and I have yet many dear friends on earth whom I would like to reach and whisper my words of greeting, of encouragement and cheer. I have seen a desire going out from certain minds, asking for light upon the subject of Spiritualism; asking for some friend to return and speak through mediumistic lips, that they may believe that the spirit can and does return to manifest through mortality; and as I have been desirous to return and speak for myself, I take this opportunity to do so, and to say to my friend desirous to return and speak for myself, I take this opportunity to do so, and to say to my friend Parker: Yes, it is indeed true; spirits can return from the hereafter and manifest to you, and if you will ask for yourself, certainly you will receive all that you can desire. For many years I was a minister of the gospel, preaching to my flock, giving them that light which I believed I received from higher realms, expressing my understanding of scriptural texts. Later in life I was a practitioner of medicine, and it has been asked mentally of me: "What are you doing in the spirit-world—providing, of course, that you have any occupation?" I would say that my occupation of later years is the most congenial to me. While I do not minister to the bodily ills of mortals, I find a great scope for my abilities in the spirit-world: I minister to those who are sick, to spirits who are ill and suffering, for we have many ailments in the spirit-world. The soul who comes to us, having been crowded out through degradation, misery and pain, is a fit subject for treatment and we have many auch through degradation, misory and pain, is a fit subject for treatment, and we have many such in the other life; consequently I am eager and earnest in my work, striving to be of assistance to some one in need.

I was an old man, and although many friends preceded me to the other life, I still have relatives and friends here who, I feel, will be interested to know I have returned. I lived in Plymouth, Mass. My name, Russell Tomlinson.

# Lena Chapman.

I come from San Francisco. I am very anxious I come from San Francisco. I am very anxious to reach some friends of mine who are just starting a spiritual circle among themselves, for investigation, and they are desirous of receiving something from the spirit-world, if there is any truth in Spiritualism. A friend of mine who is a member of that circle is a medium, but I have not been able spiritually to influence her. I was told if I came here and controlled a medium at this place, through that experience, and by the assistance of spirits here, I should learn how to manage when I go to my friend, so as to take assistance of spirits here, I should learn how to manage when I go to my friend, so as to take control of her organism. That is my excuse for coming. I was eighteen years old when I passed away from the body a few years since. I was ill a long time, and I did not want to die, but at last I thought it was best. Now I want my friend Emma to know I have come back here, because I am any love to control her and speak [To the Chairman:] Are members of the medical fraternity welcome here? I wasn't quite
sure of my reception, because of the present
state of affairs between our Faculty and the
spiritualistic public; but I assure you I am
very grateful for the privilege of returning. It
is not so long since I passed out from the material life but what I am still interested in all that
pertains to mortality, and at this time it seems
that members of our profession are attracted!

Please to say I thank her for the heavifful fourlease to say I thank her for the heavifful four-

member of the circle reads your paper, and he will show it to my friend.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

March 2.—Rosanna C. Ward; William Anderson; Lillie Curtls; Dr. Seth Smith.

March 15.—Maggie N. Ramsay; Gorham Young; Cora Lenox; Sanuel Maxwell; Andrew Mead; Dr. William S. Chipley; George A. Redman.

March 2.—Martha Boyd; William Goddard; Emma I. Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Star.

Brown; Rose Clancey; Dr. Theodore Khureuge; Bright Star.

March 30.—George Thompson; Harriet M. Samson; Edward C. Jones; Paulina Wright Davis; Neilie Fletcher; Isaac Buttrick; Ided Wing.

April 6.—Almira M. Chandler; Dr. William Porter; Jennie Thompson; Albert Smith; Minnie Temple.

April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King.

April 20.—Nelson Tuttle; Thomas Jennings; William Hutchings.

April 27.—Mrs. Alice Dixon; Annie Gray; Margaret Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey, May 4.—Mrs. Ellen French; Thomas S. Anderson; Eddie Martin; Maria Washburn; Theresa Tinnotti; Dr. Williamshell.

Bushnell.

May 11.—Ezra S. Gannett; Henry C. Newhall; Dr. Thomas S. McAllister; George Shilling; Mrs. Cordella A. P. Morse; Dr. J. R. Doty: Gracle Hauson; Carrie Trenor.

May B. —William Miller; Katle Merrill; Isaac Taber;
Dalsy M. Howard; Theodore S. Bigelow; Nettle 1, Maynard; John Hatch Lennan; Mary H. Lennan.

#### REPLIES TO QUESTIONS. GIVEN THROUGH THE MEDIUMSHIP OF

#### MRS, CORA L. V. RICHMOND,

At the Banner of Light Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

We have invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

#### Questions and Answers.

Ques.—[By B. T.] Was not Jesus a materialized spirit, with Mary as the medium? Did he not live on earth only as a man by the power of God or the spirit-world? I find no account of any disposition of his body; the record simply says he was put in a new sepulchre, and only the grave-clothes found. The soldiers all said his disciples had stolen the body. May he

not have been a materialized spirit?

Ans.—In the sense of modern materializations we do not think he was. We consider that he had an organic human life, but under that he had an organic human life, but under different circumstances from those which surround most human beings, unless they are Messiahs, as Christ was; but the organic human life was of the highest and most susceptible organization, consequently could not only be protected from the elements, but could suffer and pass through the various changes of human life, and at the same time, in the hour of death, when the clothing was found in the sepulchre but the form was not, the spirit could either reunimate the original form, as in the case of Lazarus, or the body be dispersed, or borne away out of sight, while the spirit of Christ could materialize, as he undoubtedly did on reappearing to his disciples; but we consider that the human form which he occupied for a period of over thirty years was an organic form, not a materialize of the state of the state

thirty years was an organic form, not a materialized form, in the usual sense of the term.
Q.—[By R. W. Beall.] Will there be a State religion, or God-in-the-Constitution, established in this Government?

in this Government?

A.—It would do no harm to have a little more religion in the politics of the nation, nor would it do any harm if God were really in the Constitution. We do not think there will ever be a theocracy here, nor do we think that in the sense of a sectarian, or other denominational view, there will be incorporated upon your government a State religion. We trust not, since no limited view of religion can ever suffice for illimitable progress; and since Rome and Great Britain have afforded examples of State religions to the world, it will doubtless be the better way to incorporate more of God into the ad-

Britain have afforded examples of State religions to the world, it will doubtless be the better way to incorporate more of God into the administration of the government and less of it in the letter of the law.

Q.—[By L. O. W., Vermont.] At our Mass Convention, held at Felchville, Vt., last September, a lady speaking medium gave utterance to an idea which seems strange to many of us, viz.: "That God could neither love nor hatewas neither wise nor foolish." I would like the views of the spirits on that statement, and would ask if there is not more truth in it than many controlling spirits care to admit?

A.—So far as we know anything of the infinite nature of God, it is only by our highest finite perceptions and intuitions. I have never known spirit or angel, nor have I heard an archangel claim to know the utter essence of God. That God hates or loves is based upon what we consider the highest spirit at this day proclaims that God hates anybody or anything, and no intelligent spirit of any day has ever proclaimed but what God is Infinite Love. Now if there is another name or word that shall come to us at some time in eternity that means more than love, we are willing to accept it as being the attribute of God; but until there is we like that term well enough, and believe that as the highest attribute of the human soul in its most exterm well enough, and believe that as the highest attribute of the human soul in its most exalted spiritual state is the most perfect love, so,

alted spiritual state is the most perfect love, so, until we find that other attribute that expresses a larger degree of infinity, we shall continue to say, for lack of a better term, that God is Love. Q.—A person possessing but a limited common school education is told by spirit-friends that he is to be used as an inspirational speaker, not being entranced. Can the controlling spirits of such a man make good this deficiency, or should and ought he to strive to learn something more? and, if so, what books should be studied?

A.—We presume the answer we shall give to this question may conflict with the wise minds of your earth, but if he is to be an inspirational instrument the less he knows about earthly

instrument the less he knows about earthly books the better for the inspiration, since if spirits know anything and can impress the human mind with anything, the natural capacity of the individual will afford sufficient material for the spirit-world to act upon. If he wants to guarantee beforehand that he shall speak nothguarantee beforehand that he shall speak nothing but good grammar and elegant diction, without regard to whether the spirit communicating understands it or not, then he had better store his mind with earthly knowledge, and speak from an earthly standpoint. In our view, to crowd one's mind with what has been written upon the subjects of human thought, by human beings, to form the brain in the fashion of human thought, and shape the channels of communication for the spirits to follow, is a formation which does not belong to insultation. formation which does not belong to inspiration. "Take no thought of what yo shall say"—this is the condition required by real inspiration.
Q.—Does there exist any kind of animal life on the moon?

on the moon?

A.—So far as my knowledge extends, there is no organic life whatever upon the moon, it having no atmosphere of its own, and not possessing the elements requisite, at the present time, for the sustenance of organic life. It is, however, a resort, a place of experiment and observation for many spirits, and these experiments might, by some spirits, be mistaken for life actually existing upon its surface.

Q.—Does there exist in the spirit-world an organization known as the Spirit-Enemies of Spiritualism?

Spiritualism ?

organization known as the Spirit-Enemies of Spiritualism?

A.—If there did it would prebably not be known by that name. We do not know of any organization that, in the highest sense of the term, we could consider as the Spirit Enemies of Spiritualism. Undoubtedly there are those passing from earth who retain their human limitations, who belonged to various creeds and sects upon earth, and have not-yet awakened from their sectarianism; and undoubtedly, as in the case of the good Methodist lady, who, after passing into spirit-life, upon holding communion with her son, warned him against Spiritualism, against seeking a message from their prejudices, proclivities and dispositions, but it comes to be an ultimate question as to whether these persons or bodies of people passing into spiritlife are sufficient and efficient, in any subtle way of organization or otherwise, to undermine, supplant, or in any way interfere with the great movement of spiritual bodies, of persons who, in spirit-life, for thousands of years have seen and understood all nostible remificathe great movement of spiritual bodies, of persons who, in spirit-life, for thousands of years have seen and understood all possible ramifications of secret and other organizations of earth, to whom these lower degrees of spirit-life are as transparent as glass, and whether those who are still in bondage have greater power than those who are in freedom. If the larger includes the less, and the higher rules the lower, it is impossible that, excepting for their own individual growth and experience, and for that of mortals, they shall have any control whatever, and it is impossible for them to have any

aim or purpose that is not clearly penetrated, wisely discerned and easily counteracted by the innumerable spirits occupying the regions of light and love.

Q.—[By W. E. C.] In a case where one individual loves another to such an extent that his greatest enjoyment is only in the society of the other, and the one beloved can give no response to that soul's demands, what will be their relation in spirit-life if the love is not outgrown in tion in spirit-life, if the love is not outgrown in earth-life?

A.—According to our view, the questioner has stated an impossibility. We do not believe that one person can be so absolutely dependent upon one person can be so absolutely dependent upon the presence of another, unless there is mutual love. It is quite likely he may suppose so; it is quite likely for the time being he may consider that his happiness depends upon the presence of the other person, but when you consider the nature of love, and that the ultimate principles in the universe are equal, it is utterly impossible to suppose that in awakening in spirit-life, if not before, a person will not fully realize that what he supposed to be love was only an infatuation, or a selfish clinging to the other; for when there is perfect love there is mutual love, when there is perfect love there is mutual love, and no spirit, unfolded to that consciousness, can ever feel the infatuation named in this question unless there is love in response. On the other hand, if there seems to be no response, it is quite likely that your feeling may be the heralder of what the other will feel when the body has been thrown aside, and the spirits stand face to face. Many persons do not manifest what they feel; they bury it fathoms deep under policy or external form; but if your love has been of the spirit and sincere, you will awaken one day to find that your friends love you as you do them.

#### Benediction.

May your loving ones, the ministering spirits, the dear ones of your hearts, abide with you each hour and day, chasing the gloom away, until their life new joy imparts:

And thou, the angel God above, Make known thy presence by this thought, And by that power divinely wrought, That brings us the white bloom of love!

### Letter from Dr. J. D. MacLennau.

To the Editor of the Banner of Light:

In reading the Banner of Light of April 10th, a short time ago, I found the following words: "But we have not encountered much opposition, much trial yet." "The opposition has not been developed; when it is, then will be the time for martyrdom for the truth: for no new dispensation has ever been received with out martyrdom."—Henry Kiddle, Anniversary Exercises of Spiritualism, Brooklyn, N. Y. While reading the above I had a most singular vision ;

it would, however, have passed unnoticed were it not for the above passage, to which I think it has reference, and which I will give here. If you think it worthy, put it before your many readers.

THE VISION.

I saw myself standing on a vast plain, in the center of which stood a GREEN TREE, the top of which reached unto heaven, and the branches thereof covered the whole plain.

The tree was divided from the bottom to the top into twenty divisions or planes. Each plane was the habitation of countless millions of human beings, and of four-footed animals, and of the birds of the air, and all creeping things, all of which took shelter under its branches.

Then appeared unto me a man whose face shone as bright as the sun, and, advancing to the foot of the tree, commenced digging at its roots.

Presently the tree put forth buds, but the inhabit-ants, the four-footed animals, the birds of the air, and all creeping things, cut off, destroyed and devoured the buds as they appeared.

I noticed, however, that the inhabitants of the nineteenth plane did not interfere with the buds, and that part of the tree representing that plane was very soon in full blossom: then fruit began to appear, and one here and there of the inhabitants of that plane put forth their hands, and partock of the fruit. That which was ripe was sweet to the taste, and those that did eat of the ripe fruit lived forever.

Then there was great excitement among the people of that plane on learning that the fruit of the tree was good to eat, and those who did eat lived forever.

In their eager desire to eat of the fruit of the tree. many partook of green fruit, which made them sick, and they would not again touch it, and they also tried to persuade their neighbors not to eat of that forbidden

That part of the tree which appeared above the twentieth plane, and which reached unto heaven, was heavily laden with ripe fruit, and all the inhabitants thereof were of one mind and one accord, and the lamb and the lion did lie down together, and all did eat of the same fruit of the tree of knowledge of good

INTERPRETATION OF THE VISION. The tree represents Spiritualism, which was planted in the Garden of Eden in the beginning. The glorious illuminous person who dug at the root

of the tree, represents the advent of Christianity, The buds represent spiritual development.

Destroying the buds represents the martyrdom of the innocents by the Christian professions in the different ages of the world.

The nineteenth plane represents the nineteenth century, where, without fear of death or torture, the unfolding of the buds blossom into Modern Spiritualism; the ripe fruit of which is tested in all the kingdoms of the earth, all who eat acknowledging that it is good to have the knowledge of life forever.

That part of the tree above the twentieth plane represents the twentieth century, the millennium, when Spiritualism will cover the earth, as the water covers the great deep; when every one shall be educated in his own soul, and no one need to teach his neighbor. Hence we need not fear martyrdom for ourselves our children; or our children's children, for the day of martyrdom is over, and spiritual knowledge will fill J. D. MACLENNAN.

1410 Octavia street, San Francisco, Cal.

#### Rules and Conditions for the Spirit-Circles.

Atmospheric Conditions.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agraes with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation ATMOSPHERIC CONDITIONS .- The phenomena

circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should atments commence; the same sitters should attend each time and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

Physiological Conditions.—The phenomena are produced by a vital force amounting

na are produced by a vital force emanating from the sitters, which the spirits use as a con-necting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The

should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

The circle should consist of from three to ten persons of both sexes, and should sit round an oval, oblong or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table, with the back to the north. A mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horse-shoe magnet, with a medium placed between the poles.—J. Burns, in Medium and Daybreak.

#### Verification of a Spirit-Message. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I read in the "Message Department" of the Banner of Light of March 13th, a communication from an old acquaintance of mine, Dr. Gronge Renton, which reads so much like him and contains so many allusions of a private nature, I am fully convinced that the spirit of my friend Renton did in reality speak through the lips of your medium, Miss Shelhamer, and give that message. I was particularly interested in the Renton family for some twenty years, then residing at No. 14 Bedford street, this city. Peter Renton, the father of George, was an eminent physician, and had a large practice. He was my family physician, and we were quite intimate with his family, which brought us more or less in contact with Dr. George Renton alluded to above. I send you these lines for the benefit of those who may be interested, as I am, in the truth of spirit-communion.

communion. 24 Kingston street, Room No. 1, Boston, Mass.

### PUBLIC MEETINGS, ETC.

Spiritualist Camp-Meeting.

The Spiritualist of Northern Iowa and Southern Minnesota will hold their Third Annual Camp-Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th and closing July 4th or 5th.

Dr. J. M. Peebles and Prof. Sanford Niles have been engaged as speakers. Mrs. 11. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who may feel interested to attend and take part in the exercises.

On Friday evening there will be an Independence Sociable, with music for dancing, and, if desired, good music for dancing will be furnished every day from 6 to 9 or 10 F. M. Let all who can, bring tents and bedding. Wood and hy furnished free to campers.

Let an who can, oring tents and bedding. Wood and hay furnished free to campers.

Letters of inquiry will be answered by G. W. Webster, Bonair, Howard Co., Iowa,

Committee of Arrangements.—J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Stork, of Lime Springs, and G. W. Webster.

Bonair is on the Chi., Mil. and St. Paul R. R.

Northern Wisconsin Spiritual Conference.
Again we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand Three-Day Conventions in Omro, June 18th, 19th and 20th, 1830.
Our last meeting was a grand success, in spite of the elements.—Let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.
E. V. Wilson is engaged, and will give a scance Saturday evening and another Sunday afternoon at half-past two o'clock. J. O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Kenyon, Dr. A. B. Severance, and Dr. A. B. Randall, are invited to participate.
Every Spiritualist is requested to send the Secretary the name of every Free Thinker, that they may be notified of the meeting.
The friends will entertain free to the best of their ability.
Efforts are being made to secure a first-class slate test medium.

WM. M. LOCKWOOD, Pres.
CORA B. l'HILLIPS, Sec'y.

CORA B. PHILLIPS, Sec'y.

Meeting of Spiritualists and Liberalists. The second Quarterly Meeting of the Michigan State As-sociation of Spiritualists and Liberalists will be held at Sampson Hall, Charlotte, Eaton Co., commencing on Fri-day evening, June 4th, and closing on Sunday evening,

day evening, dune an, and cooms on states, June 6th.
Rev. Chas. A. Andrus, of Flushing, J. H. Burnham, of Saginaw City, and Bishop A. Beals, of Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present. Bishop A. Beals, the inspirational singer, will furnish music for the occasion. Mocal Committee of Arrangements—J. M. Haslott, Mrs. Samuel Coulter and Mrs. J. C. Harmon, of Charlotte. An invitation is extended to all interested in the cause to attend.

Mice J. B. Lane. Secretary.

Miss J. R. Lane, Secretary,

Spiritualists' Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rechester Spiritualist Association, a Quarterly Convention of Spiritualists of Western New York will be held at Odd Fellows' Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock, and holding three sessions each day.

Speakers engaged—Mrs. Colby and Mrs. Taylor. Speakers invited—Mrs. Fox, G. W. Taylor, and a number of others are expected to attend.

A cordial invitation is extended to all to be present, and it is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER, G. W. TAYLOR, Committee, Mrs. Wst. Roe. Spiritualists' Convention at Rochester, N. Y.

The Vermont State Spiritualist As

The Vermont Sinte Spiritualist Association Will hold its Annual Convention at Plymouth on Friday, Saturday and Sunday, June 11th, 12th and 13th. All friends of the cause, and the public generally, are cordially invited. Plymouth is situated in one of the most romantic parts of the State, between two ranges of the Green Mountains, which rise for several hundred feet on either side. It is earnestly requested that all who can be present will do so, this being the Annual Convention.

W. H. Wilkins, Secretary.

South Woodstock, Vt., May 12th, 1880.

Auniversary Meeting at Sturgis. The Harmonial Society of Sturgls, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 20th of June, BY ORDER OF COMMITTEE.

# Passed to Spirit-Life:

From his home in St. Peter, Minn., May 3d, 1880, Hon.

Albert Knight, in the 60th year of his age.

A fearless investigator and outspoken advocate of Spiritualism for thirty years, and having seen all his own family pass on before him, he bad no fear or dread of the change, and astonished all who came in his presence by speaking of it as a pleasant journey, and making the most minute preparations to save trouble to his friends when he should was away. We believe the influence that went out from that bright and cheerful sick room, where no tears or sad faces were allowed, will exert a very beneficial effect upon the community of which he was an honored member.

LAURA M. DE LANO.

From Foxboro', Mass., May 10th, after a brief sickness (consumption), Miss Anna Shaw, aged 24 years 5 months

A loved daughter and kind sister, happy Spiritualist and medium, she has in early life joined the angels, to be a ministering spirit to her loved parents and brothers. Beautiful flowers, emblems of purity, like herself, decked the casket. After sweet music, chanted by the choir, and words of comfort by the writer, we laid her to rest, while the irves were in bloom.

SAMUEL GROVER.
162 West Concord street. Boston. were in bloom.
162 West Concord street, Boston.

From Boston, May 14th, Mrs. Mary Knapp, aged 47 years. From Boston, May 14th, Mrs. Mary Knapp, aged 47 years. She passed from her earthly home to meet her father, who preceded her but a few months, in that happy home where she now is free from suffering and her weary spirit rests. Mrs. Knapp was a loved wife and affectionate mother, and dear daughter of an aged mother, who now mourns her loss, flay the angels comfort the bereaved husband, children and mother, in their lonely home, till they join her gain, when sickness and death never come.

162 West Concord street, Boston.

From Moretown, Vt., Eber Childs, aged 77 years. From Moretown, Vt., Eber Childs, a god 77 years. Another long and useful life is closed on earth; another soul is born in heaven. Possessing a thoughful and progressive turn of mind, Mr. Childs was, naturally enough, an early convert to the Harmonial Philosophy; and in his declining years it proved a sweet solace to his soul. He was an earnest devotee at the shrine of Nature, her manifold works gladdening eye and heart, and her sweet musle filing his soul with poerty. His funeral service consisted in part of the reading of an excellent poem; "My Spirit Home," which he composed in his seventy-sixth year. He leaves to mourn his earthly loss, but with the hope of a blessed refundon, two daughters and a son, the latter having shown himself deeply devoted to his aged father.

EMMA L. PAUL.

On the morning of May 14th, 1880, Mr. Lorenzo D. Davis,

On the morning of May 14th, 1880, Mr. Lorenzo D. Daving aged 55 years.

He was the husband of our esteemed friend, Mrs. Addle P. Davis, whose name so long appeared in the Banner of Light's list of lecturers. He was a true Spiritualist, devoted husband, kind father and faithful friend. Although a stranger to the writer, he gleaned the above facts from those who knew him most intimately. He was an excellent mechanic, and a man of strictest integrity. He leaves a widow and two very intelligent little boys, eight and twelve years of age, to mourn the absence of the mortal, to which we all so tenaclously cling. We are comforted only by our knowledge of the imperishability of the soul.

Birmingham, Ala. May 16th, 1880.

[Obituary Notices not exceeding twenty lines published graintiously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words. Poetry tradmissible in this department.)

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# Adbertisements.

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The MODERN BETHESDA for sale by Dr. Newton. Sent post-paid on receipt of the price, \$2.00. April 3.

### Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass. Dr. Willis may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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\*\*Res. J for Circulars and References.\*\*

April 3.

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TWO Furnished Cottages for rent for the season, or for sale, at Onset Bay Grove. For further particulars, enquire of DR. H. B. STORER. 29 Indiana Place, Boston, or to the undersigned, MELVIE A. CLAYTON, May 15.

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and directions, by which any one can easily undersuite how to use it.

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DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations fer health, harmony and business. Persons desiring aid of this sort will please sond me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. Blope. JOHN M. SPEAR, 2210 Mount Vernon street, Philadelphia, Pa.

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Jan. 17.—13w\*

MISS M. T. SHELHAMER, Medical Medium, M1 493 E. 7th street, between H and I sis., South Boston, Mass, prescribes for all kinds of diseases. Nervous Disactors, Weakness of Stomach, and Kidney Compilaints, specialities, Consultation and prescription fee, \$1.00. Consultation by letter only. Letters, to insure attention, must contain fee, stamp, and statement of leading symptoms.

Mrs. Emma E. Weston. TEST AND BUSINESS MEDIUM, may be found at No. 2 Hamilton Place, Room 6, on Thur-day of each week, from 10 A. M. to 4 P. M. Terms \$2,0. Will make engagements for Societies for Sundays. Permanent address, 145 Lexington street, East Boston. 2w\*-May 22.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.
Office hours from 10 A. M. to 4 P. M. Eximinations from lock of hair by letter, \$2.00.
March 6.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 8½ MONTGOMERY PLACE. Hours from
10 A. M. to 4 P. M. Will visit patients. May 1.

MRS. E. J. KENDALL. TEST AND BUSINESS MEDIUM, 19 Berwick Park.
Boston. Ilours 9 to 3. 6w\*-April 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston, Hours 9 to 4. 2dw-Feb. 14.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 10 Essex street, off Washington, Boston. Jan. 3.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. Tremont street, Room 7, Boston. 1w\*-May 20.

Mrs. Lydia F. (Glover) Dunklee, MAGNETIC PHYSICIAN, has removed from 94 to 480 Tremont street, Boston. 4w - May 8.

Dr. Charles T. Buffum. TRANCE, Medical and Business Medium, No. 60 East Newton street, Boston, Hours 9 to 5. 13w\*—April 10.

MRS. M. E. JOHNSON, IRANCE and Writing Medium, No. 77 Waltham street. Boston. Hours from 10 A. M. to 4 P. M. 4w\*—May 8.

A. S. HAYWARD will send by mail two packages of his powerful Magnetized Paper. "Miractulous" cures made by it. Price \$1.00. He will visit patients by letter appointment, care of Banner of Light. May 8. MISS LOTTIE FOWLER, Medical and Business Medium 1020 Washington at the August 1020 Washington at 11 ness Medlum, 1030 Washington street, near Davis street, Boston. Hours 11 A. M. till 8 P. M. Medical examinations by letter, \$2,00. May 15.

MRS. JENNIE CROSSE, Test; Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street, Boston. SADIE JOHNSON, Medical and Business Clair-O voyant, traces lost or stolen property, absent friends. Examines from lock of hair, \$2,00 and stamp. 37 Tremont street, Room 2, Boston. 4w\*—May 15. AMUELGROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Nov. 29.

MRS. IDA RANDOLPH, Tests and Magnetic

MISS S. J. SELF treats the mind, and Adviso-ry Medium. Circles every Sunday evening, at 7:30. Room 6, 863 Washington street, Boston. 2w\*-May 22. MRS. M. A. PORTER, Medical Clairvoyant. Letters answered for \$1,00. 38 Kneedand street, Boson, Mass. 4w\*-May 22.

# I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice. Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, Onset Bay Grove, East Wareham, May 1. Mass.

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band: ME, Red Cloud, speak for Blackfoot, the great Medi-love white chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want purch work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick.

people well. Where paper go, Blackfoot go, Go quick. Send rightaway."
All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medians, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheec cach week for one month for 40 cents, two months for 70 cents, three months, \$1,00, Address, JAMES A, BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1,00 and 33-ct, stamps.)

April 24.

MRS. R. COLLINS,
HEALING MEDIUM, would inform the public that she
formerly, years in Boston, Lynn or Revere. Horse cars
pass the house. Hours. 2 to 6 P. M. "-April 3.

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the characteristic of those including marriage; and hints to the characteristic of the control of the cont

MRS. FANNIE M. BROWN, MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 50 cents and two 3-ct, stamps, Full diagnosis or full business letter, \$1,00 and two 3-ct, stamps, Private sittings daily from 9A. M. till 5 P. M., Sundays excepted. Willimantic, Conn. +Jan. 10.

ASTROLOGY. Questions answered, \$1. to \$35. Dreams interpreted, \$2.50. Magic Crystal, with instructions, \$8. Also Books, Ephomerises, etc., supplied by "RAPHAEL," the "Astrologer of the Nineteenth Century," author of the "Prophetic Messenger," the "Guide to Astrology," etc. 79 St. Paul's Churchyard, London, Eng. May 31.—1y\*

# FOR SALE,

ON Washington street, Boston, an old Family Estate, worthy the attention of capitalists. Address REAL 2w\*-May 22. UNDEVELOPED Mediums, and persons desirous of becoming Mediums, will obtain valuable information by sending two 3-ct. stamps to DR. CROSSE, 37 May 22.

GLEASON'S

Pocket Disinfector and Inhaler DREVENTS all contagious and infectious Diseases, such as Small Fox. Cholers. Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, &c.

Catarrh, Bronchitis, Asthma, and all Throat Diseases.

Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of

### Price \$2,00. Sent by Express only. For sale by COLBY & RICH. RUSH'S

Nerve and Bilious Remedies. Get your Nerves and your Liver Right.

And your Whole Body will be Right. Each box contains both remedies. Mailed, postpaid, for 50 cents a box, or six boxes for \$2,50.
For sale by COLBY & RICH.

# Acw Pork Advertisements.

PSYCHOMETRY, OR SOUL-READING.

PSYCHOMETRY, OR SOUL-READING.

M. R.S. C. H. DECKER, (205 East 36th street, New York, Maring been brought before the public by her friends as a practitioner of Psychometry, finds it necessary to adopt a more adequate rate of remuneration, and would announce that after this date her fee for Psychometric Opinions will be two dollars, or, if of unusual care and length, three dollars. Medical Diagnosis and Advice will be three dollars. Oral Descriptions not occupying over an hour will be \$1,00. The satisfaction given by her readings may be inferred from the following unsolicited testimonials:

"We take pleasure in commending to the public regard and confidence the very remarkable Psychometric Readings of our exteemed friend, Mibs. Connellar R. Deckel, which we have found distinguished by very great correctness in delicacy and fullness of description.

CHAS. R. MILLER, Pres. Brooklyn Spiritual Soc., Jos. Rodes Buchanan,

HENRY KIDDLE."

"Mrs. C. H. DECKER, of 205 East 36th street, is acknowleged to be the finest Psychometric Reader in the world."

—Celestal City.

AND DESTA SCHOOLE M.

ANDREW STONE, M.D., Physician for the Last Twenty-three Years to the Troy LUNG AND HYGENIO INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospelof Health,"

Founder of the New Magnetic Contege, and Author of "The New Gospelof Health,"

The Arts with remarkable success Pulmonary Consumption, Asthma, Laryngitis, Bronchitis, Diphtheria, Catarri, and all diseases of the air passages, by inhalation of his system of cold or cool Medicated Vajors, thereby entering the blood directly, saving the stomach from being perverted by nauseous drugs, as heretofore has been the practice of antiquated systems.

By this wonderfully perfected by stem, patients are successfully treated at their own homes, matters not how far away, without he necessity of seeing them, (in the majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up—based, in the first piace, upon as sarathing Diadnosts of each case, either by chemical analysis of the morning's urine, curioury Bangutarie, showing the condition of the blood, or psychomotric examination by photograph and lock of hair, or both, as may be deemed essential, where personal presence is not had.

FEES—for the first month, \$15, including analysis and diagnosis; or \$5 for a course of three months' treatment, securing inhaler, with whichever of the following inhaling vapors bound to be needed, viz., The Bahn, The Tonic, The Expectorant, The Anti-Septic, The Magnetic Blood, The Anti-Septic, and healers invisible are constantly deputed in each case, biringing about wonderful vicible effects.

Lessons of Instruction and discipline in Urinology, in Vital and Animal Magnetism, given by correspondence to students, or to progressive physicians that cannot conveniently personally attend, and a DIPLONA conferred.

The art of healing taught in this College combines the schence of Animal and Vital Magnetism, Medicated Electricity, Equalizing and Adjusting the Positive and Negative Forces, and the first the found and Brain and Nervous System Vital Force by Impartation and I

strength.

Analysis and full report of case made for \$5, independent of any treatment. Packages transmitted free of all expense to the Institution, and stamps for returnanswers must be enclosed in all cases, or no reply will be made. Address, ANDREW STONE, M. D., Consuiting and Attending Physician, Bowery Place, Ida Hill, Troy, N. Y. eow-Oct. 18.

AN OCCULT MYSTERY. W HO CAN SOLVE IT? A new phenomenal means of curing the sick. Safe, reliable, astonishing, success-tul. Sent free by DR, J. II. MOSELEY, 14 South Eighth street, Brooklyn, N. Y.

THE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

April 3.

YOUR Postal Cards and mark Lines with Invisible Magic Ink, made visible and indelible by heat. 202 by mail, postage free, on receipt of 15 cents in stantps, G. W. SCOTT, Fishkill Landing, N. Y. May 15. J. WM. VAN NAMEE, M. D., Clairvoyant Physician, Pembroke, Genesso Co., N.Y., will, upon the receipt of & and lock of hair, ago, and one leading symptom, send Examination and Magnetized Remedies for one month's treatment.

2w-May 22.

CEND 50 cents and stamp to D. E. BRADNER, 60 West street, New Haven, N. Y., and receive by return math a correct diagnosis of your disease. Enclose bot hair, state age and sex.

A PORTRAIT

# HUMBLE NAZARENE,

Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. rance, the Artist said to be St'HITT RAPHAEL.

"Whitever may be the surprises of the future, Jesus will
never be surpassed. His worship will grow young without
ceasing; his legend will call forth tears without end; his
sufferings will melt the noblest hearts; all ages will proclaim
that among the sons of men there is none born greater than
Jesus."—Renan.

Price of cabinet photograph, 35 cents. For sale by COLBY & RICH.

# THE SPIRITUALIST NEWSPAPER.

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

FOURTH THOUSAND-REVISED, ' The Golden Melodies.

A NEW COLLECTION OF

Words and Music FOR THE USE OF

Lyceums, Circles and Camp-Meetings. BY S. W. TUCKER.

This book is not a collection of old music re-pablished, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

or meet a want that has long been the an over the country for a fresh supply of words and music.

ORIGINAL PIECES.—Beautiful Angels are Walting for Me; There's a Land of Fadeless Beauty; Oh, show me the Spirit's Immortal Abode; Sweet Meeting There; Longing for Home; My Arbor of Love; Moving Homeward; I shall know his Angel Name; Walting 'mid the Shadlows; Beautiful Land of Life; Honie of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven? Beautiful City; Not Yet; Looking Beyond; Let Mon Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Voices from the Betier Land; Chant—Come to Me; Invocation Chant; A Little While Longer; They're Calling Over the Sea; Over There; Heautiful Land.

SELECTED.—We Shall Meet on the Bright Celestial Shore; Angel Care; They 'ill Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Prayer; Chant; Moving Homeward; Come Up Hither; Bethany; Only Walting; Evergreen Shore; Gone Before: Chant—By-and—By; Shall we Rnow Each Other There? Angel Friends; Gentle Words; My Home Layond the River; Sow in the Morn thy Seed.

Boundin boards, 35 cents, postage free; 12 copies, paper, 42,561 25 cepies and upwards to one address at the rate of 20 cents per copy.

For sale by GOLBY & RICH.

# MERCURIUS'S PREDICTING

FOR 1880.

CONTAINING PREDICTIONS OF THE WINDS AND THE WEATHER FOR EVERY DAY. WITH HIEROGLYPHIC,

THE MAGIC CIRCLE. BY THE OLDEST PROFESSOR NOW LIVING Editor of ASTROLOGERS' MAGAZINE, the Last

Published. IMPROVED TRADE AND A FRUITFUL YEAR. Also many Hundreds of Predictions—the Kind of Winter and Harvest—Predictions concerning all the Crowned Heads of Europe, and other Leading Personages—Information to Sportsmen—Fortunate Days for every subject—Best days for Photography—List of Fairs in England, &c. Price 25 cents. For sale by COLBY & RICH.

# THE GUIDE TO ASTROLOGY:

CONTAINING The Complete Rudimental Part of Genethlinea Astrology

By which all persons may calculate their own nativity, and learn their own natural character and proper destiny, with rules and information never before published.

BYRAPHAEL, THE ASTROLOGER OF THE NINETEENTH CENTURY, Author of the "Prophetic Messenger," etc.

Volume I.—Cloth, \$1,00. Volume II.—Cloth, \$1,00. For sale by COLBY & RICH.

# STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

### RECAPITULATION:

Banner of Light one year, and one Picture, Banner of Light one year, and two Pictures, \$3,50 Banner of Light one year, and three Pictures, \$4,00 Banner of Light one year, and four Pictures, \$4,50 Banner of Light one year, and five Pictures, \$5,00 Postage on both Paper and Pictures will be prepaid by us, and the

latter safely enclosed in pasteboard rollers. ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS,

TO THE BANNER OF LIGHT.

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

# "NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, nd sung by the civilized world. Its pure and elevating sentiment, charming versification and molody of music, have classed it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding insulred pages sits in a room around which Night has trailed Description of the field in the clasped hands, uptured countenance, and heavenward eyes, most beautifully embody the very feed of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its cacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one dea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, adispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in entributing to the general effect—the embodying of pare devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

GIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

# "LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn ark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other sie points oward the open sea—an emblem of eternity—reminding "Life's Morning" to flye good and pure flyes, so "That when their barks shall float at eventide, "they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A ittle flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Bo kind." Near the water's edge, mingling with the small grass, in flower letters we read, "God is love." Just beyond sits a humble walf, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "Sollve" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll watt him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

# "THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. in a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, nd the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon, Junoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay

leaven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell oward his heroic sister, his little form nearly paralyzed with fear, SIZE OF SHEET, 22 BY 28 INCHES: ENGRAVED SURFACE 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little

# "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward piods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts.life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, ''And leaves the world to darkness and to me.'' ''Now fades the glimmering landscape on the sight.'' This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its arst lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

'Homeward' is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love "and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a maked hill, almost lost against the bank of

3IZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES.

clouds; and between that and the house stands the fair and fruitful orchard.

THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

# BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the (Toronto) Mail, March 29th.] STRIKE BUT HEAR!

To the Editor of the Mail:

Sir—I am in receipt of a marked copy of your paper of the 13th ult.. in which my attention is called to your editorial on "Modern Spiritualism." Your liberal motto from the eloquent Burke encourages the presumption that you may be willing that all classes of people, and every phase of public thought and opinion, should be fairly represented in your columns. That you can have any possible interest in suppressing the views now so widely entertained among all civilized nations, I am not authorized to infer; nor am I prepared to believe—in the absence of decisive evidence—that you are disposed to arraign many of the ablest men in England. France, Germany, Russia, Italy, Spain and the United States, on a charge of being deficient in either ordinary discrimination, intelligence or integrity, without admitting them to a hearing. I therefore respectfully invite your attention to the contents of this letter, and trust you will be kind enough to submit to the readers of The Mall the observations elicited by your strictures on the subject.

You are pleased to characterize Modern Spir-

you will be kind enough to submit to the readers of The Mall the observations elicited by your strictures on the subject.
You are pleased to characterize Modern Spiritualism as "the most pretentious fraud of the time," and express surprise that "Sergeant Cox—a man with legal training, and occupying a judicial position—could have been led astray." You find another "similar conundrum" in the case of Prof. Crookes, F. R. S., the veteran editor of the London Journal of Science. When you speak of Spiritualism as a fraud you implicate many honest people. Distinguished lords and ladies, many members of the English aristocracy, eminent authors and scientists of worldwide reputation, all fall under this sweeping judgment. Where is the evidence, allow me to ask, that Edward William Cox, Profs, Crookes, Wallace and Varley, the late William Howit, W. Stainton Moses, M. A., of the University College, London, George Sexton, LL. D., also of England, and a host of the literali among English-speaking peoples, have all been engaged in a stupendous and heartless frand? I know of no such evidence; and I desire to make my record of views which seem to me to be, not only more honorable to those gentlemen, but to human nature. Again, what proof is there that such honored names as Fechner, Fichte, Zöllner and U'lrici, of Germany, have come down from their high places in the temple of science to practice as common jugglers for the amusement of idlers, and to torture the sorrowing hearts of bereaved humanity? Does any rational man practice as common jugglers for the amusement of idlers, and to torture the sorrowing hearts of bereaved humanity? Does any rational man believe that they are capable of this solemn mockery of our purest loves; this shameless desecration of the most sacred memories of the departed: this wicked crucifixion of our immortal hopes? No; never! This assumption is far more incredible than any facts which Spiritualism offers for our contemplation. Assume anything within the wide realm of probabilities, and we will try to entertain the hypothesis; but this aimless sacrifice of noble reputations, personal honor, the supremacy of reason and this unprovoked trampling on bleeding hearts, this is too much, it is manifestly impossible!

You admit that the persons you have been pleased to name are intellectual men; that they are "shrewd and acute in power of observation,"

pleased to name are intellectual men; that they are "shrewd and acute in power of observation," and that "no exposure seems to shake their faith" in the essential facts and fundamental principles of Spiritualism. And is there nothing in all this to suggest the probability that you may be mistaken in your judgment? Few daily journalists find time to make so careful an examination of the subject as Sergeant Cox, Profs. Crookes, Wallace, Varley and many other scientists and philosophers have done. If you have not been able to command similar opportunities, may I respectfully inquire if you are prepared to pronounce an adverse judgment, regardless of the significant facts they have observed, and the conclusions to which they have served, and the conclusions to which they have arrived by a long and patient course of investi-

gation?

The fact that cunning jugglers are able to so imitate the spiritual phenomena that only sharp experts may detect the difference, does nothing to unsettle the faith of the rational believer in their actual occurrence. The counterfeit does not disprove the reality of the thing imitated, but, on the contrary, furnishes prima facie evidence of its existence. Nor does the inability to detect a forgery ever warrant the conclusion that those who thus fail as detectives are either to be regarded as accomplices of the criminal, or as wanting in a fair share of ordinary intelligence.

you make a great mistake when you represent the manifestations by spirits as being of no pos-sible value, and "their communications trivial and useless." This indicates—pardon my frank-Continental Spiritualists have sustained a seand useless." This indicates—pardon my frankness—that your observations have been chiefly confined to fraudulent imitations, and that the more important of the real facts and communications have not come within the sphere of your limited observation. The secular papers often select specimens of doggerel which they publish to illustrate the intellectual degeneracy of the communicating spirits, and seemingly with a view to prejudice their readers against the whole subject. This course of misrepresentation fosters an unhealthy public sentiment; and I can in no way more effectually dispose of the assumption that the communications are either all meaningless or otherwise worthless, the assumption that the communications are either all meaningless or otherwise worthless, than by offering some illustrative examples. The following are fragments from prophetic utterances—given in 1856—by the spirit of an English poet, who thus ostensibly shows us the horoscope of his country:

"The huge, flerce serpent Bankruptcy devours
The nation's wealth; when commerce ffles the Thames
And the great steamers crowd the docks no more;
And Parliament breaks up, while anarchy
Barsts like a condag atlon from the deep
Fire damps of squaild want; when harvests fall,
And three cold summers rot the standing corn;
When Manchester and Birmingham consume
First wealth, then credit, and then close their doors,
While like an inundation pour the streams
Of hungry operatives through the streets;
Let those by to the mountains—where on high
Throned Independence waves her flag of stars—
Who prize home-squiet, peace and blessed love;
For, surely as the living God endures.
The day of England's rain draweth high;
These signs her desolation go before.
Alas! Napoleon thought himself most wise

The day of England's rain draweth night. These signs her desolation go before.

Alas! Napoleon thought himself most wise When, taking to his arms an Austrian wife. He plunged his armies in the Russian shows. The Angel of the North, who sits above. The hyperborean realm, with whitry smile Gazed on that host; they slept, they woke no more. 'It is thus with England—she has dug her grave; The blood of all her martyrs unavenged. All parties with Fengland—she has dug her grave; The blood of all her martyrs unavenged. All pennen slaughtered in America. All treemen slaughtered in America. All wrongs against all people she has wronged, Like the returning they arise and dash Against ther shivering creaking, rotten State; America shall be her sole defence.

Oh England: I have loved thee, as a babe The breast it sucks, and love the still; thou art A double Empire, huge and terrible, Yet sweet as Indian airs from citron groves, Rlown o'er by amorous winds, a double state, Millions of rotting hearts, corrupt and foul With every shi that brutalizes man; Millions of sterling hearts, goosd loyal sons. The to the right, though known at thine.

Oh, England; they have her they have been determined the cotted stains; Thy shis against humantly abdure.

While yet delivering mercy pleads for thee. He who sows nettles reaps a crop of stings, Hate sevenents and thos bite. Trust fools with fire.

While yet delivering mercy pleads for thee.

He who sows nettles reaps a crop of stings,
Hatch scrpents and they bite. Trust fools with fire
And palaces are tinder. Every wrong
Brings its own vengeance. Every right makes right.
Had Bonaparte not plunged in Russian snows
He would not have gone down at Waterloo.
Crises occur in every nation's fate—
Two pathways open to as different ends
As death from life, and gladness from despair,
Or fame from infamy. Now England stands
At the dividing of the roads. Her last
Redeeming opportunity has come.
God will arouse her starved and beaten serfs.
And a new freedom build above the tomb
Of her existing order, huge and old.
Which has a name to live, yet lives no more.

(\*It is but just to record that the editor of The Mail introduced the above letter by Prof. Brittan with nearly a column of remarks, wherein, without abandoning his pronounced antagonistic position regarding Spiritualism, he disclaimed any intention in his provious article to sweepingly classify the entire spiritualistic confraternity under the head of "jugglers." He is of opinion that "men of the highest ability and actinen are not to be trusted when they venture to dabble in things unseen." which is, at the least, a very singular statement indeed for a churchman to make; and in conclusion says: "We have only to repeat again that no one charges devout and sincere Spiritualists with jugglery: like other good men in former days, they are so constituted as to fall easy victims to the passing deinsion of the hour."—ED. B. OF L.]

The foregoing extracts are passages of only average merit from the composite utterance of several deceased English bards, in a work extending to ten thousand lines. In all some thirty thousand lines have been given through the same medium, and with a rapidity only limited by the capacity of the reporter to follow the inspired speaker. It is not my purpose to subject the lines quoted to trial by the accepted rajes of poetic art; I do not propose to analyze the prophetic elements which here find emphatic expression; nor shall I inquire whether it is probable that the prophecies of the spirits will ever be verified by the national experience, and thus become a part of the history of a great people. We can wait for the stern logic of events to furnish the solution of the prophetic problem. But it will never do to characterize this as mere twaddle or senseless verbiage. The words of the immortalized poet are not meaningless. On the contrary, the spirit expresses his view of coming events with such clearness and force that it is quite impossible to misapprehend or disguise his meaning.

The great question of all ages has been, "If a man die shall he live again?" Surely spiritual communications are not "trivial and useless;" if in the light of the same this great problem finds a solution in evidence which amounts to demonstration. As a further illustration of the injustice of those secular papers which assume to discover nothing but "stale platitudes" and "spiritual drivel," I will offer Robert Southey's description of his departure from the sphere of mortal life and his entrance into the sphere of mortal life and his entrance into the sphere of mortal life and his entrance into the sphere of mortal life and selent the light of the poet's genius was obscured some time before his death. The gloom in which his mind

the poet's genius was obscured some time be-fore his death. The gloom in which his mind wandered in his last years; the confused sensa-tions and uncertain consciousness, while the spirit's mortal instrument was unstrung, are all expressed with great delicacy and poetic effect:

THE SPIRIT-BORN. THE SPIRIT-BORN.

'Night overtook me ere my race was run.
And mind, which is the charlot of the soul,
Whose wheels revolve in radiance like the sun,
'I and utter glorious music as they roll
To the eternal goal,
With sudden shock stood still. I heard the boom
Of thunders; many cataracts seemed to pour
From the invisible mountains; through the gloom
Flowed twistle waters; then I knew no more
But this, that thought was o'er.

But this, that thought was o'er,

"As one who, drowning, feels his anguish cease,
And clasps his doom, a pair but genthe bride,
And gives his soul to slumber and sweet peace,
Yet thrills when living shapes the waves divide
And moveth with the tide.
So, sinking deep beneath the unknown sea
Of intellectual sleep. I rested there:
I know I was not dead, though soon to be,
But still alive to love, to loving care,
To sunshine and to prayer.

To sunshine and to prayer.

'And Life and Death and Immortality,
Each of my being held a separate part;
Life there, as sap within an o'erblown tree;
Death there, as frost, with intermitting smart;
But in the secret heart
The sense of immortality, the breath
of being indestructible, the trust
In Christ, of final triumph over death,
And spiritual blossoming from dust,
And heaven with all the just.

And neaven with an the just.

"The soul, like some sweet flower-bud yet unblown,
Lay tranced in beauty in its silent cell;
The spirit slept, but dreamed of worlds unknown,
As dreams the chrysals within its shell
Ere summer breathes her spell.
But slumber grew more deep till monning broke.
The Sabbath morning of the holy skies;
An angel touched my cyclids and I woke;
A votce of tenderest love said, 'Spirit, rise'--I lifted up mine eyes,

I lifted up mine eyes,

"And lo: I was in Paradise. The beams
Of morning shone o'er landscapes green and gold,
O'er trees with star-like clusters, o'er the streams
Of crystal, and o'er many a fented fold.
A partiarch—as of old
Melchiseder might have approached a guest—
Drew near me, as in reverent awe I bent,
And bade me welcome to the Land of Rest,
And bed me upward, wordering but content,
Into his mili-white tent.

The weiter of this latter, has no morely ne

The writer of this letter has no merely personal object to achieve or private interest to serve. Surely the simple truth in respect to so grave a subject is important to all who would comprehend the higher faculties and relations of the human mind, and the sublime possibilities of the future life. Trusting that you will cordially submit what I have written to the judgment of your readers, Yours, &c., S. B. Bhittan.

So West Eleventh street, New York, March 23d, 1880.

# Foreign Items of Interest.

Christian Reimers writes to the London Spiritualist that a German Professor in Munich got hold of Dr. Friesse's book, Voices from the Spirit-Land, and tossed it aside in disgust, after reading only the title. Immediately raps round the book startled the (evidently mediumistic) savant, and he removed it to another place, but the raps again called his attention in the same ordinary intelligence.

Permit me to add, in this connection, that manner. Then he carefully read the book, was

vere loss in the death of an Austrian medium, Mr. Anton Prochaszka, Secretary to the Spiriter Forscher, at Budapesth. The form of his mediumship was trance speaking and writing; the results of his labors were mostly published in the monthly periodical, Reformirende Blatter. Although the duties of his vocation demanded close application, he found time to act as Secretary and correspondent of the Association above named, and to revise and publish the inspired writings of his own and others, doing all without pecuniary remuneration.

Remarkable manifestations continue to transpire at the séances of Mrs. Esperance in England. A spirit-form recently appeared, who, upon a request being made for permission to cut off a portion of the drapery with which she was clothed, held out the same, and a piece was taken, leaving a hole about one foot square. The spirit then made a few motions of the left hand and the rent was made whole. It rather staggers the credulity of some to admit that spirits can make the fabric of which the drapery in which they appear is formed, and they are disposed to assert that the drapery is of earthly origin brought to the seance by the spirits: but if this is so, the immediate replacal of a piece cut out, by a new production, is to be accounted for.

The correspondence between Charles Dickens and Lord Lytton apropos of Spiritualism is soon to appear in a new volume of the "Dickens Letters." Those two writers held diametrically opposite opinions on the subject.

Mediums for the materialization form of manifestations are increasing in Europe. Astounding phenomena have of late been developed under the most satisfactory conditions, with Miss Barnes as the medium, in London.

At Mrs. Makdougall Gregory's, in presence of herself and a number of guests, with Mr. Rita as the medium, writing was recently produced on a book-slate, between the leaves of which a crumb of pencil had been placed, while the slate was bound with a cord and sealed at both ends.

#### Harry Bastian. To the Editor of the Banner of Light:

Knowing that the many readers of your paper would be pleased to hear from our esteemed friend and medium, Mr. Bastian, who has favored us with a short visit, I will give a brief account of a dark circle held at my house on Saturday evening, May 15th: As soon as the lights were extinguished Spirit "John-

ny" greeted us with a pleasant" good evening." Other intelligences manifested, and a violin was played upon vhile floating in the air, a tea-bell rung violently, and the spirits of departed friends came with kind messages for all. Words of encouragement were spoken which sent a thrill of pleasure to the longing hearts that were wishing to know more of Spiritualism. When "Johnny" bade us good night he did so with the knowledge of having made us much happier by his presence and counsel.

Mr. Bastian is now at home with his parents in Boston, N. Y. A. B. CHILDS.

Java, Wyoming Co., N. Y.

### BRIEF PARAGRAPHS.

AMBITION. Men seek renown in various ways To gratify ambition,
And thus they worry out their days,
Which end in death's transition: The good, the bad-'t is all the same-Each plays his part for empty fame!

Think nothing profitable which will ever force thee to break thy word, to lose thy self-respect, to hate, suspect, curse or deceive any one, or to desire anything that needs to be covered with walls or vells.

Mrs. Anna Cole, a Sp'ritualist lecturer, was taken sick on a Santa Fétrain, stopped off at Elmdale, on the 20th of April, and died the next morning.—The Workingman's Friend, Leavenworth, Kan.

Whatever your sex or position, life is a battle in which you are to show your pluck, and woe be to the coward! Whether passed on a bed of sickness or in the tented field, it is under the same fair flag, and admits of no distinction.

If a Connecticut boy has good luck in crawling under the canvas, he will give one-half of the fifty cents thus saved to the heathen. Religion has a strong hold on even the youth of the Nutmeg State.—Boston Post.

Some persons move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one, far and near, that

There is one pure affection which no stain Of earth can ever darken: when two find, The softer and the manifer, that a chain Of kindred taste has fastened mind to mind, 'T is an attraction from all sense refined; The good can only know it; 't is not blind, As love is unto baseness; its desire is but with hands entwined to lift our being higher.

[Percival.

An English traveler, writing to the London Telegraph, says: "Boston has the most beautiful environs of any city I have ever visited."

Misers hoard their gold; let us lay up stores of love. The first can only be ours for to-day; to-morrow we die, but love we take with us even beyond the grave. The San Francisco Daily Alta California says, and

with truth, that "our Indian wars appear to be managed in the interest of the Indian Ring, and not for the good of the country."

There are on exhibition in Oakland, Cal., two ancient bronze vases made twelve hundred years ago in China.

Most of us have realized that it is more difficult to conceal our joys than to hide our griefs. Joy is born a twin, and does not believe in monopoly. It increases by reflection.

The following dialogue takes place between Calino and Gubellard on the banks of the Scine: C.—"Where does all the river-water go?" G.—"Into the sea." C .- " And how happens it, with all the affluents of rivers, that the sea never overflows?" G .- "You great donkey! the sponges absorb the excess." There is nothing like science!

A small boy in Massachusetts, who for the first time noticed a cherry-tree in blossom, enthusiastically directed the attention of his mother to "the pop-corn tree."—Boston Transcript.

The best kind of revenge is that which is taken by him who is so generous that he refuses to take any re-

Merclus uttered this pithy apophthegm: "Never has a man who has bent himself been able to make others straight."—Index, Boston. The sentiment is good; but the apophthegm!-what

is it, neighbor Abbot?" Dr. Hullah, the eminent musician, declines to form an artistic connection with the plants Bulow, believing that the name of a Hullah-Bulow combination would go against it.—Syracuse Herald.

The present epidemic seems to be the falling of elevators, many of which are most notoriously unsafe for use. Otis Tufts originated vertical traveling, and one of his most perfect machines is in the St. James Hotel, Boston.

Boston has an area of 23,661 acres (36 7-10 miles) with population of 375,000, and a valuation of \$630,427,000.

On Saturday of the present week, in accordance with custom, the comrades of the Grand Army of the Republic will unite in paying their tributes of love to the memory of those who served their country in her hour

Prof. Felix Adler was married May 24th to the daughter of Dr. J. Goldmark, by Mayor Howell, of Brooklyn, N. Y.

See prospectus of the Banner of Light in another part of this paper. The Banner is the ploneer paper of spiritualistic literature.—The Friend of the Family, Milan, O.

# New Publications.

HEALING BY LAYING ON OF HANDS. By James Mack. Boston: Colby & Rich. 9 Montgomery Place.

This is the most complete compendium published of the history, theory and practice of the apostolic method of dispelling the diseases and inharmonies of the human body. It having been intimated to the writer that a short account of his experience, affording information as to when and how the gift of healing was first manifested through him, would be acceptable to the public, he concluded to prepare and publish the present volume. It commences with a narrative of his early life that is of great interest viewed in the light which Modern Spiritualism affords. His clairvoyant powers were unfolded at a very early age, he scarcely knowing their meaning; but it was not until 1857 that he began to inquire into the subject that eventually became the great feature of his life. He was at first one of the most skeptical of unbelievers, but the personal experience of a most interesting nature that immediately followed, convinced him of the truth of many things that were before looked upon by him as errors. He was told by a spirit named "Samoset" that he possessed healing power, that it was his mission to become a public healer, and that "the sooner he commenced the better." Shortly after this an opportunity was presented for him to test his power, of which he availed himself, with the most gratifying result to all concerned. This, together with subsequent trials and successes, decided him as to what course to pursue, and in September, 1874, he began as a public healer, and opened an office in this city, where he remained about three months and then went to Cuba, making Havana his home for a brief period. He then returned to Boston, became located in his former office, effecting many remarkable cures, until May, 1875, when he left for London, at which place he now is.

During his residence in England he practiced healing, not only there but on the continent, creating a considerable degree of sensation by his remarkable cures. This book is a record of what its author has accomplished. Avoiding mere theories he has, as far as possible, relied upon facts to substantiate his claims. He gives a plain and simple description of the organic qualifications of a healer, treats upon the true principle of healing and medical theories respecting it, and lays before his readers a number of interesting sketches of the lives and labors of individuals who in ancient and modern times have been noted as public healers. The author then describes his method of operation. and cites cures in illustration thereof. The last two chapters speak of Magnetism as a curative agent, and of the power to heal at a distance by means of magnetized fabrics. The book closes with an appendix, in which are presented the details of Dr. Mack's successful practice as given by the public press.

All persons who have reason to suppose they possess, even in a slight degree, the power of healing, will find this book a most valuable guide to a development of their powers, so that they may be of practical henefit to mankind. And those who are sick will learn from it that there are forces in Nature of which they may never before have been cognizant, more potent to effect a cure than any described in the pharmacopoias of our "medical schools."

THE COUNCIL FIRE .- The above named monthly continues to be published and ably conducted in the interests of the Indians. The recent visits of several delegations of Indians to Washington are highly spoken of by the editor, and he closes an article describing

their receptions, visits to churches, Congress, and notable places, as follows:

ole places, as follows:

"The scene has changed wonderfully. No more downtrod Indians and wild orgies. Congressmen vying with
each other in demanding justice for the Indian. People
who, a few years ago, regarded the Indians as savages now
begin to see in them breibren of the same great family of
one common Heavenly Father. Never before have so many
good people been interested in the Indian. We take courage, and pile on the fagots. Send in your subscriptions,
and we will make The Council Fire to throw its light into
every dark corner of America until the whole people come
to a realizing sense of duly loward the Indian, and until we
have no more 'am I my brother's keeper'."

LACKWARD Hole, Adventures of Enngaley Lakes

EASTWARD Ho! or, Adventures at Rangeley Lakes. Containing the Amusing Experiences and Startling Adventures connected with the Trip of a Party of Boston Boys in the Woods of Maine. By Capt. Chas. A. J. Farrar. Boston: Lee & Shepard, publishers. This is a wild, rollicking story; musical with the count of the waying streams and fragrant with the

sound of the running streams and fragrant with the odors of the pine woods of Maine. While interesting as such, it will be useful as a guide-book to some of the most pleasing and picturesque points of attraction for summer tourists—places that are becoming year by year known and admired by health and pleasure-seeking parties. To the "stay-at-homes" a perusal of this book will be the next best thing to a camping out among the scenes it describes, and will be found very enjoy-

#### Spiritualist Meetings in Boston.

Herkeley Hall.—Services every Sunday at 10½ A. M. and 7½ P. M. in this hall, 4 Berkeley street, corner of Tremontstreet, W. J. Colville, speaker. Subjectnext Sunday morning, "The Flowers that Adorn a Soldier's Grave"; ovening, "The Future Republic."

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock, The public cordially invited. D. N. Ford, Conductor.

llc cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Kennedy Hall.—Free Spiritual Meeting every Friday evening at this hall, Warren street, at 7½. Regular speaker, W. J. Colville. The public are cordially invited.

Engle Hall.—Spiritual Meetings are held at this hall, 916 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

afternoon. Good mediums and speakers always present.

Evening Star Haall.—Beetings are held in this hall,
No. 7 City Equare, Charlestown District, every Sunday
evening, at 7½ o clock.

Amory Hall.—The Spiritualist Ladies' Aid Society
meets every Thursday afternoon and evening at this place,
corner West and Washington streets. Business meeting at
4 o'clock. Mrs. A. A. C. Perkins, President; Flora W.
Barrett, Secretary.

PAINE HALL.-We are more prone to discuss the merits of our particular religious bellef, and of the truth of the Bible, etc., than of true manhood or wo-manhood, or the best means to promote health and happliness here. We still cling to the old idea of future rewards and punishments, and this waiting for or looking forward to a future life continually, debars us from and we lose sight of many of the blessings and comforts of this. And though perhaps it is well not to lose sight of that future, we should not forget that we are living in the present, and that our duty now is here, feeling sure that if we perform our mission faithfully here, we cannot fail, when we leave this mortal form, to enter upon a higher plane, better prepared for its duties and its enjoyments. We are all children of one common Father, who is all goodness and love, and we as his children should know our duty. The good child expects neither rewards nor punishments, because the blessings and comforts have always attended him, and he knows not the meaning of fear or punishment, and the kind parent is, with apparent unconsclousness, bestowing his blessings upon his dutiful child. And thus it is, in one case the seeming good, and in another the seeming evil naturally follow, not as rewards or punishments, but as natural results.

The entertainment to-day consisted of the usual regular exercises, interspersed with excellent music by the full orchestra; complimentary remarks by Henry Damon, Esq.; calisthenics, led by Misses Dill and Ottinger; plano solo, by Miss Nellie Thomas; songs by Jennie Smith, Helen M. Dill, Miss Annie Russell and dear little Blanche Smith, whose wonderful performance, accompanying herself on the plano, elicited hearty applause and encoro; recitations by Master Gonzalez, May Waters, Otto and Emma Buettner, Esther Ottinger, Bessie Pratt and Bertha Griffin; closing with the Target March.

Wh. D. Rockwood, Cor. Sec. Children's Progressive Lycoum No. 1, 1

Boston, May 23d, 1880. merits of our particular religious belief, and of the truth of the Bible, etc., than of true manhood or wo-

AMORY HALL.-The session to-day was well attended, and was mentally profitable to all who were present. It is good for us all of a Sabbath morning to enter our hall and find so much harmony prevailing among children and adults alike. Strangers upon their first visit exclaim at once, "How beautiful this is!" The Conductor, Guardian, Leaders, and all, receive a cordial greeting from the pupils as they enter the hall, thus showing the warm friendship existing between children and teachers. Several of our members have of late been paying flying visits to New York, thereby creating a stronger feeling of love and harmony between the Lyceums than could in any other way be accomplished. In this connection I would say the Shawmut Spiritual Lyceum sends congratulations to Mrs. Newton, Guardian of the New York Lyceum, as she now enters upon her thirty-first anniversary of wedded life. May the angels bless her, and spare her to celebrate many more.

To-day we had as a visitor a lady representative of our sister Lyceum of Cloveland, O. A warm welcome was extended her. The exercises of the session were as follows: Overture by the orchestra; singing, under the direction of Miss Cartin Shallmars. ent. It is good for us all of a Sabbath morning to en-

our sister Lyccum of Cleveland, O. A warm welcome was extended her. The exercises of the session were as follows: Overture by the orchestra; singing, under the direction of Miss Carrie Shelhamer; Silver Chain recital; Banner March; recitations, vocal and instrumental muste by the following pupils: Emma Ware, Kittle May Bosquet, Hattle Davison, Ella Carr, Alfee Messer, Albert Rand, Carrie Huff, Nellie Welch. Bertle Kemp, Hattle Morgan, Mary Green, Hattle Young, Mabel Walker, Carrie Shelhamer; remarks by Assistant-Conductor Rand; Wing Movements; Target March; closing with sluging.

The Lyceum will hold a Strawberry Festival on Tuesday evening, June 8th, in Amory Hall. It will also hold its first annual pienic at Highland Lake Grove on Tuesday, June 29th. Every pupil will attend this excursion free of expense. Lyceum exercises will be held in the open air, for the benefit of those living upon the line of the New York and New England Railroad, who have expressed a desire to wilness the same. Ticket Agent Kendall has offered such liberal terms for transportation, and many mediums having volunteered to hold scauces at the grove, that we fully believe it will be a very successful affair, both financially for the Lyceum, and for the entertainment of all who attend. The National Band, Prof. Masters, Prompter, will provide music for dancing the entire day. rompter, will provide music for dancing the entire

day.
Sunday next is our Motto, also our Communion Day, when cream and cake will be partaken of by the pupils. Children are invited to join our groups, and partake with us. Adults are invited to visit our school, and encourage us with kind words. J. B. HATCH, Ju., Sec'y Shawmut Spiritual Lyccum. Boston, May 23d, 1880.

EVENING STAR HALL-CHARLESTOWN DISTRICT. -Sunday evening, May 23d, a very interesting meeting was held in this hall. After a song by the choir, and a was field in this fiall. After a song by the choir, and a short invocation by Mrs. Pennell, Dr. A. H. Richardson made a few interesting remarks. Mrs. Pennell then occupied the remainder of the evening in speaking and giving tests to a large number of persons in the audience—all of which were recognized as correct. Next Sunday evening, May 30th, will close the course of meetings in this half for the season, on which occasion Mrs. A. L. Pennell, and several good speakers, also Little Miss Hattle Rice, and other good singers and musicians, will be present.

C. B. M.

CHELSEA, FRATERNITY HALL.-On Sunday after noon, May 23d, W. J. Colville was the speaker in this hall, while a conference occupied the time in the evening. Next Sunday, May 30th, at 3 P. M., Mr. Colville will hold memorial services; and at half past 7 o'clock Mrs. K. J. Willis, of Cambridgeport, will occupy the platform at Fraternity Hall.

#### To the Benevolent and Appreciative. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Permit me to ask those who have a dollar to spare for a good use—and there are thousands of such among your readers—to send it to Mr. Walter W. Broom, of Vinedand, N. J., who, in return, will (if able), send a copy of "Broom's Paper," monthly, for one year. Mr. Broom is an Englishman of very extensive reading and fine abilities as a public lecturer on various reformation to the same and the sending and fine abilities as a public lecturer on various reformation to the same that the sending and sending and the sending and the sending and the sending and the sending to this country soon after, he continued to render important service to the same cause by his voice and pen, and nearly lost his life at the hands of a conservative political mob in the city of New York. He has been an invalid ever since, and has repeatedly been at death's door, through stekness and destitution, but heroically continues to struggle on against difficulties to which most men would have long since succumbed—one of which is increasing bilindness of an incurable nature. He has recently commenced the publication of the paper above named, in the hope of benefiting his fellow-men with the results of his wide experience, and at the same time obtaining a subsistence for himself. Three numbers are already issued, and are well worth reading. He deserves encouragement for his persistent efforts to sustain himself. Give him a lift, and you will be the better for it, even though he should be able to make no return. I have no interest in his case, save that which one should feel for every struggling human brother.

Ancora, N. J.

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

W. J. Colville's Meetings.

On last Sunday, May 23d, Berkeley Hall, Boston, was well filled at both services. In the morning Mr. Colville's inspirational discourse was on "The Trinity" The inspiring intelligence took the following view of the subject: Our highest conceptions of Delty are realized through a contemplation of all that is highest in man or angel. We know nothing of abstract Delty, but God, manifested in his works, reveals himself to us as Justice, the Infinite Circle of all Perfection. What is higher than justice? asked the speaker, nothing is so high; but need we do awny with the tender thought that God is love? Certainly not. Love, wisdom and power are the three sides of the Eternal Triangle. Light is white, but its three primary colors are red, blue and yellow; thus may Love, the failner, Wisdom, the mother, and Power, the child or proceeding influence, exist in nature, as Creator, Preserver, and Destroyer and Reproducer; Destruction and Reproduction being alike the work of the same intelligent force.

In reviewing the ancient trinities the lecturer contended that all religious ideas had a foundation in truth, but the residue of truth in many theologies was so velled beneath priestly ambilion that the work of the iconoclast was often needed to break down the old buts while the spirit was opening the doors of a new palace into which the houseless wanderers would flee for refuge. Col. Ingersoil and men of his type were alluded to as necessities in this age; but it was the work of the reformer, who can realize spiritual fact, to erect the new temple in which religion and science shall dwell together. The Materialist has his work to do in putting down the old; the Spiritualist must erect the new.

new.

In referring to the human trinity it was contended that man was made up of affections, reason, and will, or soul, mind, and proceeding influence—the soul being the seat of the affections, the mind of the reasoning powers. The new thought of God as Perfect Justice, it was contended, would lead to the highest governments and social order, as true love and wisdom, exerting a power for good, could not exist apart from justice.

ments and social order, as true love and wisdom, exerting a power for good, could not exist apart from justice.

In the evening the vesper service was finely rendered. The soloists were Doctor and Mrs. Clavering and Mr. Colville. The congregation sang the hymns heartily in unison. Mr. Colville's inspired lecture was on "Phrenology and Psychometry." Many valuable suggestions were made concerning the best methods of cultivating the organs of the brain, and with regard to the detection of character by the subtle perceptions of the psychometrist; several interesting cases were cited, illustrating the ability of sensitive subjects to determine with accuracy the character and conditions of persons, by taking hold of articles they have worn or used. This lecture—as well as that delivered in the morning—was greeted with hearty applicates.

Next Sunday, May 30th, Decoration Day will be celebrated. Mrs. F. E. Crane, the eminent soprano, will sing choice selections from the oratorlos, &c., during the morning service. Mr. Colville's inspirational discourse will be on "The Flowers that Adorn a Soldier's Grave." Service begins at 10:30. In the evening a vesper service will be held at 7:45. The lecture will be on "The Fluure Republic.

\*\*Keunedy Hall, Warren Street.\*\*

Kennedy Hall, Warren Street.

The meetings held in this hall every Friday at 8 p. M. are well attended. W. J. Colville's guides answer written or verbal questions. All seats free to every

#### Everett Hall Spiritual Conference.

The session held by this organization in Everett Hall, Brooklyn, N. Y., Saturday evening, May 22d, was, so we are informed by Mr. Charles R. Miller, well attended and highly interesting. 'From his letter we make the following extract:

teresting. From his letter we make the following extract:

"Mrs. Austin, of New York City, trance speaker, delivered the opening address. Her remarks began with a narrative of the personal experiences of the controlling spirit. These experiences were of a sorrowfulnature, and his life, according to worldly standards, was an unsuccessful one; but the spirit was grateful, and exceedingly rejoiced at the opportunity of coming back and giving his testimony to mortals. This spirit had attained a degree of advancement in which he now found his greatest happiness in helping others in the rugged pathway of life. 'How beautiful is the law of compensation! It was through a sorrowful life that I gained that deep all-pervading sympathy with human suffering which now enables me to be a guide to others. Oh, if I could enjoin upon mortals the duty and advantage of living aright! Think noble thoughts, do noble deeds. Remember that spirits are constantly around you; whether you know it or not, they are your constant companions; and you as certainly select your spirit companions as you do your mortal associates. What an incentive to a true life is a knowledge or understanding of the laws of spiritual intercourse! Mortals wear masks, and can conceal from each other their purposes; but angels see you as you are, all defects are laid bare, and all that is lovely they not only perceive, but enter into sympathy with and rejoice over. By the life you lead by your aspirations, whether low or exalted, you are brought into relations and companionships with just such spirits as your own natures attract to you. The law of attraction and repulsion is as dominant in the spirits all spheres as in the material universe. Make of your bodies a holy temple for the spirits to dwell in, and will will have for your guides bright celestial spirits. Mrs. Austin, under the control of this pure and exalted spirit, gave most excellent practical advice.

Mrs. Austin was followed by Mr. W. H. Powell of Philadelphia. Mr. P. gave an account of his medium-ist

Personal experiences being then in order, brief remarks were made by Mr. Wm. R. Tice, Mr. C. R. Miller, et als., after which the meeting adjourned.

#### Shawsheen River Grove Camp-Meeting.

To the Editor of the Banner of Light :

Having taken the position of Chairman of Meetings at this popular resort, I yesterday (May 18th) visited the place in company with Dr. A. H. Richardson, to view the improvements made and contemplated by the railroad officials to meet his and the campers' requirements, and am happy to be able to say that these improvements are marked. The grounds have been cleared, so that accommodations for any number of tents can be obtained for all who desire. The space around the speakers' payillon has been graded, and presents a great improvement from last year.

In order to obviate the necessity of climbing the steep hill to reach the dancing pavilion, a circular driveway has been constructed from the one to the other. making the ascent easy.

The catering department will be under the direction of Mr. J. F. Folsom, who, with his assistant, Mr. E. F. Wolcott, made everything pleasant to campers and visitors last year.

The season at this grove will commence with a piculo, on Wednesday, June 23d, 1880, when an opportunity will be given to all to select lots for their camp meeting homes. The Camp-Meeting will commence on Wednesday, July 14th, and close on Monday, Aug. 2d, so that all who wish will have time to reach Lake Pleasant

before the exercises there commence. In regard to details, I will simply remark that the Banner of Light will contain in future numbers the full advertisement of the list of speakers and everything pertaining to the meeting, which, when presented, will, I feel confident, meet the approval of all friends of the cause.

I conclude with a quotation from Bro. Cephas, in your last issue :

"Subscribe for the Banner of Light, while you are at Camp-Meeting, reader. The writer will take your name with pleasure. Don't you forget it!"

JOHN II. CURRIER. 71 Leverett street, Boston.

# Joseph Cook.

Joseph Cook.

Joseph Cook is performing the difficult feat of trying to become a philosopher and observer of phenomena, and at the same time retain his "reverend." He should have learned, before this, never to aplogize never to allow himself to be put upon the defensive and never to explain his position. Either his recorded words concerning the spirit phenomena he witnessed at Epes Sargent's house amount to an endorsement of Spiritualism or they do not. If they do not, they need no explanation, and cannot be made clearer by any caulvocation or even recartation. If they,do, then all of Joseph Cook's denials, that he has seen and testified to spirit intercourse, serve only the purpose which was served by Peter's protestations that he had never known Jesus.

If Joseph Cook supposed that he could either eluddate the things that are known, or investigate the things that are mysterious, or adore the things that are beautiful, or labor for the true happiness of man—his short, if he thought he could keep on growing, either in knowledge, in inspiration, in worship or in humanity, after his mold had become bigger than that in which average orthodoxy is cast, without breaking its images and being stoned by its devotees in return, then he has read history to less-purpose than we had thought. He is a cistern, and not a living well. If, however, he still thinks that candid learning can be so hooped around with cowardies as to keep it Orthodox, he has only to prolong the experiment until he either ceases to be candid or ceases to be Orthodox.—Religio-Philosophical Journal. gio-Philosophical Journal.

A timely use of Hop Bitters will keep a whole family in robust health a year with but little

### BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From the Boston Transcript.) THE SPIRITUAL CONTROVERSY.

To the Editor of the Transcript:

In his letter on the "Leipzig Phenomena," your Cambridge correspondent, Prof. Edwin D, Mead, appears to be deeply exercised in view of the fact that just at present half of the sermons preached in New England "get their tone from Mr. Cook's Monday lectures." In his mind the discussion assumes a melancholy character that is very depressing to the souls of unbelievers. After referring to the "remarkable visions" of a church minister in "Quebec, over which all Canada is excited," and to "astounding messages" from spirits, reported in the Greek language, he indulges in the following strain of mild reproof and pious lamentation: mild reproof and pious lamentation:

mild reproof and pious lamentation:

"What may we not expect among ourselves when our clergy come up to Boston, week by week, to be ch-couraged to believe that couch-shells slip untroubled through chair-seats, and that spirit-hands imprint themselves in flour? The conch-shellslips through the chair-seat; how easy, then, forsooth, to see how the risen Jesus passed through the closed doors, to and from the circle of disciples. Spirit-hands, psychle hands, or what not, are in the air; how luminous the story of the ghostly fingers which wrote 'Menc, Menc, Tekel Upharsin,' upon Belshazzar's walls!"

Your correspondant approach to be in a state.

Your correspondent appears to be in a state Your correspondent appears to be in a state of solemn expectation, naturally looking for further and more startling revelations. It is true that the facts are multipled in all directions, and the invisible powers present new illustrations and aspects of the truth often enough to utterly explode the materialistic speculations of each succeeding day. The truth is finding its way through many hard shells which may not be classified with the strambus is finding its way through many hard shells which may not be classified with the strombus mollusks; and those who are resolved to resist it will be reafter require a triplicate theological scence and the shield of scientific materialism as a defensive armor. "How the risen Jesus passed through closed doors" on entering and leaving "the circle of his disciples" is now forcibly illustrated, not by the learned exegesis of the professed ministers of his Gospel, but by the luminous commentary of the world's experience.

That multitudes now see "the handwriting on the wall" is a fact no longer to be questioned. Those who know how to interpret the mystical Those who know how to interpret the mystical message read in it the significant proclamation that the power of a Church which makes war on such essential facts and principles as constitute the only solid foundation of its claims must be greatly modified, or it is destined to pass away from the earth, like the empire of the haughty ruler who descerated the sacred vessels employed in the temple service. We need not be surprised that "the signs of the times" excite alarm among the "chief priests and elders of the people." They recognize the imminent peril alarm among the "clust priests and elders of the people." They recognize the imminent peril of a Church that has lost the vital principle of its sprituality. This Church is so much in love with stereotyped authorities and ancient relies, and has so little confidence in any "spiritual gifts" as a possible inheritance from its found-ers, that it boldly derides the faith of the siners, that it boldly derides the faith of the sin-cere believer as a cheat and a delusion. It would not hesitate to send representatives all the way to Troas to procure St. Paul's old cloak, and it has great respect for "the parchments" he left behind; at the same time it will seeff at the suggestion of the possible presence of the as-cended apostle himself, as if faith in his immor-tality were a dream or a fiction. tality were a dream or a fiction.

tality were a dream or a fiction.

But the evidence which has been rapidly accumulating for more than thirty years will soon sweep away the popular skepticism of the times and recast the faiths, and philosophies of the world. Like a regenerating tide, SpirItualism is fast unsettling and upheaving the old foundations. Lifeless creeds and dogmatic authorities, great wrongs baptized in the name of Jesus, all hollow pretensions and pious shams, are driftwood upon the stream—carried away as shifting wood upon the stream—carried away as shifting sands by the ocean currents—and as the resist-less waves bear the empty shells to the shore. Multitudes like Belshazzar have been made to tremble when they saw the handwriting on the

"And fools, who came to scott, remained to pray," shrinking, with childlish apprehension, from the grasp of "spirit hands". . . in the air," and trying in vain to hide the vision of those "ghostly tingers." But still the luminous hand is visible. It is the index from eternity that points to destiny. To-day the hand writes on the walls of a thousand temples. Those who are not blinded by ignorance and prejudice may see what is written. We need no inspired prophet to interpret the impressive lesson. The message may vary in form, but the import is one—"Mene, Mene, Tekel Unharsin!"

one—"Mene, Mene, Tekel Upharsin!"

The fact that Ilev, Joseph Cook's popular lectures determine the tone of half the sermons of the New England clergy is profoundly significant. That gentleman has been obliged to recognize many facts for which he has no satisfactory explanation. The accredited masters in science have not solved the complex problem which the subject involves. Like Prof. Phelps, of Andover, and several other divines, Mr. Cook is inclined to look to the demonology of the Bible for a solution. This is a concession of the spiritual origin of the phenomena. The assumption that the spirit authors of the modern manifestations are all evil may shield those gentlemen festations are all evil may shield those gentlemen from ecclesiastical condemnation; but it can have little weight in the mind of the honest investigator, who is sure, in the end, to form his opinion of the character of the spirits from the opinion of the character of the spirits from the results of his own observation and experience. Such men as Rev. Charles Beecher and Rev. Joseph Cook have the sagacity to apprehend what is coming, and the holdness to lead the way in which the clergy of all denominations must/follow. These men will soon be recognized as the conservators of the church. In thus preparing the way for the ultimate acthus preparing the way for the ultimate acceptance of Spiritualism, they are pursuing the ceptance of Spiritualism, they are pursuing the only course that will save the outward form from ruin. Spiritualism is God's great mill for pulverizing old superstitions, lifeless theologies, and the soulless systems of scientific materialism. It palsies the arms and shivers the weapons of its enemies; and any institution that attempts to stand in its way will be ground to powder, since the wheels of progress never rotate lackward

Your correspondent refers to the spiritual controversy in Germany; and, while unduly emphasizing the importance of Prof. Wundt's materialistic views, he takes occasion to disparmaterialistic views, he takes occasion to dispar-age the just claims of Fechner, Fichte, Zöllner and Ulfiel in a most unrighteous manner. In his judgment the opinion of Prof. Wundt is worth twelve times as much as that of either Zöllner or Ulfiel. Mr. Mead's opinion of the other German philosophers above named may be inferred from the following brief extract from his letter: from his letter:

"Of Fechner and Fichte, in relation to the present controversy, it should be said that, however great their abilities once were, they were quite superannuated men, eighty years old and more, before launching upon the rickety theories with which their names have been lately identified."

It is worthy of observation that so long as this worthy of observation that so long as those distinguished scientists were presumed to be as blind as bats and ground-moles in respect to all spiritual things, they were regarded as eminent philosophers, whose many years and long experience had only added to their knowledge and ripened their judgment. But as soon as those illustrious teachers recognized the fact that spirits of the importal world were tand. as those illustrious teachers recognized the fact-that spirits of the immortal world were stand-ing within their doors, every flippant scribbler against the facts and philosophy of Spiritualism made haste to discount their claims to public confidence. At an earlier period the late ven-graple Dr. Robert Hare, who, some eighty years rigo, invented the oxy-hydrogen blowpipe, was treated with still greater indignity. The name of the man who produced a flame so intense treated with still greater indignity. The name of the man who produced a flame so intense that it consumes the diamond and vaporizes most of the known solid substances, acquired such a reputation that, in his time, it was said that Philadelphia was chiefly known among European philosophers as the residence of Dr. Hate. No scientist ever questioned the soundness of his mind while he was inventing his instruments designed to detect and expose the assumed fraud of mediumship. But when the spirits made use of the Doctor's own instruments to overthrow his chronic unbelief, and he was thus convinced of the truth of immortality, he straightway lost his standing among

American scientists. Then they had no doubt he was either mad or in his dotage. At the annual session of the American Asso-ciation in 1826, Dr. Hare asked for one hour for a brief statement of the scientific methods and unexpected results of his experimental investi-gations; but the Association refused to hear cations; but the Association refused to hear him. Even the overshadowing presence and influence of Professors Agassiz, Mitchel and Rogers failed to secure the privilege. Prof. Pierce maintained that the subject could not properly be brought before a scientific association, and Prof. Davies, while expressing "profound respect for the gentleman from Philadelphia," was, nevertheless, willing to stop his mouth. A lesser and more lurid light in science, Dr. Winslow—chiefly known for his investigations of subterraneous combustion or vestigations of subterraneous combustion or volcanic fires—had the effrontery to suggest that, if the subject was to come before that body, nat, if the subject was to come before that body, he would move to convene a "special session... in the nearest lunatic asylum!". It is not among the more agreeable of the writer's reminiscences of the time, that the offender escaped reproof for this shameful breach of decorum.

Referring to Spiritualism, Mr. Mead quotes what Prof. Wundt has to say about superstition, from which I extract the following passage:

"If were almost chimerical to hope that science will ever completely root it out. Nothing could darken such a hope more than the appearance of superstition in scientific circles themselves. Science, striking off one head from the monstrous hydra, is obliged to see a new one start out in another place—a head which soon enough assumes her own face."

The fact is susceptible of the clearest demonstration, that a rational Spiritualism is far removed from everything that may be properly characterized as superstition. It has none of that excessive reverence which degrades the divinity in man; it fosters no slavish fear of God or the devil; its worship is never idolatrous nor otherwise inconsistent with reason; it neither betters. ther believes in celibacy nor polygamy; it in-sists on no rigorous observance of religious rites; its beautiful faith embraces no moral or mathematical impossibilities; it neither accepts the infallibility of the letter of its own revelations, nor wastes time in pompous cefemonies which have no spiritual vitality; it recognizes the Divinity in all things, and demands no emascula-tion of human nature in the interest of the soul. And yet Professor Wundt, who occupies the Chair of Natural Philosophy in the University of Leipzig, and is reputed to be one of the most eminent psychologists in Germany, makes no distinction between Spiritualism and superstition. The boy of fifteen who could not exercise more discrimination should go to the field rather

more discrimination should go to the neid rather than the university.
Science is in despair, and this German professor is now struggling in the coils of what appears to his vision to be a "monstrous hydra." As often as he strikes off one head, he says "a new one starts out," and in mockery of his pretentions assumes the express image of Science herself. What is to be done? The process of actual contents aforegoes to extinguish the netual cautery is fowerless to extinguish the spirits. Moreover, if they are all of, the class usually recognized by the priesthood, they must have learned to stand fire. At present there is nave learned to stand fire. At present there is every indication that the monster will triumph at last. We know that Hercules is dead and his great labors are sinished. St. Patrick, too, has gone to his rest in heaven; and the Leipzig professor is unequal to the herculean task of slaying the hydra. Non omnia possumus omnes. In conclusion your correspondent admonishes by all means to remain in incorrace of the

us, by all means, to remain in ignorance of the us, by all means, to remain in ignorance of the dangers to which we are exposed. So solemn a warning may bear to be repeated in the interest of all heedless people; and so I beg to reproduce this last impressive exhortation which Mr. Mead has addressed to your readers:

"There are many things of which a man might wish to be ignorant, and these are such. Shun them as you would the survey of the substace.

o be ignorant, and these are such. Shun them as you would the secrets of the undertaker and the butcher. The best are never demoniacal or magnetic; leave this limbo to the prince of the power of the air."

Imbo to the prince of the power of the air."

Now when your correspondent says "the best are never demoniacal or magnetic," we are not sure whether he means "things" of the highest value, the most desirable "secrets," or the best "undertakers and butchers." Without attempting to settle this question, we may respectfully inquire if there may not be some danger in closing our eyes to evils which may chance to lie in our path? Shall we be sure to escape from the wolf that is on our track because we never look for him, and have managed to remain in ignorance of the natural history of the brute? How the cravens who may be pleased to follow your correspondent's advice can guard against the peculiar dangers of which they know noththe peculiar dangers of which they know nothing does not clearly appear, and this may appropriately be made the subject of another letter from the classic shades of Cambridge. S. B. BRITTAN.

Yours cordially, \*Since "Ignorance is biles," and Professor Mead is known to depend on the same for the security of the breth-ren, let us add one to the Beatitudes. Write henceforth, Blessed are they who know nothing of the dangers to which they are exposed, for they are presumed to be safe, -s. fi. n.

#### Everett Hall Spiritual Conference Saturday Evening, May 15th-Addresses by Dr. J. R. Buchanan and Mrs. F. O. Hyzer.

Fo the Editor of the Banner of Light: A full house and the hearty applause of the audience greeted Dr. J. R. Buchanan on his appearance. His subject for the evening was "The Possibilities and Duties of a Divine Life." He gave a truthful and most graphic sketch of the present condition of society, in its intellectual, social, scientific and religious phases. The tendency to Materialism and Atheism was as conspicuous in as it was outside the church. The educated classes are going away from religion. References were made to Dean Stanley, and quotations from Rev. Mr. McKalg, of California, and others, showing the readiness of great numbers of prominent religious teachers to give up miracles, which were the historical records of spirit manifestations. It was at a time that Materialism was submerging pulpit and college that Spiritualism came with its inspirations and its illuminating power. Immortality and spirit return were no longer mere beliefs; spirit return was a fact, a demonstration, a daily occurring event. Spirit power in materialized form is able to cope with and master Atheism and Materialism, and churches of bigotry and superstition must dissolve in the presence of the angels, who, an unnumbered host, are returning to earth in human form. Dr. Bichanan went much into detail, indicating the reconstructive measures which must follow the general acceptance of the Spiritual Philosophy.

Mrs. Hyzer, who is a great favorite with Brooklyn college followed by most graphic sketch of the present condition of soci-

must follow the general acceptance of the Spiritual Philosophy.

Mrs. Hyzer, who is a great favorite with Brooklyn audiences, followed Dr. Buchanan with a brief but characteristically brilliant address. With Mrs. Hyzer there is nothing insignificant in the universe and there are no unimportant events. She is discursive and philosophical, and no matter what the topic—whether monad or angel—she, with her rhetoric, like the artist with his penell, brings out qualities, characteristics and lines of beauty never before dreamed of.

At a late hour—half-past ten o'clock—the conference adjourned, the Chairman previously making the important announcement that next Saturday evening, 22d, the exercises would be exclusively devoted to personal experiences. Capt. David gave out "a cordial invitation to our mediums—those absent as well as present—to attend. All who honored our conference meetings with their presence were always welcomed, and warmly welcomed; and, as far as time would permit, all desiring to do so were invited to speak and become nettive workers in the cause."

C. R. M.

Brooklyn, Everett Hall, 208 Fulton street,

May 17th., 1880.

#### First Society of Spiritualists. To the Editor of the Banner of Light:

Mr. Thomas Gales Forster will occupy the platform conjointly with Mrs. Brigham for four successive Sabbaths, commencing Sunday, May 23d. Mrs. Brigham will speak in the niorning, Mr. Forster in the evening.

Mrs. M. A. Newton.

New York City, May 17th, 1880.

#### Second Society of Spiritualists. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

This Society has secured the services of the well-known and popular Nettle Pease Fox, one of the most eloquent, versitile, radical and pleasing speakers in the field, and she will occupy the rostrum at Masonic Temple the four Sundays in June. Mrs. Fox comes to us fresh from her two years' engagement in Rochester, N. Y., and we hope she will like us and our city well cnough to make an extended sojourn in the metropolis. Our afternoon conference is increasing in interest; we shall continue it, and probably our meetings, through the summer.

\*\*A. Weldon.\*\*

\*\*New York City, May 17th, 1880.\*\*

The New York Evening Express is responsible for the following:

"One Dr. Pierson was appointed to travel and 'preach the distinctive doctrines' of the Cumberland Presbyterian Church. Imagine his horror to find that the Cumberland Presbyterian's types put punch for 'preach.' Perhaps it was as well."

#### The Thirtieth Anniversary of the Wedding Day.

To the Editor of the Banner of Light : Mr. and Mrs. Henry J. Newton, at their residence 128 West 43d street, on Saturday evening, the 8th of May, celebrated the thirtieth auniversary of their wed ding day. It was an occasion of congratulations and kindly interchange of the amenities of life. The re-ception was quite informal, but a large number were present in honor of the event. There were some handsome floral offerings, and one we noticed specially, the groundwork being made of wheat-straw in the form of a horse-shoe, being filled out with white, red and tea roses, heliotrope, white pinks and pansies, with other varieties, and having this unique inscription on a card: 'Sent by one who has never failed to find here a brother, sister, and friend, and who always found not only the latch-string outside but the door ajar-hopes that thirty may be multiplied by two." The first part of the evening was passed in a social, enjoyable manner. Later on Mr. Newton intimated that he would like to hear from Prof. S. B. Brittan. Dr. Brittan said he would searcely trust himself this evening to any thing extempore, and, thinking it would be just like his good friend, Mr. Newton, to ask him to say something, he had prepared a paper which might be approprinte to the occasion. He then proceeded to read its contents - the subjoined being the major portion of

the essay;

"Private and public morality, the highest interests of the State and the progress of civilization, all depend on the unselfish loves and sacred relations of home. This is indeed the heart's 'hely of helies.' It is no place for the rude work of the iconoclast. Destroy these relations, and the whole social and political fabric would fall to the ground, and we should drift away into farker ages of savage ignorance and brutality. Where, then, could pure love exist on earth? The dove from the ark would find no rest above the dark depths of the troubled waters. True love is not the fitful fiame which ungovernable passion kindles in the human breast,

'Which must be fed on folly or expire.'

It is as unlike the spagmodic and lawless passional af-

'Which must be fed on folly or expire.'
It is as unlike the spasmodic and lawless passional attractions of depraved society as the glory of the morning sun, which wakes the world to life, is unlike the glastly phosphorescence that plays above the graves of the dead to show us the process of decay. True love is life; the etymology of the words is significant, and implies their intimate relation. If 'God is love,' then, surely, this divine essence is the source of all life; and however perverted in man, it is still the fountain from which the streams of continued existence flow on forever.

which the streams of confinued existence flow on for-ever.

Friends, we are here to congratulate Mr. and Mrs.
Newton on the occasion of the thirtieth anniversary of their consecration to each other. During all these years this peaceful union has been undisturbed by do-hestic infelicities. It is a pleasant occasion that brings to us no painful memories. These honored friends have-been spared to each other and to their children. It is not always that brave and gentle na-tures are so favored by fortune. Heaven has smiled upon this home, and the precious fruits of their wedded love bloom in beauty in our presence to-night. I am sure every fugitive from the sweet home of the domes-tic affections would be benefited if here to witness a conspletious illustration of mitual fidelity and harmony in the most sacred of all human relations. We appre-hend that this is not unlike the union which the poet described:

And what the woman feels in heart, The man in thought conceives, And every truth his thoughts impart, The woman's breast receives.

The psychometric sense detects no trail of the ser-pent here; no disloyally in spirit, or wandering of the heart away from the center of its attraction, but the sweet repose of two kindred natures, dwelling together in sacred confidence and unwearled love. It is pleas-ant to believe that on this little Eden there rests no shadow of a fall. Truly, the mutual affection of wed-ded souls is

A robe of brightness and a diadem,
And they are one, forever and forever,
In love and wisdom like a blended river, Mrs. Nellie J. T. Brigham was then requested to im provise a few lines in rhyme, and the subject, "Thirty Years Married," was suggested. She delivered the following, which was taken down phonographically by Mr. Mellish:

Ir. Mellish:
Thirty years of life together,
Through sunny and through rainy weather;
Through the winter's cold with snow,
And sunmers bright where roses blow;
Never he're with hands spart,
Never sundered heart from heart,
lud firm in changeless love together,
Through sunnmer and through wintry weather.
It is a state so fair and bright
That angels from the realms of light
Look down on you with joy to-night,
These rooms are sweet with breath of flowers. That angest from the reams of night
Look down on you with joy to-night,
Sweet with gentle, loving hours,
Sweet with gentle, loving hours,
And sweet with budding human powers
That through the shade the evening pours,
Come down to bless this life of yours.
But while your hands have brought the roses
In which such perfume sweet reposes,
And while your hands have brought bright flowers
To give new joy to those glad hours,
Love is the sweetest rose that blooms,
Its breath fills all these happy rooms,
In the path where they have walked,
In the long way where they have talked,
Love has given them living flowers
To brighten all their happy hours;
A loving hand took one away
Where never fades the bloom of May—
But when you greet them here to-night,
Where live is full of charms of light,
These children from the heavenly land Where life is full of charms of light, These children from the heavenly land In love and beguty with them stand; And one, unseen, from that fair shore Where heaven lasts forevermore, Brings flowers unmarked by mortal eyes From the fair fields of Paradise.

From the lair fields of Paradise.

Oh, would your eyes were clear to see These realities of light forever free. Mid things of earth-life here below Of mingled gladness and of wee. You seem to think that death's dark tide Can often hearts of love divide; But angels know love lasts forever; It buds on earth and lives forever; It bleoms in hearenly spheres forever. And when from out that glorious land, Where the bright immortals stand, Sweet flowers are brought to this your sphere sweet flowers that to love keyes are dear, 'Though bud and beauty no'er appear Yet to your inner thought and sense Their breath is most distinct, intense; In these sweet gifts from heaven above. They breathe the incense of their love. Dear friends, for thirty earthly years Dear friends, for thirty earthly years Your souls have walked through smiles and tears, And may the future years be bright, As bright as life is now to-night,

As bright as life is now to-night.
As sweet as in those hours of May
You look toward the summer's day.
And when you walk the path of age,
And read with din eyes life's fair page,
May the kind friends who dwell on high,
In lands of light where none can die.
Still guide aright your hearts in love,
And bess your troth in realms above!

The company now retired to the dining-room and partook of refreshments. On returning to the parlors Miss May Croly gave a humorous recitation. Anna Randall-Diehl remarked it was so near Sunday a sermon would not come amiss, and she preached a sermon from the text "Mother Hubbard," an amusing composition, causing a great deal of merriment. The sermon has been the rounds in the papers the last six months, and it is quite taking when well delivered. It was now nearly 12 o'clock, and Miss Florence Newton recited a piece entitled "I am so glad you are at the wedding." The evening sped away so quickly and pleasantly that we were hardly aware that it was midnight. Everything went smoothly, the entire company enjoying themselves, the host and hostess sustaining their well-known reputation for making every one feel at ease, and welcome. Among the guests who were present we call to mind Mr, and Mrs. M. L. Van Horn, Mr. and Mrs. J. V. Mansfield, Mr. Henry Kiddle, Mrs. Erminia Smith, Mr. Crowell, Mr. and Mrs. Close, Mr. and Mrs. George H. Mellish, Police Surgeon Dexter, Mr. and Mrs. Chase, Mr. H. G. Newton, Mr. H. Van Gelder, Miss Mamle Newton, Dr. Anna D. French, Mr. and Mrs. E. J. Stites, Mr. L. A. Robertson, Col. Meredith and wife, Miss Hannah Allen, Mr. and Mrs. Herrman, and Mr. and Mrs. Gray. New York, May 15th, 1880. HERBERTUS

# The Magazines.

GOOD COMPANY .- No. 8, Vol. 5, of this well-gottenup periodical, reaches us from its publication office in Springfield, Mass., with a fine table of contents. The sketches concerning "A Homely Story of a Home," (by Rebecca Harding Davis) and "The Schoolmistress on Barberry Island," (by Sophie Swett) are drawn from humble life, but are replete with fire and fervor-which remark may well apply to "Not in the Curriculum" (by Mabel S. Emery); "The Preacher in Print," (by James Clement Ambrose,) is full of telling points re garding papers edited and contributed to by "Revs." "Two Mistakes that Men Make" (in the "Editor's Table") is an article full of the most portinent truth, and the arguments therein urged why women should have added avenues opened to them in business industries, and more information given them as to business practices, are clearly stated, and beyond power of refutation. There are other points of interest, not here named in this number of Good Company, but

Rev. Washington Gladden, who has been intimately connected with the editorial management of this magazine from the outset, retires-Edward F. Merriam being his successor.

THE MAGAZINE OF ART-Cassell, Petter, Galpin & Co., publishers, 596 Broadway, New York City—has for May a fine frontispiece, entitled "Life, Light, and "; the illustrated article, "Leaves from a Sketcher's Note-Book," is superb in word and pictured limning; "Eventide" (full page) is a drawing replete with solemn thoughts of a voyage of life and a calendar day, both nearly done; there are other attractions scattered through the issue which render it a worthy continuation of a standard publication.

RECEIVED: THE MANUFACTURER AND BUILDER for May: H. N. Black, publisher, 37 Park Row, New York City.

#### New Publications.

SAKYA BUDDHA: A Versified, Annotated Narrative of his Life and Teachings; with an Excursus, containing Citations from the Dhammapada, or Buddhist Canon. By E. D. Root, an American Buddhist. New York: Charles P. Somerby, 18 Bond street, 1880. From books inaccessible to the public have been gleaned the facts embodied in this poem, relating to ne whom the author designates as "the keenestminded of all religious, heaven-sent Ariels." Following the poem are copious annotations in which the author has endeavored to render plain many incidents interwoven with the career of Buddha which could not easily be given in verse. At the close of the volume, for the purpose of imparting to the reader a correct view of Buddha's ethical and religious codes, numerous passages are given from his "Dhammapada, or Path of Virtue," a translation of which has been made from the Pali into English, by F. Max Müller. The striking correspondence existing between the birth, life-incidents and teachings of Buddha and Christ, is strongly impressed upon the mind of the reader of this book : a book which cannot fail to be very acceptable to all students of the origin and nature of the religious faiths of mankind. It was said by the poet Goethe "He who knows only one language knows none," to which paradoxical apothegm Max Müller added : ' who knows only one religion knows none." The increase of books shedding light upon ancient religious is a marked feature of our times, and of those religions none can be more worthy of attention than that which this book of Mr. Root is designed to inform us of, a religion of which it has been said, "While Old England and New England have used the rack, the cell, the dungeon, the inquisition, and thousands of implements of torture, there have been twenty-three hundred years of Buddhism with not a drop of blood in its onward march; not a groan along its pathway. It has never persecuted; never deceived the people; never practiced pious fraud; never appealed to prejudice;

never used the sword."

SOLOMON'S STORY. A Novel, by W. J. Shaw. With Illustrations by H. F. Farny. Engraved by Weisbrodt. Cincinnati: Peter G. Thompson, Publisher, 1880. This is a Western story, the principal character of which is a child introduced and known throughout the narrative as "the small prisoner." The father of this child, while a passenger on a St. Louis boat, in an endeavor to assist the deck hands became entangled in a rope and was by it thrown into the river and drowned. He was heir to a large fortune, the title to which was, by this misfortune, transferred to his wife and child, then in Europe, but who shortly after came to this country. They had not been here long before the mother died. Near her last moment she took a string of pearls and a pendant from her neck, and placing it on that of her child, asked her to keep it as a memento of her love. This daughter was now the sole heir to a vast property. It appears that immediately following the death of the father, a conspiracy was formed to obtain the fortune, to accomplish which purpose mother and child were to be put out of the way. The former was disposed of and the latter placed in an asylum under a false name. But the child kept fast hold of its mother's gift and insisted upon being known by its right name. The next move of the conspirators was to arrest the child for stealing a pearl necklace, and she was brought before a court where she was designated as "the small prisoner." Our space will not permit us to go further into the details of the book, which is replete with interesting incidents and wise suggestions. small prisoner" has clairvoyant powers, and those as well as the presence of spirit intelligences are recognized, not merely as probabilities but as actualities.
"The Fitz-Glauber Club" dispenses some queer logic, and the remarks of its members help to render more intricate the plot which it finally aids in unraveling, and which, by the way, is ingeniously constructed, the characters being well individualized, and the interest

well sustained throughout. HUBBARD'S RIGHT HAND RECORD AND NEWSPAPER
DIRECTORY, giving in Alphabetical Order, Towns
in each State with Population: Papers in each Town in each State, with Population; Papers in each Town, with Circulation, with Blank Space for recording Contracts, Ofters, Acceptances, or any other Data. A Complete List of all American Newspapers and all the Leading Newspapers of the World. Published by H. P. Hubbard, Advertising Agent, New Haven, Ct., 1880.

This is a new and revised edition of a book that on its appearance last year was welcomed by the business world as an immense aid to a proper and profitable distribution of advertising patronage. The first inquiry of a man who means business is, "How shall I advertise?" and this handsome volume of nearly five hundred pages will enable him to satisfy himself on that point in a most satisfactory manner. It is the most complete work of the kind before the public; presents in a condensed and classified form the name and circu lation of the leading publications of the entire world and will be found to be of such great value to all business men that its possession will be considered indisnensable.

BRAIN AND MIND; or Mental Science Considered in Accordance with the Principles of Phrenology, and in relation to Modern Physiology. By Henry S. Dray-ton, A. M., and James MoNelll. Illustrated. New York: S. R. Wells & Co., Publishers, 737 Broadway. This work is designed to be a treatise on the rela

tions of the thinking principle to its physical instrument, embodying the well-established doctrines of phrenology, and showing their connection with the latest modern physiological thought. Its definitions are clear and explicit, and its teachings thoroughly practical. It abounds with suggestions of the highest value, and the reader will, doubtless, arise from its pe rusal with clearer views of the nature of mind and the responsibilities of life. Its many illustrations add much to the interest and instructive value of the work.

THE LEGEND OF ST. OLAFI'S KIRK, by George Houghton, author of "Christmas Brooklet," "Songs from Over the Sen," "Penny for Your Thoughts," "Drift from York Harbor," etc. Boston: Estes & Lauriat. The scene of this legend is laid in Norway and the

period is that of the twelfth century. It is a benutiful and touching story of early love and betrothal, forced separation and constant faithfulness, with a sad and tragic termination, resulting from jealousy and the treachery of the King. Its smooth, rhythmical lines are replete with incidents and descriptions illustrative of the customs of the people of the Northern nations with frequent allusions to their history."

THE STANDARD SERIES, published by I. K. Funk & Co., 10 and 12 Dey street, New York, is constantly being added to by the issue of new volumes, the latest being "Knight's Popular History of England," to be completed in eight volumes, at 30 cents a volume. This is very popular in England and brings events down to "Rowland Hill; His Life, Anecdotes, and Pulpit Sayings," by V. J. Charlesworth, with an Introduction by C. H. Spurgeon, is one of the most readable of books. It is furnished without abridgement in this series for 15 cents.

FREE TRADE AND ENGLISH COMMERCE. By Augus-tus Mongredien. Cassell, Petter, Galpin & Co. New York.

A valuable work designed to present a brief review of the present position of the free trade question in respect to the world at large, and especially in respect to the commerce of England; and also to show the bear ings of free trade on the commerce and industry of the

Those old people whose blood has become thin and steps feeble are praising Hop Bitters for the good they have done them.

The action of Kidney-Wort on the Kidneys, which add to the sum of its interest. With this issue Bowels and Liver, gives it wonderful power.

### THEORY VS. FACTS.

'All established theories are set aside by solid facts.' The solid facts in this case are, that the business in terests of our fair city have been more greatly enhanced within the past year by one single enterprise, conducted by one single mind, than by all other productive institutions in Rochester. We refer to the manufacture of Hop Bitters. The remedial properties of hops, with the herbs introduced, principally buchu, mandrake and dandellon, had long been known, but there had been so much mere stuff—ay, deleterious stuff—foisted upon the country, under the general cognomen of "bitters" and "remedies," that this medicine, which had been perfecting under the experiments of skilled pharmacentists and chemists, had to overcome the distrust of all such "remedies" by the slow process of information, which has been so successfully done that to-day the druggist who does not embrace Hop Bitters in the list of his regularly ordered medicines, or the family that does not know its beneficial effects, would be difficult to find.

#### THE MANUFACTORY

is located on Mill street, from which emanates the preparation that is daily shipped to all parts of this country, and to sections of the globe over which the American flag does not float. The business is splendidly systematized, and everything goes on so quietly that it would be difficult to imagine that so extensive a business was done in that locality. Each department is overseen by competent persons. The items for bettles and for packing-boxes are enormously surprising, and those who furnish these two articles alone have reason to rejoice at the discovery of Hop Bitters, while the myriads of sick people who have been cured by this invaluable remedy have greater reason to rejoice. -Rochester Evening Express.

### More Facts.

Sterling, Ill., August 22, 1879. We feel we must write something of the success of Hop Bitters. Their sale is treble that of any other article of medicine. Hence we feel it but justice to you and your Bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cures. Yours, J. F. & H. B. UTLEY.

Ashtabula; O., Nov. 16, 1878. Gents—We have used your Bitters, and like them erv much. SNYDER & HARRIS, very much. Mfrs. Shafts, Poles, &c.

Hayesuffe, Ohto, Feb. 11, 1880.
I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles, and I would not take \$100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

C. B. MERCER, M. D.

Now Haven, Conn., Sept. 15, 1878. We take pleasure in giving you a notice, and a nice, strong one, as it (Hop Bitters) deserves it. We use it, and we know it deserves it.—The Register.

Wenona, Ill., Aug. 6, 1879.

HOP BITTERS CO.: O. Wingate bought of us a bottle of your Bitters a few weeks ago, and they did him an immense amount of good. We sell 21/2 doz. per week.

DENNY BROS.

Greenwich, Feb. 11, 1880.

Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here. LEROY BREWER.

Hor Bitters Co.:

Greenwich, N. Y., Feb. 12, 1880. Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for HENRY KNAPP.

Lone Jack, Mo., Sept. 14, 1870. I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.

Kalamazoo, Mich., Feb. 2, 1880. HOP BITTERS Mrg. Co.:

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures-all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them-something I have never before done with any other patent medicine.

J. J. BABCOCK, Physician and Druggist.

Kahoka, Mo., Feb. 9, 1880. I purchased fixe bottles of your Hop Bitters of Bishop & Co. last fall for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. McCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years. and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this country. We have large sale, and they are making remarkable cures. W. H. BISHOP & CO.

Silver Creek, N. Y., Feb. 6, 1880. Gents-I have been very low, and have tried every-

thing, to no advantage. I heard your Hop Bitters recommended by so many I concluded to give them a trial. I did, and now am around, and constantly improving, and am nearly as strong as ever.

W. H. WELLER.

Many vile compounds have been sold under the name of "Bitters," but it is a comfort for the afflicted to now realize that with Hop Bitters at their command they can be cured .- San Francisco (Cal.) Chronicle.

If Lord Byron, Shakspeare, Tennyson, or Longiellow, all of them were to write, they could not invent praises or use adjectives of sufficient philological signification, nor language strong enough to express the wonderful power of Hop Bitters to cure the sick. This medicine is now so widely known as the best and purest bitters manufactured that it is perhaps superfluous to write about it. It is justly popular. Oswego Sun.

> HOME OF THE FRIENDLESS, ROCHESTER, N. Y.. SUNDAY, Jan. 25, 1880-10:45 P. M.

MR. SOULE:

Dear Sir-By some mistake, your note accompanying a dozen bottles of "Hop Bitters," and conveying also your-kind offer to supply to our large family all of the medicine used there, was not given to me as it should have been done, to acknowledge. At the monthly meeting held last week, Mrs. Shipman asked me if it had been answered. At once the matter was stated to us, and I was directed to thank you for your generosity. The old ladies who have taken the Bitters feel built up by it already. Indeed, they almost are persuaded that they have a new back-bone, so quickly have these old ones stiffened and straightened. To have given so much happiness or comfort to these aged women, whose lives at best must be lonely, is a blessing which reacts most graciously upon ourselves. Such bread cast lovingly on life's waters comes back at some time and in some way. May your gifts always bring equal comfort with

this, and may your reward be sure.

Thunking you in behalf of the Board, officially, of the old ladies gratefully, and for my own sake, that I have been permitted to hear of improvement for once in lieu of increased suffering, I am

الكام والمرازية والمقالان

Yours truly, LOBAINE R. BEECH, Cor. Sec'y. VOL. XLVII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MAY 29, 1880.

\$3,00 Per Annum, Postage Free.

and Paul.

NO. 10.

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# The Rostrum,

#### THE SECOND COMING OF CHRIST: WHEN IS IT TO BE?"

An Address Delivered in Everett Hall, Brook lyn, N. Y., on Sunday Evening, March 21st, 1880, through the Mediumistic In-strumentality of

MRS. F. O. HYZER.

[Reported for the Banner of Light, ]

Friends: I thank you for the question you have propounded to me to-night. However often I may have spoken upon this subject, it is ever newto me. In the very sound upon my car of the name of Jesus I hear the unclasping of a golden spring from the infinite volume of unitterable poetry. My heart glows with renewed adoration of the Giver of perfect gifts, and my pulses beat with splyitual exultation and thanksgiving and dogmatic opinions, by a unity of special phenomena for the glorious book or fact of a self-existent heirship with him to the immeasurable treasures of eternity. Yet the name could have no charm for me-could in ne degree quicken my brain to reason or my heart to | into its magic circle all demonstrations and systems praise or my soul to joyfulness, did it exert one enslaving or contracting influence upon the nature of either one of these departments or faculties of my being.

If in its nature it bound me to any one-sidedness in thought, to one desire to restrict the mind of another or limit one sense of adoration in a single heart to the outlines of my ideal at the expense of its own healthful, natural unfoldment, the name would be to me no magical unclasper of the sacred volumes of divine revelation; but because through the souls of countless millions it has rolled on for centuries, gathering to itself the divine power of bearing humanity upward to loftler heights and broader planes of aspiration to, and inspirations from, the fountains of eternal and impartial Love; because it hath echoed and recehoed down the atmospheres of our unfolding planet like the voice of God to the weary, the sorrowful, the oppressed and despairing: uplifting the burdened, comforting the mourner, delivering the enslaved and illuminating the pathway of the exile, the wanderer and the outcast, it has become a magnet to thousands upon thousands of the human race; and touched by the magnetic waves of inspiration from the divine thoughts and emotions of those to whom God hath given charge concerning us, it rises to a flame of adoring fire, and springs forth from heart to heart, from soul to soul, fusing and blending them, as it were, in one, through the silent, subtle, but irresistible force of " Logic set on fire by Love,"

Unlike the honored names of Plato, Socrates and Confucius, it does not represent an individual to our thought, but a PRINCIPLE. It does not typify a man. but the spiritual destiny of MANKIND. The slaughters and tortures and martyrdoms perpetrated in its name have not dimmed its glory or stained its love-consecrated purity. The corruptions of men have not soiled it, the lusts of Mammon have not contaminated or degraded it: the billows of Time's tempestuous stormlashed ocean have not extinguished its immortal radiance. Upon the highest, blackest waves of the soulanguish of human life it gleams and burns, the royal signet-jewel of the Master, in fulfillment of the blessed promise of the Comforter that should enlighten every man that cometh into the world. Beneath its magical illumination the billows lie down in slumber, and the sun pales in glory before the splendor of the lamp that lights the Holy City of Love-the city where night's shadows never fall and the wall of the sorrow ing is heard no more forever-for the smile of the living God illumines, and the sweet, imperishable peace that passeth all understanding bath wiped the tear from every cheek, and supplanted with the freshness and beauty of immortal youth the weariness of time and the burden of mortal tribulation.

If I hold in my hand a piece of stone from the Rocky Mountains, a bit of broken, sculpture or pottery from the long-buried ruins of Pompell, a chip of bone from a disentembed Egyptian, or of any substance whatever, I hold a volume of a clearly-written history of locality and personality, which admits, before the searching eye of Psychometry, of no mistranslations of foriginal language," no concealments of the writer's motives or meanings, no typographical errors or misrepresentations. Then why cannot a name so highly charged with divine magnetism as that of Jesus of Nazareth, lead us through his glowing life-history to the very life-centres of the Chinist, of which vine he was so fruitful a branch—the all-redeeming principle of eternal Love? Thus conscious of the power of my question, I reach up my hand to my inspiring teachers and they lead me forth upon the sea of your thought which, sweeping toward me in its power of unity, sinks not beneath the pressure of my faith, but gives me back of its soulful sympathy and intellectual appreciations, until I feel uplifted nearer and nearer, higher and higher, toward the inlet of the river that flows from the white throne of cternal Truth. If one could stand before you to-night clothed in the shining raiment of an archangel, and answer your question arbitrarily by saying "The second coming of Christ will be in 1880." or in any other year to be, giving you the comparative data of the event, in what manner could you assure yourselves of the truth of the statement? To-night. under the stimulus of so extraordinary an event as the coming into our midst of a descending angel, we might not question the authority presented. But the nature of all organic life is relictive, and until light becomes life, it can only illuminate us transiently, for we glow in its borrowed beams, and have no power to

hold them permanently. One of our greatest poets has said, and I think-very truly, that the oftener we resolve imperishable, limitiess, fathomiess Self-Necessity of In light, and react because of non-fulfillment of the resolution into lifo, the weaker we grow in relation to the possibilities of actualizing our ideal of a pure and Godlike character. But growth, actual unfoldment from a lower to 'n, higher plane of understanding, becomes positive unto giving, instead of remaining negative unto the influences of dissolution; hence it only relicts spherically for the perpetuation of its own momentum, and upon its own axis of revolution, wheel-like, only turning unconsciously backward, thus to preserve the self-governing power of moving continuously and progressively onward. The mind of man never reflets from knowledge. He may learn to-day that twice two are four, and however much his spirits may be depressed, or however great may be the change in his circumstances, he still knows that twice two are four. One cannot relict from light that has become life. The inebriate, under the stimulating influence of wine, thinks himself much tailer, or larger, or stronger than he really is, yet when the reaction from that excitement comes, he feels himself even far below his own normal

We cannot fall to see that there are to-day many persons calling themselves Spiritualists, who are following after every form of test-mediumship, in search of more evidence of the immortality of the soul; and while phenomena multiply, the phenomena of interspherical communion upon his reason, he is still uncertain, and, from doubting his immortality at first. pushes his investigation of evidence until the more palpable becomes the demonstration of the truth for which he is seeking, the more he comes to doubt the realism of his own normal senses. So often has he thought himself convinced, and found himself nilstaken regarding the firmness of his belief, his reasoning facuftles have collapsed from too constant heating and cooling, and at length have so fully ceased to serve him that he may clasp his angel child to his yearning heart, feel her kiss of love upon his brow, hear the sweet melody of her voice, and yet, ere the earth again revolves upon its axis, his poor depleted senses fear they have neither seen, nor touched, nor heard the preclous treasure of his yearning father-love. 'How could this sickly, morbid state of the mind have been prevented? Only by blocking or supporting the wheels of the investigation of this transcendent revelation of the love and wisdom of High Heaven, at every resting point of the great route through the tares and brambles and underbrush and thorns of past superstition with universal phenomena, through a deep and continually unfolding system of a philosophy of correspondencies, the golden magnets of which should draw of known science, all developments of all religious, all harmonies of poetry, all revelations of universal life and love, liowever radiant their splendor, however simple and humble their proportions. Thus unitized vith universal truth, its special demonstrations are held fast linked in the bonds of circumstantial evi dence of the absolute. Centrestance whom we call the Infinite, Great-First Cause, or God. Thus Truth folds us to her bosom, and from her maternal embraces there will never be an exile, or a wanderer going forth from his divine inheritance of a love of the Good that casteth out all fear of the Evil-from the peace or unity of feeling with intellect which maketh him greater than he that taketh a city.

lo I wish to answer, or help you tion before us to-night. Shall we not leave the mar Jesus for a while, and search for the *spirit* of the flesh and blood, the Christ or mointed *first born* of the overshadowing Life which we call God? I think we may well ery out to-day, with Mary at the sepulchre, "They have taken away my Lord, and I know not where they have Truly we have so long contended over the merits and demerits, the possibilities and impossibilities of the word or personality, that we have failed to therish and live the spirit of the word which giveth life. So long have we reasoned or tried to reason objectively in relation to the history of Jesus, that we have failed to realize subjectively the living, soul-re deeming Christ. Let us to-night, then, cease for a while all contention or speculation regarding the piclure or copy, and search for the original of the picture in the realms of subjective truth, or life within ourselves. Let us, if we can, find Christ or God or eternal facts within, and then we can judge far better if there be a need of such a Character as that of Jesus. If we find the need in the laws of our being, we shall see the justice and law of justice by which the need should have been supplied; and contention with regard to the exact data relating to the time or circum stance of that supply will grow less inflammable, sink into comparative negation, allowing simple corresponding history a graceful pose of rest, whereupon she can sleep between the lids of the Bible, as quietly and naturally as a child nestled in the bosom of moth

er-love. God, the incomparable Selfhood, swears by Him self, having nothing beyond Himself to swear by Man, the epitomal selfhood, should and must do the same, that he may be a child of the Father who is in heaven, or self-harmony. Let us see if there is anything in the nature of our being requiring sacrifice, or atonement to the Infinite. Turning selfward, I find organic life, or personality, involves a responsibility, or an absolute necessity of a consciousness on the part of my selfhood, of its relation to something larger, higher lower, mightier than myself, in whose superior selfhood my own doth live, and move, and have its being. Moving one step further, I discover that to live in this eternal life involves, my own immortality. Once a necessity to this infinite Self-Being, forever a necessity. INFINITE NECESSITY can have no termination. Finding my immortality, or deathless personality, unescapable, or irrevocably settled, I question of the ways and means of its self-perpetuity, and at once I find that eternal life is eternal action, involving eternal mutation of parts, that the whole may remain immutable. Thus I learn that there could be no infinite without the finite; no finite without change; no change without a law of demand and supply; no action of the laws of demand and supply without a corresponding sense of all these realities, for infinite Mind involves infinite Consciousness. Thus I find my senses, or consclousness, legitimate and loyal to God, or my Over-Soul, and fear not self-questioning, realizing that through the exercise of my own faculties, through the development of my own emotional and intellectual being, I am finding the commandments of my God, or the infinite Revelator. Thus within myself I hear the thunders of his voice on Sinal; within myself I see the flames of the burning bush; within myself I find the entire poem of the Garden of Eden, or the primal innocence; the tree of knowledge forbidden me to eat, on penalty of my dying in that hour to my former state of ignorance of the nature of my being; the temptation of Intuition by the subtle influences of the Wisdom which was driven forth by Infinite law into chaos, or primal, nebulistic matter, to lead the first born of

Being. In myself I find within all this a sense or comprelicusion of a choice between states and sensations a desire for happiness; a dread of pain; a choice over which something rules irredistably, to which I have to yield absolute obedience, at whatever cost to any state, or quality, or condition, of my own nature of emotion or

Here I first learn of sacrifice. Here I discover that one state is succeeded by another, under the operation of laws over which my choice has no jurisdiction, but wherethrough I also discover a gradual but sure unfolding from darkness into light, from deformity into beauty, from weakness into strength, from germinal form to blossom and frulfage, and ere I am aware I stand before the high revelation of that love of the eternal God written in letters of flame on every particle of universal matter, in every spark of universal spirit, " Nothing can be, quickened except it die." Here I find the death, or sacrifice, and the quickening or the resurrection, are an inseparable unity; hence I find the fiving reality of Infinite self-sacrifice unto infinite resurrection, as clearly, palpably demonstrated as the fact of a centripetal and centrifugal action for the preservation of the motion of our earth upon her axis; and divine mediation becomes as fixed a reality in my comprehension of existence as existence itself. Thus itonement becomes the sacrificial fulfilling of the laws of progressive unfoldment, and now that I have found the living Christ, or self-redeeming Law-the glorious son of virgin-matter overshadowed by the invisible Genius of Life, or the Divine Artist of form, I find no difficulty in corresponding this living principle to the life of the one who first taught it to mankind, or at least to the one who alone transcribed it in his life to me, the first-born type of the soul's resurrection from the self-destruction of mutation-Jesus of Nazareth Thus corresponded, we see how God is sacrificed to Himself to appease His own necessities of attractions and repulsions. Here religion and science, the poen and the poet, the law and Its symbol, yindicate each other, and the first coming of a redeemer having been found within the second coming, can only be the returning tide of the same soul-necessity of our planet and her humanity, and will be discerned at such points first as show the correspondence between the regular, normal unfoldment of the ages of time as related to eternity, the peculiarities of race and the varieties of typical representation of that Comforter and Resur-

rector. The more clearly we see the unities of this Christ or Redeeming principle, the nearer and closer we shall feel its presence within and around us. When we can see him glowing in love and uplifting attraction in every form of worship; when any bow of seven-fold light his glory shall span the average heavens and rest upon the ether-beltings of both the Orient and the Occident; when Christ and Christianity shall cease to an tagonize, and the light shall have become incarnate in men as it was eighteen hundred years ago in man, we shall have become so well acquainted with the He of Christ that we cannot contend regarding his picture though it be named Buddha, Jesus or Mahomet. Then we shall see the nature of the need of a great guide or example to move on before us to demonstrate the prac-Heability of the ideal of a divine life incarnate in hu manity—a model brought outward, clothed in flesh, to show how pure and Godlike and unselfish and just the spirit can hold itself in clay; and we who have been From such a point on the way of inquiry after truth | taught through | history to look for this embodiment of ideal of the divine man in Jesus, more closer to him still, as unfolding light reveals the exquisite love liness the artistic perfections of the correspondence between Christ and Jesus; and with a new joy and an Intenser reverence and love, we repeat again and again the sweet words, "Our Redeemer, Jesus Christ." Oh how restful the sweet sense of feeling that all nature is pledged to the one great system of our divine re demption: to know that the universe and its infinite consciousness holds our eternal life in its inmitte per fectness; to realize that ocean, lake and river, moun tain, hill and valley, reptile, insect and animal, every form and grade of being, every germ, and bud, and flower, and fruit of earth, is moving with us under the same laws, unto as high and full a joy and rest and peace as man, only "one star differing from another star in glory," ever and forever more.

Thus to us becomes vitally correspondential the history of all being; thus I trace all religions to one source, all Saviours to one Christ; and while I appre ciate every one's type of sacrifice and mediation, I fold mine closely to my grateful, adoring heart, in the hame of the manger-born child of Bethlehem. Here angels gather around me, illuminating every word of his poetical utterances as they lie written on the pages of my memory, with the light of their glowing inspirations: and, thus illuminated, the Bible teaches me of the confirmations of the thought of the seers and prophets of the past, of the word of God written in the laws of my own being. Within the living gospel of Truth I find the evidences that this mortal shall put on immortality this corruption incorruption, and I begin to under stand that to do this is not only possible, but absolutely to be fulfilled. I find that the soul embodies immor tal agelessness; that our bodies must be subject to our spirits. The incoming evidences of the materializing and dematerializing of human forms confirm the correctness of this prophecy. Angels show us that they can so control matter as to momently actualize their ideal of deformity or beauty. Thus, they demonstrate to us the reality of the so-called initiacles of Jesus. They have actualized in our presence the correspond ences of his deeds. Now we see he could have walked upon the waves of Galilee; now we know it possible that he raised the widow's son, and called again to human action the chilled heart of the daughter of Jairus. Now we see that the spirit must reach the high attain ment of inhabiting both the planes of life called earth and the spirit-world. We have only to educate our natures until the will of our accumulated life-power becomes the active, ready actualizer of our spiritual ideal. Thus we lay up treasures in heaven. If we have become self-sovereigns we then can demand of Death his sceptre, and he must obey; we are victors of the grave, and can command the illies of Paradise to bloom above its sealed and forever conquered kingdom. The beauty and grace and brightness of our youth can be more than re-materialized. If I can will one pain from so much as one of my fingers, it proves then I can, by the same law, with correspond-

It is only a question of unfoldment with us all; but how soon or by what especial ways, and means each one shall attain this resurrection, "knoweth no man, not even the angels in heaven." This I do know thank God! this I do know : my Redeemer liveth ; and therefore, as I have worn the image of the earthly I shall also wear the image of the heavenly. The sweet reverence, the clinging love, the dear sympathies which every world to a realization of its destiny of toiling my soul has been taught through all its mortal life to

ing conquest of matter, command pain from my whole

body. If I can thus far control my own physical do

minions, I have the demonstration that I, too, as well

as the returning angels of heaven, or self-sovereignty.

can be as I wish and will to be.

feel for the crueffied seer of Juden, since the day when twenty-seven years ago I was born to the atmosphere of communion with angels, has grown intenser, broadened in its sweep, strengthened in its current, until to day it bears me on its rolling waves of divine harmony out into the boundless, fathomless ocean of eternal Love. Rising on its swelling tide, I gaze upon the great past and future, and realize something of the grandeur and sublimity of that life which, after eighteen hundred years of human strife and human selfishness, through all the Gethsemanes and over all the Calvaries of time, shines forth to-day with a stainless beauty it never before revealed, a splendor never before reflected, making [ him incomparably more magnetic in his power of leading us into the kingdom of his imperishable love than on the day when he ascended to his Father.

In the fulfillment of his wondrous prophecies and promises, I half the morning of his second ministry to earth; consequently recognize the earliest signals of his return in the earliest phenomena of Modern Spiritualism, since to her has been delegated the power of giving all the signs of his coming as they were given to his disciples from his own love-consecrated lips. That my audlence is in harmony with my views of the coming of the Christ, I have something of belief, since so long have they failed to remind me of the Hight of time or the frailty of human flesh. If I have wearled my listening friends, they must pardon their own over-Intensity of demand upon my inspirations, not my forgetfulness of time, since I am ever too grateful to God and his augels for the uplifting baptisms of imperishable truth and redeeming love, to have had in all the years of my inspirational privileges, one conscious thought of weariness or desire that the holy sacrament of their love should be lessened or withheld

You have given me as a theme for an inspirational

THE BITT IN THE CLOCK I gaze through a rift in the clouds to-night, On the beautiful kingdoms of love and light That await earth's children when they shall be From the bondage and burden of matter free.

Through this "rift in the clouds" I behold the power of our spirits to claim our humorial dower. The fathomless wealth that in splendor waits. Each mortal's unclasping the liner gates. Through which he the knowledge of law shall win, That chows him the kingdom of heaven within,

Through this wrift in the clouds "I behold the light. That scatters the darkness of mortal night. And shows me how surely the Terror King. Shall give up his seep-tre, and lose his sting. White never again shall the roses wave, or the cypress twine o'er a human give; Since desus, our gratele, with his form arose, The laws of his nature fulfilled, must close. The era of matter when graves were made. The era of-matter when graves were made. And in their cold bosoms our treasures faid,

Through this "rift in the clouds." I have caught the glo Of a fire that shall purify all below. "Till round us shall quiver an atmosphere in which we the voice of our God can hear Directing our sleps to the founts of truth." The springs of the spirit's eternal youth.

Then shall we the prophets of old receive, but knowing, no longer can we believe? The light having wrought into lesh its way. The laws of-redemption cannot delay? There matter must answer their high behest, Apid earth enter into immortal rest.

# PETER AND PAUL.

M. ERNEST RENAN'S LECTURES ON THE LEGEND OF THE ROMAN CHURCH-A BRILLIANT DISCOURSE.

On April 8th, M. Renan delivered in St. George's Hall, Langham place, London, the second Hibbert leeture on "The Legend of the Roman Church-Peter and Paul." In the first he endeavored to show the inextricable difficulty in which the Roman Empire found itself in the first century in dealing with religion. In the inevitable death-grapple with Paganism It was already becoming clearer and clearer that Judalsm, under its Christian form, must carry the day. The future belonged to the Jew. The Jewish colony at Rome dated from about B. C. co. The Israelites mult! plied rapidly. Cicery plumed himself on his courage in having resisted them. Cesar favored them and found them trustworthy. The mob hated them, found them spiteful, and charged them with forming a secre oclety whose members pushed themselves forward vithout scruple at the cost of others. But all did not judge thus hastily; the Jews had as many-friends as libelers. Juvenal's sneers at the Judaizing ladies of his time proved the literal fulfillment of Zecharlah's prophecy, that people would lay hold of the skirts of a lew and would beg to be led to Zion. The Chetto of hat early age was across the Tiber; hence in the poor est and dirtiest slums of the city, most likely near the modern Porta Portese. The first nucleus of Rome' Jewish population had been freedmen, mostly sprung from prisoners of war brought by Pompey from Jeru salem. They had clung to their religion in spite of heir cruel bondage, and their synagogues at Rome had never broken off their relations with Jerusalem The original colony had been reenforced by many emigrants, who were started in life by their brethren as pedlers, or became adepts in the trade of Degging. No Roman who respected himself ever set foot in the quarter, which was a sink of the most despised classe and the most disgusting industries. The police never penetrated into the district save when its squabbles grew too bloody or too frequent. Few quarters of Rome were so free. There were no politics there, and n ordinary times no hindrances to religious rites of proselytism.

A world of ideas was hatching in this longshore population, but was lost in the roar of the great city, and the proud patricians who promenaded the Aventine did not dream, when they deigned to look across the Tiber. what a future was preparing in those hovels at the foot of the Jan culum. Near the port was the Taberna Meritoria, a kind of low lodging-house used by soldiers and the like, where the Roman cockneys were shown an oll spring reputed to have gushed from a rock. Afterwards the taberna became a church, and under Alexander Severus, there was a lawsuit about the property between the Christians and the guild of innkeepers, and the Emperor adjudged the house to the Christians. We were here plainly on the native soil of an old popular Christianity, which must have been among the number of those "foreign superstitions" against whose encroachments Claudius and his senate took politic precautions in the former half of the first century. It was quite natural, M. Renan argued, that the capital should hear of the name of Jesus long before the evangelization of the intermediate prov tnees as that a towering mountain brak should be gilded by the dawn much sooner than the valleys Rome was the Mediterranean port with which the Syrians had most business. It must be admitted then that toward A. D. 50 some Jews from Syria, already Christians, entered the imperial capital, and commun cated to their fellows the faith which had already made themselves happy. Nobody then thought that the founder of a new empire, a second Romulus, was then lodging as the port on the straw. Others followed soon, and letters from Syrla brought by the newcomers told of a movement which was incessantly spreading. A small group flocked, together, everybody smelling of garlic, poor and dirty proletarians-these ancestors of the Roman prelacy-unknown, unmannered men, clad in majodorous stable slops, with tainted breath like that of ill-fed people. We know the names of a plous

Jewish couple who were mixed up with these movements-Aquila, originally of Pontus, a tent-maker like Paul—and Priscilla, his wife,

But we ought to see, not in St. Peter's, but in the old Ghetto at the Porta Portese, the birthplace of western Christendom. Some small chapel ought to have been reared to the two good Jews from Pontus who first syllabled upon the quays of Rome, the name of Jesus One main point to be noted was that the Church of Rome was not, like the churches of Asia Minor, Macedonla and Greece, planted by Paul. It was a Jewish Christian foundation directly sprung from the church of Jerusalem. Here Paul would never be on his own ground; he would see in this great church many weaknesses which he would treat indulgently, but which could not fall to wound his exalted idealism. Attached to the circumcision and to externalism, Ebionite in its taste for abstinences, and in its doctrine more Jewish than Christian as to the person and death of desus, as well as by its strong attachment to Millenarlandsm, the Church of Rome presented from its earliest days the essential characteristics which mark it throughout its long and marvelous history. A daughter of Jerusalem in the direct line, the Church of Rome would always bear an ascette and sacerdotal stamp opposed to the Profestant tendency of Paul, Peter was always destined to be her real chief, and in the next place, inspired by the political and hierarchica genlus of old Rome, she was to become a verifable New Jerusalem, the city of the pontificate, of Iderarchical and rubrical religion, of material sacraments justifying of themselves, the city of esceties. She would be the church of authority. For her the only proof of apostolic mission would be a letter signed by the apostles. All the good and all the evil which the Church of Jerusalem did to nascent Christianity the Church of Rome would do to the Universal Church. In valudid Paul write to her his fine. Epistle, to expound to her the mystery of the cross of Jesus and of salvation by faith alone. She understood next to nothing of II. But Luther fourteen centuries and a half afterwards was to understand It and to open a new era in the secular series of the alternate triumphs of Peter

M. Renan spoke of St. Paul's arrival at Rome in

A. D. 61, for the purpose of prosecuting the appeal he had made to the Emperor, as a great event in the world's history. In his chains there the apostle of the Gentiles believed that in this event this apostolic career had culminated. It had been prehided by a second apparition of Christ, who had bidden him be of good cheer, assuring him that as he had borne witness of him at Jerusalem, so should be also at Rome. The learned lecturer then gave an elaborate account of what he called the profound divisions, which aiready; in the first century from the foundation of Christianity, sundered the disciples of Jesus-so profound, he said, that all the differences which divided orthodox tolks, hereties, schismaties in our own days, were as nothing compared with the dissensions between Peter and Paul. The views presented were those arrived at by the so-called Tübingen school of ecclestastical history and theology. The church of Jerusalem refused communion to all uncircumelsed Christians, however pions. Paul, on the contrary, preached that to uphold the old law was to insuft. Jesus, as implying the insufficiency of his merits for the believer's justification, Jerusalem with its Bishop James, with which church Peter was in close alliance, sent out opposition missions to counterwork those of Paul. Peter, whose rob in the Judalzing party was that of a kind of thaid trimmer between the Eblonite and Pauline extremes, came to Rome with some such intent, and, seemingly, not very long after Paul's arrival there. At the Reformation the Protestants made a kind of dogma of the denial that he had ever been there, thus dethroning the Pope at once, who claimed the headship of Christendom as the lineal successor of St. Peter. For the Roman Catholic assumption of St. Peter's arrival at Rome in A. D. 22, and his Pontificate there of twenty three or twenty-four years, M. Renan proved in detail that there was no tangible evidence; while, to mention nothing else, the silence of Paul's Epistle to the Romans (written A. D. 585, and of the closing verses of the Acts were quite conclusive against it. On the other hand, he marshaled a powerful array of arguments for answering in the affirmative the question as to Peter's having visited Rome after Paul. Peter's martyrdom is attested by extremely ancient evidence, and the somewhat later tradition which connects it with the Neronian persecution at Rome has all antecedent probability in Its favor. The mystical Babylon, whence he dates his epistle, can only be Rome. It was quite admissible that Peter came to Rome, as he came to Antioch, following on the heels of Paul, and with a view o neutralize his influence. About the year on the Christian community was in a state of spiritual excitement which presented quite a contrast to the twenty years of calm waiting for the end which followed the death of Jesus.

M. Renan, after deploring the mystery which overhangs so many of the facts of primitive Christianity, addressed bluself to penetrale, as far as was possible, the veil which hides from us the circumstances of the death of Peter and Paul. It would never, he said, be wholly pierced. The likeliest view was that both perished in the great massacre of the Christians ordained by Nero. As to the fact of such a massacre there was no room for doubt, since we had it on the authority of Tacitus. It was an episode in the history of the great fire of Rome, which broke out on July 19th, A. D. 61. and not only destroyed entirely three out of the fourteen regiones of which the city consisted, but reduced even more to blackened walls. Of this frightful disaster, the suspicion which Nero fell under of having caused it, and the heartlessness with which the tyrant abandoned the Christians to the rising waves of the public wrath, M. Renan gave a most graphic recital. It was but too easy for Nero to carry out his infernal idea of making the new religionists the scapegoats of his own crime. They were still worse hated than himself. The horror they felt for the temples made it very conceivable to the bigoled mob that they had at least fed, if they had not lighted the flames. Some strict lews would not earry money because it bore Casar's image, while others would not pass through any city gate surmounted by a statue. The song over turning Rome in the Apocalypse, written four years and a half afterwards, most likely borrowed some traits from the great fire of A. D. 64. The exultation there expressed was too congenial to the plous secturies, who were not unlikely to have seen in spirit the saints and angels applauding from on high what was regarded as a just explation. Nero offered his gardens across the Tiber for the shows, in which the victims were to be the Christians clad in the skins of wild beasts, while others dressed in garments saturated with bil and pitch served as living torches to illuminate the horrid scene. M. Renan described this 17to of Nero's gardens on the 1st of August, a day which he could only compare with that of Golgotha, of sufficiently realistic detail. The event was one of the most solemn in the history of Christianity. After remarking that the solidity of a building is in-proportion to the virtue, the sacrifices the devotion deposited on the foundation stone, he

\* Subject given by the audience.

added that fanatics alone can found anything. Judaism lives on still, because of the intense frenzy of its proph ets and annalists; Christlanity by means of its witnesses. Nero's orgy was the great-baptism of blood which marked out Rome, now the city of martyrs, as destined to play a signal part in the history of Christianity, and to be its second Holy City. It was the taking possession of the Vatican hill by a kind of triumphal procession unknown till then. The hateful and brainless Emperor did not see that he was founding a new order of things, and was signing for the future a charter whose provisions would be matter of claim at the end of 1800 years. M. Renan proceeded to argue that Peter and Paul were both martyred at this epoch, and not improbably in the manner attested by tradition-namely, Peter being crueified with his head downward, and Paul by beheading.

#### Races of the Past-An Interesting Ethnological Lecture,

BY MRS. EMMA HARDINGE, BRITTEN.

During Mrs. EMMA HARDINGE, BRITTEN.
During Mrs. Britten's lecture at Charter Oak
Hall. San Francisco, Cal., Sunday morning,
April 25th, she answered many questions, among
which was one of great ethnological interest,
viz: "Was this country formerly inhabited by
an intelligent white race? If so, what is their
history?" She answered:

viz: "Was this country formerly inhabited by an intelligent white race? if so, what is their hispory?" She answered:

Mankind early separated into four differentiated types which developed such marked distinctions and acquired such local permanence as to be looked upon as the four original types of mankind existing upon earth to day.

Different race-developments of mankind have existed, but have faded out, leaving no present representative upon the planet Earth. These types may be classed as, first, the Negro, a black race inhabiting the more ancient portions of what is at present called Africa. Next, the Mongolian, spread out over that great Continent, a large configuration of land, as once bounded and situated in the Northern Hemisphere, which we may now best designate as Ancient Asia, but which really extended over much of the present area of the Pacific Ocean. Violent changes of elevation in the surface of the earth took place, under the natural law of the contraction of the crust of our planet, which submerged the great Continent of the then Asia, and simultaneously raised up the space between that and its great-central table-lands that exist to day. Then, the Indian, or more properly-termed Malay race, inhabited another vast conto day. Then, the Indian, or more properly-termed Malay race, inhabited another vast conterment many race, inmorted another vast con-tinent, now also broken up and depressed amid the mighty physical convulsions which have at long but systematic periods of interval changed the form of continents by upheavals and de-pressions of large but local areas of earth's crust. This former continent was situated where now the Archipelagoes of Polynesia, Ocewhere now the Archipeiagoes of Polynesia, Oceanica, or the system commonly called Spice Islands, remain as the unsubmerged summits of its mountain elevations, still above the sea level. Portions of Australia are yet peopled by some of the earliest, most degraded and least progressive of the inhabitants of this former continent. Lastly, the pink races were settled in the high mountain regions, best described to sea to research as the locality of the now most in the high mountain regions, best described to us at present as the locality of the now most lofty Himalaya Mountains; a pleasant and healthy region of country, whose ridges are now thrown high up as the towering, snow-capped

thrown high up as the towering, snow-capped peaks of Central Asia.

Originally a race of nearly uniform development occupied the Polynesian continent, and also such portions of the present North American continent as were at that time above the level of the sea. They were a highly cultured people, and their descendants, the present North American Indians and the ancient Marks bear the unpoistakable traces of an expirlays, bear the unmistakable traces of an expiring race, having greatly degenerated from their more intelligent ancestors, some of whom were the famous Mound-builders of the Mississippi Valley; and they extended thence along a line of elevation through Mexico to Yucatan, and portions of the West Indian Islands and Central

portions of the West Indian Islands and Central America.

Look at the wonderful ruins of a most ancient civilization revealed by the finely sculptured temples and palaces of Copan, Palenque and Uxmal, and you will find two sets of monuments, the records of an under and an overlying or more recent population. The two sets of markings, quite distinctive in general style and character, are the lasting records of two independent types of mankind, existing at different periods in the history of the country. The first of these was the beautiful Malay race, traces of whose beauty yet remain among remnants in some Islands of Oceanica—a people whose history at that early period has faintly stamped itself on later histories of Greece and Rome, and is alluded to as the great commercial nation of is alluded to as the great commercial nation of the Phamicians. Their king ruled this ancient continent, including the very early and most continent, including the very carry and most remote ancestors of a people who afterward de-veloped on the other side of the world, in the valley of Mesopotamia, and from whom suc-ceeded the progenitors of the now distinctive Hebrew race. The ancestors of the Hebrew blood, the refined and cultured Malay of this

history, were all analogous and dwelt here to-gether, when their country was overrun and their civilization overthrown at the same period. their civilization overthrown at the same period. Other monuments bear the mark of a later and a conquering race, having the pumy features of the Mongolian, showing that these early residents of China, whose history is indeed very old, swept through, and conquered the former owners of the continent that then existed, whose form was different from at present. Their monuments, left as silent witnesses, tell of remarkable fineness of detail in workmanship, and their—sculptured forms clearly indicate the character of the people to have been patient and plodding laborers. These various monuments remain, to tell their own tale to scientific explorers who may take pains to study monuments remain, to tell their own tale to scientific explorers who may take pains to study them understandingly. From inscriptions, they may still read the history of the nation's wanderings, and brief facts necessary to unlock to modern eyes substantial proof regarding the identity of the Mound-builders, and the ancient nations of the great Malay kingdom, so frequently alluded to in early Greek records as the great, very ancient, and extended nation

early time, and the early Phonicians of ancient

the great, very ancient, and extended nation called Phoenicians. The monuments of Northern and Central America are typical of solar-worship, so com-

America are typical of solar-worship, so common among the Aryan and Indian races; and their people, whom we know were familiar with signs of the early Chaldaic Zodiac, were a much higher type of manhood than is represented by any Indian races at present upon the continent. The North American Indian is the last of a long line of descent, from a once high, mighty, and powerful early civilization, whose representatives have nearly died out, but whose pariod and powerful early died out, but whose period of decline is manifest among the later Mound-builders of our continent. That people was a power upon earth when, in times now pre-historic to us, they lived here in the full enjoyment of their prime of their prime.

# Pock-Marked Faces.

The Archbishop of York in one of his letters asked if vaccination was to be credited with the absence of the pitted faces after small-pox, which were common when he was a boy. I replied—"Certainly not." It is a coincidence, not a consequence, and is no more owing to vaccina-tion than to the introduction of railways...

In the first place, pock-marked faces have not altogether disappeared; while observation and inquiry will establish the fact that vacand inquiry will establish the fact that vaccinated persons who have small-pox are oftener marked, and are more liable to be marked, thain the unvaccinated. The healthier the body the more capable it is of throwing off the vaccine poison without leaving injurious consequences. The "vaccine disease" corrupts the blood, retards, recovery, and predisposes to marking.—

Henry Pitman, in Vaccination Inquirer.

THE WONDERS OF LIGHT AND COLOR. Including Chromopathy, or the Science of Color-Healing. By E. D. Babbitt. New York: Babbitt & Co. Price 23

cents.

Now that warm weather is approaching there will be an opportunity for invalids to use sun-baths, and Dr. Babbitt's little book will stimulate their use. He has collected in this little work much testimony from eminent authorities as to the value of the solar ray, and added considerable of his own experience and practice. Without being able to endorse every theory in this book, we can commend it heartily, and multitudes may be benefited by its perusal. It is graffying to see that there is a more general study of the hygienic agents which may be used in the cure of disease, and Dr. Babbitt is one of the most enthusiastic students in this direction.—The Herald of Health.

Written for the Banner of Light. A MAY NIGHT. BY LYDIA DAVIS THOMSON.

How still the night! No sound disturbs the air,

All heavy with the subtle, rich perfume Of nodding lilac flowers and apple-bloom

In darkest robes she walks in silence forth, And sets her myriad jewels in the sky To guard the myriad flowers that sleeping lie;

The while the laggard moon, in peaceful rest. Ere she begins her wonted watch to keep, Is hiding 'neath the many waters deep.

Now heaven-born musings fill our inmost soul-Ay, holler thoughts with all our breathings blend, And love goes forth alike to foe and friend:

When through the glorious darkness, hand-in-hand, There comes to us an unseen angel band. We almost hear the rustling of their robes,

Now seems the time when heaven and earth do meet

The songs they sing, their converse, strangely sweet And clasp their hands and slient kisses greet.

So deeper grows the silence with their coming, We deem we catch a glimmer of the light Which fills for aye their "City without night."

Would thou could'st tarry with us, dear May night! All redolent of the sweets of sleeping flowers All holy with the hush of Angel-hours. Buffeld, Mass.

# Spiritual Phenomena.

Hon. E. Lawrence - Journal of His Personal Observations and Experience at Anna Stewart's and Laura Morgan's Seances, Terre Haute, Ind. fo the Editor of the Banner of Light:

Some months since I received from Hon. E. Lawrence, Ann Arbor, Mich., a copy of his journal of occurrences at many spirit circles while on a visit at Terre Haute, Ind. Judge Lawrence's journal is a record of events that transpired at the scances of Mrs. Anna Stewart and Miss Laura Morgan; and so important were the manifestations, so engrossing was the interest that they aroused, and so dear were the acquaintances and companionships which he was permitted to form, that the sittings-alternating between the Stewart and Morgan circles-were continued many weeks, during nearly the whole of the months of January and February, 1879.

When I was permitted to read Judge Lawrence's journal of his personal observations and experiences at the Stewart and Morgan circles, I knew, besides the honor he had conferred upon me by making me his correspondent, that I had thus been brought into the presence of grand historical events. In expressing my obligations to Judge L. for the favor he had done me and the important service he had rendered the cause of Spiritualism by becoming an actor, recorder and historian of events of such transcendent importance, I asked that I might be permitted to send the manuscript to the Banner of Light for publication. To this, my first request, Judge Lawrence replied that so intimately were his personal and family relations blended with the manifestations, that he felt constrained to decline giving a favorable response to my request. But months later, when intervening occurrences had directed public attention to the Terre Haute mediums, and the cause of Spiritualism was covertly assailed in bitter personal attack upon those superior medial instruments, Anna Stewart and Laura Morgan, I renewed my request, asking Judge Lawrence a second time to permit the publication of his journal, copy of which I still retained. In making my second request the considerations that I urged were wholly of a public nature connected with the cause of Spiritualism and the vindication of the mediums who, no one better than Judge L. knew, were unjustly assailed.

I esteem it not only a privilege but a very great honor to have been the instrument of securing Judge Lawrence's assent to the publication of his journal, and that I am permitted to be the medium of conveying so important a communication to the Banner of Light.

CHARLES R. MILLER. East New York, 1880.

I arrived at Terre Haute on Friday, the 17th of January, 1879, and at evening attended a scance at Laura Morgan's. Eleven spirit-forms appeared at the curtain of the cabinet and were appeared at the curtain of the cabinet and were recognized. Mrs. L. came in the dress she promised through Mrs. White, medium at Ann Arbor, to appear in, and, with others, expressed pleasure at my coming. Mrs. L., my wife, and Mary, my daughter, said that at my privite scance on Saturday they would come into the room and sit by mc. They were introduced to various persons and shook hands with them. They addressed me in a loud whisper, which, when near them, I could hear distinctly.

Saturday, Jan. 18th.—Had a private scance

when near them, I could near distinctly.

Saturday, Jan. 18th.—Had a private scance with Laura Morgan. Mrs. L. came first, dressed in white—came into the room, sat down by me, and conversed for several minutes. Mary also came and sat by me, dressed in white, with a shining light on her head, which she said was alway hear a second of her mysical teaching. shining light on her head, which she said was given her on account of her musical teaching. Eddie, my son, also came and conversed a long time. He said he had been studying astronomy but was now learning music, and devoting himself to the study of the works of Nature. He and Mary both said that if Mr. Morgan would move the piano into the scance room he and she would come in form and play on it: that Mary would play "Sweet Home" and "By-and-By." Eddie said, "There is a lady here in trouble." I asked, "Who is it?" He said, "It is your old sweetheart from Georgia." Mrs. Morgan said she saw a lady with a large, bright, golden cross in her hands, and Eddie said my old friend had it, and that she would appear to me. She came dressed as I had seen her before. She said she was not alone to blame for breaking the engagement—that her father and mother advised it. I told her that it was all for the best; that I still felt friendly toward her, and that I often thought of her. She said that was because she was often with me. Her father was over her side, and thought preaching—in which he had spent a long life—was a humbug. She told me about her family, and gave me a parting kiss, and, asking her to repeat it, she gave me another. She promised to appear with the cross and, asking her to repeat it, she gave me another. She promised to appear with the cross at the next scance. Davison, the spirit-control at Ann Arbor, came; said they had a very good scance at Mrs. White's, and that I was only seance at Mrs. White's, and that I was only missing—that there was nothing new at Ann Arbor; that he would try to get up the telegraph on Wednesday evening. "Jack," also a control of Mrs. White, came, pleasant as ever, and very communicative. Every spirit kissed me when they left, and the old sweetheart twice. Saturday Afternoon.—Attended a public seance at Laura Morgan's. Mr. Davison was the first to appear. I conversed with him about the first to appear. I conversed with him about the scance, etc. He thinks Mary and Eddie will be seance, etc. He thinks Mary and Eddie will be able to play on the plano to-morrow. Eddie came and gave his name, with that pleasant smile which he always wears. He says he will play a jig for me on the plano. Mary came, also, and told us to place the plano close to the cabinet, for the nearer it was to the medium the longer they could stay out. Mrs. L. asked if I would like to receive a bouquet. I answered affirmatively.

Saturday Ergning, Jan. 18th.—Attended a second

Saturday Exening, Jan. 18th.—Attended a seance at Mrs. Stewart's. Minnie greeted me with an allusion to a term used by me when here before, showing that she recollected me,

\*As our space will not allow the insertion of the entire narrative, we make the following selections, considerably abridged from the original.—ED. B. OF L.

and my former visit. She said that Eddle was coming. I went to the cabinet door, and there he stood. He said they would play on the piano at Laura Morgan's to-morrow, and, after a brief conversation with me, dematerialized at the cabinet door. He was dressed in black, with a black necktie. Oskaloosa, the daughter of Minnie, came and walked into a rear room, as far as thirty feet from the cabinet and returned. Geo. Powell, brother of Mrs. S., came and talked, and, walking off the platform, seated himself in a chair, and remained there for some time. Several other spirits came, and were recognized. cognized.

Sunday Morning, Jan. 19th.—Had a private scance with Laura Morgan. The piano had been placed in the scance-room, as directed. Mary first appeared at the door; said she would be

ance with Laura Morgan. The piano had been placed in the scance-room, as directed. Mary-first appeared at the door; said she would be able to come into the room and play. She immediately came out of the cabinet, closed the door, and took a seat by the piano. She played "Sweet Home" most charmingly. She also played a waltz of her own composing, as she claimed, in a pleasing and wonderful manner. Every note was exquisitely touched, while the time was perfect, and the effect upon those who listened most exhilarating. She played other tunes with equal skill, though an occasional loss of power was observable in a weakness of touch, followed by a renewal of strength, and more effective playing. Eddie also came; said he was practicing with Mary, and played a jig, as before promised, also a portion of the waltz composed by Mary, remarking there was another part which he had not yet learned.

Monday Morning, Jan. 20th.—Had a scance alone this morning with Laura Morgan. Mrs. L. first appeared in white, with a long train, and silk veil over her head. She came and sat by my side, permitted, me to feel of her dress and veil, and presented me with a beautiful bouquet. Before coming out she asked for a string to tie some flowers with. I gave her a piece of thread, with which the flowers were tied when handed to me. As she placed them in my hands she said, "I gathered them in the dark last night. I materialized some of them, but they are commencing to witt." After conversing for a fow moments she said, "I must go," and went to the cabinet.

Mary then came to the curtain, and said she would be able to play on the piano, and soon after came out, and played four or five times, most gloriously, then retired to the cabinet with the thanks and applause of the company. She wore upon her forehead a light shining like gold, and said she could play better on this piano because it was magnetized by the medium. Eddie then came, and played several tunes, composed, as he said, by Mary, among which was a very becaufied artists, I can say tha only one he knew. Upon my asking him the name of it, he replied, "Peter Peter, Pumpkin Eater," and then played it with great anima-

Tuesday, Jan. 21st.—This evening I attended a scance with Mrs. Stewart. The medium was brought out of the cabinet by one of the band. The two were dressed differently, and both were plainly in view. There was no disputing that we beheld two distinct persons, whose identity was as conclusively marked as that of any other two individuals. Other spirit forms came, and were recognized by their friends. Mrs. L. came out yery distinctly, took my arm, was introduced out very distinctly, took my arm, was introduced to the company, and shook hands with all who desired her to do so. Minnie said, "To-morrow evening Mrs. L. will appear in her bridal suit," and told Dr. Pence to bring in a step-ladder, so that the judge-chief could get over the train of her dress. her dress.

Wednesday, Jan. 22d.—Attended scance at Mrs. Stewart's. The usual manifestations were given. George Powell came and conversed freely and went into the rear room. Several forms de-materialized at the cabinet door. One lady came out and sat lietween her parents, and while there wrote and delivered to them a very pretty letter, both in its handwriting and conversed. pretty letter, both in its handwriting and contents. They were highly pleased, and fully recognized their spirit-daughter. Mrs. L. also came attired in a full-flowing, white dress. I went on the platform, took her arm and introduced by the content of the platform, took her arm and introduced by the content of the conten duced her to the company, with many of whom

duced her to the company, with many or whom she shook hands.

Thursday, Jan. 23d.—Attended Laura Morgan's. Eight or ten persons present. Many came and said she could not play, but finally consented to try. She then came out very beautifully dressed, wearing a long silk scarf, scated herself at the piano and played several pieces to the great delight and satisfaction of all present. There was something in the filling up of the music between the principal notes that gave it a heavenly charm and filled the soul the music between the principal notes that gave it a heavenly charm and filled the soul with delightful emotions, causing us to feel as though we were really on the other side. Eddie came, but refused to play, wishing, as he said, to reserve the power for evening. In the evening, at Mrs. Stewart's, "Jack" came to the door of the cabinet and beckoned me to him. He was a little taller than myself, (six feet,) wore a long heard, put my hand to take hold of it, and gave it several substantial jerks, in order to show that it was no sham. He then told me to turn round and measure heights with him. I turned as desired, and found that he was an inch the tallest. After some conversation, I asked him to de materialize at the cabinet door. He did so, and when half way down he exclaimed,

him to de-materialize at the cabinet door. He did so, and when half way down he exclaimed, so that all could hear, "This is a down-hill business." to the great amusement of the company. He is a jovial, merry spirit, and improves every opportunity to play off his jokes.

January 24th.—At Mrs. Stewart's this evening, Minnie, the Indian control; came on the platform. She was fully six feet high, full of fun, and possessing considerable strength. She took Mr. Connor, a man who weighs two hundred, and shook him about with apparent ease. She said she believed in reincarnation; that Connor, before his appearance on earth as a She said she believed in reincarnation; that Connor, before his appearance on earth as a man, was the spirit of a long-eared animal which was very fond of its own laugh, and that he had not lost many characteristics of his origin—a sally of mirth that put every one in the best of humor. Minnie is very powerful, and would be too much in strength for any common man. She muses the company in various ways while

too much in strength for any common man. She amuses the company in various ways while spirits are materializing.

Saturday, Jan. 25th.—At Laura Morgan's when the door of the cabinet was opened, I beheld my daughter Mary, her head, chest and waist most beautifully illuminated. The light seemed to be under her dress, and it looked as if her dress was protruded by corsets, and the light was under and between them. The company greatly wondered, and admired the beautiful spectacle. Such an exhibition was never seen on earth e. Such an exhibition was never seen on earth efore, and, occurring through the mediumship an unsophisticated girl of eighteen, excelled in beauty and elegance the proudest achieve-ments of all earthly art and science. As she came from the cabinet door the light faded came from the cabinet door the light faded away, and she took a seat at the piano and played several pieces most charmingly. I was promised before I left home that this phenomenon would occur when I reached Terre Haute. The prophecy has been ably fulfilled. Mrs. L. came from the cabinet, played several pieces, and promised to have her picture taken, if she could. Then came Eddie, who also played, and upon his return to the cabinet, conversed with me for a long time. The spirits seem to appreciate praise the same as we do, and are apparently anxious to know how their performances are received. The players all diminished in statue as they took their seats at the plano, and the ornaments which they wore seemed for the time being to fade away, and reappear when they en-

ments which they wore seemed for the time being to fade away, and reappear when they entered the cabinet. Probably the entire power was required to produce the music.

Sunday Morning, Jan. 26th.—I had a private scance with Mrs. Stewart. Dr. Pence and myself were the only persons present. Eddie came from the platform, sat by my side and talked familiarly for ten or fifteen minutes. He took from my hand a small phial, such as flowers are sometimes put in, which was subsequently returned to me containing various flowers. Then appeared Mary, dressed most beautifully in white, with dark trimming on her sacque. She showed herself very plainly. Minnie called loudly for Mr. Stewart. When he came, she told him to bring in the camera. A chair was

placed on the platform, and the camera, with a plate in it, was put on the chair. Mary came from the cabinet, arranged the chair to suit her, and then stepped from the side of the platform and took a seat, folding her arms. Raps came on the camera. Mr. Stewart drew out the slide of the instrument, and in three or four seconds the raps came again, indicating that the ploture was taken. The slide was closed, the impression was developed on the plate in the usual way, and there was seen a beautiful picture, which was claimed to be that of Mary. The picture is a charming representation of female beauty. I can see several characteristics of my daughter's features in it; but she passed from earth a poor, emaciated consumptive, and my last recollections of lier are far removed from the fullness and beauty of health that appear in the spirit face. I could hardly recognize the countenance from its greatly improved appearance; but the features, separately considered, with the evidences surrounding the taking of the picture, remove all doubts that the picture is in reality that of our first-born, who has long been in heaven. This is the first picture of a been in heaven. This is the first picture of a materialized form taken at Terre Haute, the pictures having hitherto been produced without any sitter being in sight, and with the camera closed.

Minnie said, the evening before, that after the scance she would hold the medium and take her into the picture-gallery. When the time came, the medium, under control of Minnie, went into the picture-gallery, and as I stood by the camera, Minnie said, as if talking to some one in the camera, "Eddie, hold up your head a little; throw out your chin; turn your face so," at the same time turning the face of the medium through whom she spoke. I said, "Minnie, who are you talking to?" She replied, "I am talking to Eddie." "Where is Eddie?" said I. She replied, "He is in there," pointing to the camera. I asked, "How in the world could he get there?" She replied, "Spirits go anywhere—through a keyhole, or anywhere." A plate was then put in the camera, and the medium (entranced) and myself put our hands on its top. The raps came on the instrument and the slide was removed. In a few seconds the raps came again, the slide was closed and the picture was taken, which, being finished, was a most perfect one of Eddie. Minnie said, the evening before, that after the

was closed and the picture was taken, which, being finished, was a most perfect one of Eddie. It is a most wonderful picture, one which no one would wish to change in the least.

After the camera had been arranged for a new sitting, a form dressed in deep mourning, with a black bonnet and a long veil, appeared. She moved the chair in which the camera was placed one of the state o so as to get it in the right position, then stepped from the platform and took her seat. At a given signal from Minnie, the slide of the camera was signal from Minnie, the slide of the camera was withdrawn, and in a few seconds the raps came on the instrument, by which we knew that the picture was taken. Before going to the scance, I had desired that some one of the family of an old friend of mine would come, and this picture proved to be that of the wife of my friend, long since gone to the spirit-land.

Jan. 27th.—Had a private scance with Laura Morgan, during which Mary appeared, standing in the cabinet, beautifully arrayed in garments of white. Soon a light came, shining all around her, and filling the cabinet with great brilliancy. Mary, enfolded in the splendor of midday sunshine, moved about, changing her position, extending her arms, and showing clearly her beautiful as the splendor of the splend

tiful face and form, looked like an angel in a blaze of glory.

The light, after a minute or two, faded away.

Mary then closed the door and appeared at the curtain. I went to her, and she wished to know curtain. I went to her, and she wished to know how I liked the illumination, and soon after came from the cabinet, and, seating herself at the piano, played several pieces of her own composition. After the playing and we had conversed awhile, Mrs. L. came to the curtain. Almost immediately the door was opened and there came a gushing light, like a halo of glory, and there she stood, extending her arms, removing her veil, spreading it out and then placing it on her head; exhibiting her face and form encircled with angelic splendor and beauplacing it on her head; exhibiting her face and form encircled with angelic splendor and beauty. The exhibition excited the admiration of those present. The light faded away, but the remembrance of it will endure forever. She then played several times, and retiring with the affectionate greetings of the company, appeared at the curtain. Then Eddie came, bright as the morning star; was illuminated, and, upon retiring, conversed freely upon a variety of subjects. I asked what John, his brother, would say upon seeing his picture. He replied, "It would put him to thinking." Finally Carrie Hook came and sang sweetly, accompanied by the piano, "The Sweet By-and-By," and the scance closed. Jan. 28th.—A private scance with Laura Mor-

Jan. 28th.—A private scance with Laura Morgan. Four or five present besides myself. Mary appeared at the curtain. I went to her, saluting her as usual. She said there would be no illuminations, as the weather was not favorable. I took my seat and she came to me, and, standing up, I arose and offered her my chair. She declined to take it, but told me to sit down. I did so, and she seated herself in my lap and sat there chatting for a few moments. She then moved to the miner along the seater of the moved to the miner. then I asked her to let that poor woman who was in trouble, bearing the cross, come to me. She said that she would. Soon after this Mrs. L. came, and, after conversing a few moments, She said that she would. Soon after this Mrs. L. came, and, after conversing a few moments, gave place to a spirit-form who stood at the door of the cabinet, dressed in white, holding a golden cross in her hands, which she moved in various ways so that it could be distinctly seen. I went to the door, took the visitant by the hand, and inquired who it might be. She answered, "Julia." I asked, "Why do you hear that cross?" She said, "I have borne it a long time." I asked if she had had her picture taken for me. She replied, "Yes." I thanked her, expressed pleasure in meeting her, and again inquired, "Why do you carry that cross?" She replied with emphasis, "You know," and added, "Father and mother desired me to dissolve the engagement. I did it reluctantly." I then said to her, "Throw away the cross. It was a great disappointment to me, but it was all for the best for both of us. I entertain no other feeling than that of friendship for you; would like to have you still my friend, and hope you will come to me again. Throw away the cross, and let us be friends evermore." I told her that I had thought of sending her picture to her brother, who was Bishop of Georgia. She said it would be of no use; he would not believe. I told her that her father had spent a whole life in preaching an error, and her brother was doing the same thing. She assented to what I said. I then told her that I often dreamed of her, and she remarked that it was because she was often with me. After repeatedly assuring me that she would remain a friend to myself was often with me. After repeatedly assuring me that she would remain a friend to myself and family, she for a few moments held the

and family, she for a few moments held the cross, glittering with gold, outside the cabinet, moved it in various ways, so that all could see it, and finally disappeared.

This was a wonderful manifestation to me. In my youthful days, nearly half a century ago, while in Georgia, I was engaged to that lady, and, after an absence of a few months, she was compelled by her parents to break the engagement. It was wise in them and beneficial to compelled by her parents to break the engagement. It was wise in them, and beneficial to us both; but my regard for that person, though wronged by her act, could never be turned into hatred. I always supposed she acted from compulsion. It appeared from this manifestation that the consciousness of having wronged her best friend did not die with the act, for she had been at the cross on which her affections were borne the cross on which her affections were crucified until this day. Before the scance commenced Laura said she saw a hand holding crucified until this day. Before the seance commended Laura said she saw a hand holding a cross of the end of the cabinet, and had seen it before. At a previous seance with the same medium, Eddie said, "There is a woman here in trouble." Upon inquiry he said, "It is your Georgia friend." She herself, at a former seance, said she would appear with the cross. Davison, the control of Mrs. White, at Ann Arbor, at a sitting before I went to Terre Haute, told me that he saw a lady kneeling, resting on one knee, holding a cross on which was inscribed these words: "My dear Edwin, I am alone to blame. Forgive me. Idied a wretched death!" and that she would appear to me with the cross at Terre Haute. Thus has been verified the statements of Davison and Eddie, and my own wishes have been gratified by the appearance of the object of my first love. This is the most satisfactory and interesting scene that has occurred to me in my spiritual experience. It proves that the wrongs that we do follow us into the other world, and that they have to be atoned for before we can be assured of happiness.

Before the spirit left I asked her who would come next. She replied, "Your son." It was as she said. Eddie came and remarked to me, in the serious security of minds is much more likely than that our minds should be the product of gross brain matter, or of an immaterial spirit which cannot be mechanically operative on materialist which cannot be mechanically operative on material spirit which cannot be mechanically operative of materialists. The shell the origin and subtile materials of gross brain matter, or of an immaterial spirit which cannot be mechanically operative on material spirit which cannot be mechanically operative of materialists of materialists. The spirit which cannot be mechanically operative of materialists of materialists. The subtle much more likely than that our minds should be the product of gross brain matter, or of an immaterial spirit which cannot be mechanically of matter, as its metaphorator inclining laws ove

"That woman went away crying at what you said." I responded, "What in the world was she crying about? I addressed her most kindly." He replied, "She was crying for joy."

Jan. 30th.—Numerous spirits appeared, among them my wife and daughter, who were illuminated and played upon the piano, conversing with me in an easy and natural manner. Then came a lady dressed in white, giving her name as Julia. I told her I saw no cross. She said, "I have no further use for it." I conversed with her about her father's family and her own. She said, "My husband was accidentally drowned in a river." I had heard of that before. She said, "My husband was accidentally drowned in a river." I had heard of that before. She sated that her parents' only objection to me was that I was not well enough off; that she often thought of me, and it was a pleasure to her to thus come to me. I asked her to appear to me again. She replied, "I will: do you want me to come to you in the old green silk?"

This, to me, was a fine evidence of her identity, for she was accustomed to wear such a dress when I knew her, nearly half a century ago. She gave me her hand, which I held during the whole conversation, which was further evidence that she was the person she claimed to be. She finally said she must go. I told her, Not without some token of your remembrance. She gave me a parting kiss.

Sunday Morniny, Feb. 2d.—Private scance

finally said she must go. I told her, Not without some token of your remembrance. She gave me a parting kiss.

Sunday Morning, Feb. 2d.—Private scance with Mrs. Stewart. Minnie called for the camera. At a previous scance we were told that the medium and Belle (one of the band,) would be taken together. The medium and spiritform then appeared, and the camera being arranged, their pictures were taken, standing together, a feat which Minnie said had never been accomplished before. Mrs. Stewart's likeness is perfect, and the attending spirit has on a white robe, with a wreath of white flowers on her head and long dark hair hanging down her shoulders. Both figures had their eyes closed. Minnie said, "I have made one mistake. I forgot to open the eyes of the medium."

At the afternoon scance, after others had appeared, came my Georgia friend, took a chair and placed it close by my side, sat down and took my hand in both of hers, as she was accustomed to do in this life, and conversed with me freely and pleasantly about old matters; said she had thrown away her cross—thought of me on her bridal day—that her husband was a drunkard, and that she had no desire to be united to him in spirit-life. She said she had? materialized at Bastian's, but for no particular person. I told her that I could make no present that would give her half my soul, and she replied, "You shall have half of mine," and glided to her spirit-home.

Photographing,—In taking pictures a camera

would give her half my soul, and she replied, "You shall have half of mine," and glided to her spirit home.

Photographing.—In taking pletures a camera is used. The plate is prepared in the usual way, and placed in the camera, the cap being kept on. The medium and person desiring a picture put their hands on the top of the camera. When the plate is put in the camera the raps come on the instrument, or the tripod on which it stands is moved as a signal for the slide to be drawn; and when the raps are again heard, usually within three or four seconds, the slide is closed, and the picture is taken. It is then developed and varnished. Sometimes, instead of a picture, a note or writing comes on the plate, signed by some friend. I have eight or ten notes, or "letters," as they are called, taken in that way, and signed by various spirit friends. I received communications, which I now have, from my two children, Mary and Eddle, and from Charles Smith, the leader of Mrs. Stewart's band. It is said the writing is not made on the plate, but photographed on it from a spirit-writing placed in the camera. Now, these writings thus produced, and open to exhibition, are the most convincing and incontrovertible arguments that can be presented to the skeptical mind. No ingenuity, no imaginary theory, can account for the production of these marvelous messages from the spirit-world, except upon the hypothesis of intelligences beyond mortal ken.

Feb. 4th.—A complimentary séance was given me this morning by Mrs. Stewart and her band. Eddie came out, and sat by me, the cabinet doors being open, and the medium in plain sight. The conversation turned on the plate which he had previously produced through the camera. He informed us that the letter appearing on it was written with electric light, producing golden letters on the plate without affecting the dark shade of the background. This is beyond the skill of earthly photographers. The writing on the plate produced while my hands and those of the medium were on the camera, reads as fol

"Dear Father—We have all had such a nice time since you have been here; we are all sorry you are going home, but all hope to meet you soon again.

EDDIE, in the Spirit-World."

Eddie said he was studying the subject of electric light, the same as is being experimented on by Edison, but in a different way. After other conversation he went to the cabinet. Minnie said, "Eddie will write some more." A plate was put in the camera, and Eddie came out leaving the door of the cabinet open. The Minnie said, "Eddie will write some more." A plate was put in the camera, and Eddie came out, leaving the door of the cabinet open. The camera was on a chair on the platform. Eddie took it, and placed it on the lap of the medium seated in the cabinet, and in two or three seconds replaced the camera on the chair. The plate was then taken and developed, and, being brought again into the room, Minnie said, "Pence-chief, strike a match, and see what Eddie has written." He did so, and upon the plate, in letters of gold, the dark background being unaffected, was the following: "Father, we can beat them all. Eddie." My son remained some time with us, conversing on various topics. Then came Mrs. L., dressed in black. She took a slate that lay on the platform, putting a plece of paper on it. She then took up a lead pencil that was on the slate, and said, "They say that a woman does not know how to sharpen a pencil. but I will sharpen this." I asked if she would use my knife. She replied, "No, I have one of my own." She showed me the knife, and let me handle it. It was apparently a four-bladed knife with a shell or pearl handle. She sharpened the pencil, seated herself by my side, and wrote a very pleasing letter, in which she regretted her inability to produce a picture for me, though she had tried to do so many times, promised to meet bility to produce a picture for me, though she had tried to do so many times, promised to meet me at Laura Morgan's, and anticipated the happy times we should have when I pass to "the other side.

Thus closed a series of scances, a few of the principal incidents of which I have given, but no description can portray the reality, for these manifestations must be seen and heard to be duly appreciated.

To the Editor of the Banner of Light:

I am indebted for a copy of your Banner of Light of May 1st, containing your kindly notice of my book of essays, in "Sequel" of late addition. Much of the mysticisms of mind and cosmic coherent laws of matter, in the production of phenomena, become simplifled and understandable with my inductive proofs of the subtle materiality of all minds-Infinite and finite; by which such minds become mechanical factors in controlling the actions of all unthinking matter: such cosmic mind-matter being attracted by our sensitive nerve structures (proportionate to sensitiveness with all animals as well as with individuals) just as oxygen is attracted to our lungs, proportionate to their structure, both being foreign to our incipient organisms, but incomplete without such attachments. This theory of the origin and subtle materiality of minds is

# Foreign Correspondence.

#### The Curse of Vaccination.

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The Aurse of Vaccination.

To the Editor of the Banner of Light:

An English author has inquired, "Is life worth living I" in relation to the darkness of eternity. But, surely, soon some one will ask the same question in relation to the burdens of life in Europe. What with military services and military taxes—what with poor-rates and fifty other rates, and, last but not least; compulsory vaccination, life becomes a burden that all but vigorous minds and rich people stagger under. Compulsory vaccination is so intensely tyrannical, so utterly without precedent, and so seriously mischievous, that it is a marvel how people ever submitted to it. It evidently requires a long time to impress upon a law-abiding people the necessity and duty to transgress a gross travesty of law. But the sap is rising in the sturdy oaks that people Britain. The opposition to compulsory vaccination is increasing in strength every day. Not only have we scores of pamphlets—many of them highly valuable—a London series of tracts, and the tracts of the National Anti-Compulsory Vaccination Society, but two periodicals exclusively devoted to the agitation, both admirably edited. Indeed, we have some most devoted and clever men and women working, at their own cost, most energetically to overturn the despotism of compulsory vaccination and expose the fearful annual slaughter of over thirty thousand infants in England and Wales alone!

Time was, when a lifeless corpse was found, it was buried. Time was, when a fraud was dis-

Enginud and Wales alone!

Time was, when a lifeless corpse was found, it was buried. Time was, when a fraud was discovered, the perpetrators were prosecuted and the thing shunned and forgotten. But the fraud of vaccination has been exposed again and again, and still it itourishes. It is a vast vested interest and nothing has such tangely to and again, and sain it nourishes. It is a vast vested interest, and nothing has such tenacity of life as an Orthodox absurdity when once fashionable and bringing in great gain. It is said that a good small-pox scare is worth two millions of money to our medical men in vaccinating fees!

The test of any scheme as to its importance is the discrepancy between the promises of its advocates and the results it produces as ob-served by the public.

"Vaccine inoculation," wrote Edward Jenner to Lord St. Helens, "would accomplish the annihilation of that dreadful disease, the smallpox." In Jenner's petition to the House of Commons for a pecuniary reward, he solemnly affirmed that "the cow-pox admits of being incoculated in the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the persons so inoculated perfectly secure from the infection of the small-pox. . . . It has already checked the progress of the smallpox, and from its nature must finally annihilate that dreadful disease."

Your Thomas Jefferson wrote to Jenner that "future nations will know by history only that the loathsome pestilence has existed, and by you extirpated"!

Such were the hold and definite promises made by Jenner and his deluded followers.

At the very time these promises were made they were disproved. Nay, more: Jenner knew the promises to be false when he made them. Still more: it can be showed that Jenner had no faith in vaccination.

Still more: it can be showed that Jenner had no faith in vaccination.

In the autumn of the year 1800 the Sick and Wounded Board of London sent some cow-pox matter to Mr. Rickman of Portsmouth, to protect the marines there. This surgeon called to his aid another one, Mr. William Goldson. The marines were vaccinated, and a number of children, by the last-named surgeon. One of the marines, named Clark, after being vaccinated and recovering, soon after had smallpox! Jenner's attention was called to the case, and he was requested to come and see it, or send pox! Jenner's attention was called to the case, and he was requested to come and see it, or send some one that he could depend upon to see it. But he was quite deaf to all such entreaties; he was then just beginning to itch for public moneys, and he did not want to prove the absurdity of vaccination. This Mr. W. Goldson, surgeon, had a curious experience with the children he vaccinated. The cow-pox took well; the children were inoculated after with smallnox, and resisted it. So on Janner's theory the children were inoculated after with small-pox, and resisted it. So on Jenner's theory they were safe for life. But lo! the small-pox came in the natural way to their homes, and they caught it more readily than unvaccinated children. Goldson published the full facts in a straightforward manner—and for it gained the savage lattred of Jenner! To read Jenner's re-marks it would appear that this Goldson was a great criminal, while he was only a truthful, careful surgeon, who thought that facts he had witnessed should be known.

Jenner had hinself vaccinated Lord Grosve-

Jenner had himself vaccinated Lord Grosve-nor, the son of the then richest peer, now represented by the Duke of Westminster. This young man soon had small-pox very severely. The people of London spoke severely of Jenner. He showed his bitter temper by writing like a maniae: "The town is a fool, an idiot, and will continue in this red hot hissing hot state about this affair till something else starts up to draw aside its attention."

The present Lord Elcho was vaccinated by The present Lord Eleno was vaccinated by Jenner, and some time afterward he had confluent small-pox, and Jenner attended him. The disease was so severe that Lord Eleho's hair was all cut off, and, as he states it, that then his face could not be distinguished from the back of his head, so obliterated was all distinction by the severity of the attack.

tion by the severity of the attack.

There was a very severe failure of vaccination at Geneva and at Columbie. I give it in Baron's words, the biographer and laudator of Jenner:
"Unfortunately all the sufferers had small-pox, either in the natural way or by inoculation. Of the former several died. This calamity, so inauspicious to the progress of vaccination, could only have occurred at the commencement of the practice, when the true character of the the practice, when the true character of the vaccine was imperfectly understood."—Vol. 1,

p. 338.

The excuses should be noticed; they display how little truth was reverenced. Jenner wrote of vaccination being the simplest matter possible; all clergymen should vaccinate every infant when they baptize them. And many did. I could give a list, headed with the Rev. Rowland Hill, of five thousand vaccinations. Jenner could say it could be done "with the most perfect ease." Then, when it proved perfectly evil or useless, "it was imperfectly understood."

In 1818, in Scotland, small-pox was unusually malignant, in spite of vaccination. Then Jenner had the excuse of "imperfect vaccination." Or he said, "some circumstances interrupted the proper influence of vaccination."

the proper influence of vaccination."

In 1819 there was the severest epidemic of small-pox in Norwich ever known in England. There vaccination had been pushed most energetically. As early as July 29th, 1805, there was getically. As early as July 29th, 1805, there was a public meeting got up by medical men to have vaccination from house to house "for the extinction of small-pox." Scheme after scheme was got up to excite the practice of vaccination. But the medical men were not satisfied until they got the public authorities to use the public moneys to bribe the people to bring their children to be vaccinated. At last the small-pox was excited amongst them most malignantly, without a known parallel in our history. In the month of June the deaths from small-pox were over double the deaths from all other causes. The well-marked child from vaccination was slain, while in the same louse the unvaccinat-

made all "perfectly secure from the infection of the small-pox."

This fact made a great impression at the time

on those who knew it. His biographer, Baron, makes of course excuses which only display the ingenuity of a partisan evading an unpleasant

It is singular, but there is no public evidence that I know of, that Jenner ever vaccinated a child of his own. It is not that he was indiscipled a compact the compact of the compact had been children. child of his own. It is not that he was indisposed to try experiments on his own children. His eldest son, Edward, he inoculated with the filth from a pig—swine-pox! Then shortly after he inoculated him with small-pox. Then twelve months after he repeated the inoculation. In short, he destroyed his health and ruined his mind. He became an imbecile, and died as soon as he reached manhood. The boy Phipps, who was his victim in inoculating experiments, died of consumption before he reached manhood. The greasy-heeled horse is ever a consumptive sufferer; thus tuberculis was transmitted by the lancet. Jenner himself must be regarded as a weak-minded man. He himself writes "that there was never a worse head on any man's shoulders than his." When he had to appear as a witness before a committee of the House of Lords he intoxicated himself to give him courage to face men! In his own words: "I was obliged to deaden my sensibility by brandy and opium."

opium."
In 1800 he was ill, and he himself writes that
"I have been cupped, calomeled and salted!"
What a notion he must have had of medicine to
submit to such herole mischief. He must have
been equally ignorant of hygiene. Typhus
fover he caught in his own house. His secretary,
as he called him, the tutor for his imbecile boy,
had typhus fover twice in his house, and the
second time he died of it, or of his medical
treatment.

treatment.

Jenner's M. D. degree was not the result of his brains and acquired knowledge, but of his pocket, a mere Aberdeen degree given without examination, on a mere presentation of a cer-tificate of Apothecaries' Hall, and the payment

Such is the miserable history of the god Jen-

Such is the miserable history of the god Jenner, who plundered the public of some £30,-000, and got his statue into Gloucester cathedral! Would that there had ended the matter.

Since then his followers have hall £1,647,000 of public moneysalone! The millions paid them in private practice to pollute and destroy infants is of course beyond calculation. The number of infants slainly this fraud of vaccination is much greater than all the soldiers killed by gun-powder and steel in a century.

Surely, this delusion and fraud, which is exciting a constant rebellion in England, will not be allowed to strengthen itself in America by fresh legislation. The political degradation of making all fathers and mothers serfs to one class of medical men is enough—if the men have the courage of fathers—to excite a civil war. Better far a rebellion and civil war, than all our infants to be polluted and slain by tens of thoughted. fants to be polluted and slain by tens of thou-sands every year, and then allow parents to be degraded to the level of beasts by not being al-lowed to decide the weal and welfare of their children. William Giison Ward.

# Bunner Correspondence.

#### Massachusetts.

SPRINGFIELD .- A correspondent sends us a clipping from the Republican, which gives the following condensation of a recent discourse by "The Pilgrim" In that city:

condensation of a recent discourse by "The Pilgrim" in that city:

"Dr. J. M. Peebles answered in the light of spiritualistic communications the question, 'What Next?' after death, at Gill's Hall hast evening. He said that the next world is much like this, but etherealized and freed from many of the restrictions here. It is a series of stages through which the spirit passes as it attains toward perfection, suffering from its sins in this world, but gradually becoming freed from their taint. There have been, said Mr. Peebles, three answers to the question and eternal progression. The first is in the face of every aspiration and every instinct implanted by nature, which has made men to mock them if their fate is amminiation. Eternal dammation presents an intolerable idea of the divine character, and the only admissible theory is that the soul lives and advanges continually toward perfection. Death in this view is a beautiful thing, the separation of the immaterial element from the gross material form, the rending of the body shell by the splict, which has grown too large for it. The infant is borne to the heavenly kindergartent and brought frequently by night to the side of its parents, that it may not forget them, but be able to greet them when they go after it. There are no idiots, for no sharp line can be drawn between reason and the lack of it, and no one can say how much must be known to be sane. These will be freed from their infirmities and become whole at death. The suicide, however, goes unbilden into the spirit-world, and is obliged to linger, as the spirit of one informed Mr. Peebles, about the body for days before it gets free, and for punishment is obliged much to hamt the earth and warn others so far it may against taking their lives." as it may against taking their lives."

This orely.

In the property of the bridge through the winter and spring rounds at it may against taking their lives."

BEVERIAY.—Ella W. Staples, Secretary First Society of Spiritualists, writes, May 14th: "Our little society has just completed its first year, and with good courage we are still striving to add our mile to the grand work we love so well. Since we commenced our meetings a number of Investigators have become convinced of the truths of Spiritualism, and added their names to our books. G. A. Fuller, of Dover, has done a good work here with his able lectures and earnest efforts for the cause of truth. We consider that we are very fortunate in obtaining his services for the summer months. Our Wednesday evening circles, which, through the winter and spring, were conducted by Mrs. Ella H. Dole, have been well attended, and last Wednesday, May 12th. Mrs. Abbie N. Burnham, of Boston, was with us. Her psychometric and clarvoyant readings are creating quite an interest, and giving officers were chosen for the ensuing year. President, Gustavis Obear; Vice-President, Charles Holden; Secretary and Treasurer, Ella W. Staples, The dear old Banner of Light is welcomed in many homes in the grand work of progress, and may the folds of your Beverly. May the angels of love ever aid you in the grand work of progress, and may the folds of your fittle forth of the Vol. 1,

# British Columbia.

British Columbia.

NANAIMO.—Jacob Korter writes in the course of a letter forwarding five dollars for the Banner of Light for one year and the five pictures furnished for that sum—as by aunouncement in Colby & Rich's statement of premiums on our seventh page—and says he has been a patron of our paper for thirteen years, though, in consequence of his moving from place to place, he has heretofore largely depended for his copy upon the stock of the local newsdealers. He has been privileged to do much work in a quiet way for the advancement of a knowledge of Spiritualism among the people, though he has refrained from seeking publicity through the press. He believes that the true course is for the believers in the spiritual cause to endeavor to stand by each other in mutual defence; this mode of action he considers the future will render necessary in a greater degree than ever. He states that he had his place of busifiess decorated in honor of the Thirty-Second Anniversary of the advent of Modern Spiritualism, and holds the 31st of March in high estimation as marking the in-coming of an important step in advance on the part of general humanity. He announces that he has placed a new "lecturer in the field, by the name of G. O. Lock, who speaks at the schoolhouse at Wellington, which is a coal-mining town and a good place for a beginner. He is a fine writing and trance medium, and is getting better all the time he is stopping with me. My home is his home, so that he can stand persecution without hurting him much. I we are to stand by our mediums let us stand by them reli, so that they need not feel the effect of want. I believe in making their conditions as nearly independent as possible, so that they need nover come under the influence of those who would do them injury."

and the result has been that though I have no aptness for sketching, and know not when I begin a drawing what it is to represent when fulshed. I have produced two hundred sketches of flowers, shells, fruits, stones, undone wood and rock, chemical and astronomical apparatus, scrolls, vases, urns, pitchers of Oriental device, together with many representations of semi-civilized and barbarous ages, Indian weapons and implements, noticeable for their peculiar construction. Japanese figures of beauty and grace; and avariety of storm scenes, sunrise and sunset views, etc."

Japanese ngares of heant) and grace; and avariety of storm scenes, sunrise and sunset views, etc."

RAVENNA.—C. S. Curtis writes: "I wish to inform you and your many readers of the awakening of the Spiritualists and Liberalists of Portage Co., O., and vicinity. In February, a lew of the Spiritualists formed a circle at one of our private houses, and in a short time vory satisfactory manifestations were received. In a short time after, a lady speaker, Mrs. Morse (inspirational), from Michigan, and her daughter, Mrs. Brown, a clairvoyant and healer—both splendid mediums—came to our town. I obtained the use of the City Half for two lectures, which were radical, clear and satisfactory. I then engaged the Universalist church for two more lectures, but one was all they could stand, and so they refused us for the other evening. The next week I engaged the Phil-Harmonic Half for Mrs. Morse and Mrs. Olie Child Denslow, the wonderful inspirational singer, from South Bend, Ind., who gave us four original songs. This, together with the action of the Universalist Society, (where about flity Spiritualists and Liberalists have attended for years.) has caused an awakening that will not soon subside. We have now a circle of lifteen who meet twice a week, and anfong this circle are five mediums who are developing fast. This I think is encouraging, where one year ago there was nothing."

New York.

HORNELLSVII.LE.—A correspondent forwards us the following clipping from the Presbyterian organ in that place, and further Informs us that Mr. Greenhow was to speak for the Lenguo, again on Sunday, May 16th. He also assisted recently at the funeral of a young man in Almond, whereat several of the ministry attended. The funeral address by Mr. G. caused quite a commotion in that village:

"John Greenhow, Essa, exseditor of the Hornellsville."

a commotion in that village:

"John Greenhow, Esq., ex-editor of the Hornellsville Tribune, delivered an address before the Liberal League, at the Opera House, Sunday afternoon, May 2th, on "Printive and Modern Christianity." The speaker argued, with some degree of success, that modern christianity is widely removed in many respects from the religion established by Christ and promulgated by libidisciples. Referring to Spiralualism, the speaker compared the so-called advanced "blinkers of the day to those upon the mountain-top, who see further into the Beyond than these who remain in the valleys will readily believe."

valleys will readily befleve."

BYRON.—J. W. Scaver writes us under a recent date: "We have just had the privilege of listening to an excellent and timely lecture from our ever earnest friend and brother, Giles B. Stebbins. Although his hair is being whitened by the lapse of years, he yet retains his remarkable powers of methodical reasoning, and the presentation of his subject in a terse and understandable manner. He was particularly happy in his treatment of his theme, and held his large andience almost spell-bound to its close."

#### Illinois.

WHITTIER.—A correspondent writes: "Ophelia T. Samuel will now fulfill an engagement of an indefinite length in Waukegan, Ill. Sha has been speaking here at Whittier since the middle of February, with good success, and as a newly developed speaker she has every reason to feel encouraged. The dear old Hanner of Light is fully appreciated in this part of the country, and the universal sentinent seems to be one of admiration for its consistent course."

#### Vermont.

MORETOWN.—R. Child informs us that it was at the quiet home of E. C. Child, "here among the Green Mountains, that the first spirit manifestations were given to the people of Central Vermont."

# The Reviewer.

HISTORY OF THE PRE-HISTORIC AGES. Written by the Ancient Historic Band of Spirits through the hand of Leonard Herbert Nason, of Chicago, Il., and translated by James Cooper, M. D., of Bellefon-taine, O:

This book, purporting to give a history of periods so emotely anterior to our own that the mind wearles in an effort to conceive of them, is one of more than ordinary interest, whether or not we credit the statement of Its origin or accept the theories it advances. Those who give it, claim to have lived upon this earth, the youngest three thousand, and the eldest forty-six thousand years ago; and the latter obtain information regarding times antedating their own, from even older and more advanced intelligences. They believe the world has become sufficiently liberal to read and comprehend what a few years ago would have been scoffed at as folly, and have subjected the media through whom it was given to a charge of lunacy; possibly to persecution and outrage.

The book states, by way of introduction to the chapters that follow, that this world is countless millions of years old; that man first appeared upon it more than one hundred and fifty millions of years ago; that the human race, instead of descending from a single pair, descended from five; that what is now dry land and populous cities was once a wide waste of waters, and that, on the land over which oceans now roll, the happy homes of progression, the birthplaces of science, places where grand temples stood, upon the towers of which the early astrologers watched the stars by night, and priest and priestess offered sacrifice by day, now lie fathoms deep beneath the restless flood.

World-building is described by those who have made it a study, and the origin of the planet upon which we live, shown. One general law governs all things. As mankind is constantly throwing from the surface of the body exhausted matter, so a planet exhales, as it were from its surface, a continuous flow of that for which it has no further use, and which it can no longer hold. This passes to the outer edge of its atmosphere, and in course of ages, in many cases requiring millions of years, it forms into circles or rings; and when these become of a certain volume and density, the rapid revolutions of the planet burst them asunder, the larger portion attracts the smaller, and with almost incom celvable rapidity it rolls up as a scroll, igniting by friction as it does so, and, propelled by the parent planet, careers off into space, dragging a trail of fire behind it. In this state it is called a comet, and is the nucleus of a world that is to be. The shorter the trail the older a comet, and it does not enter its exact orbit until all semblance of this trail is lost, because it has not become sufficiently cool to do so

The matter originally forming our earth was evolved from a planet many millions of times larger than our sun. That planet is now so far north of us, that human ingenuity, aided by all spirit-intelligence accessible to us, will never be able to construct a telescope to bring it within the range of observation of an inhabitant of earth. The sun is not a hall of fire. It is strongly electric and magnetic; has a luminous atmosphere many thousands of miles in depth, and is inhabited by human beings so far in advance of those of earth that comparison is impossible. Light is composed of attenuated matter, and the atmosphere against likewise of atoms of matter. The movement of the waves of light through the atmosphere of earth at a speed of two hundred thousand miles a second, so impinges upon its atoms as to produce a friction that engenders heat. The atmosphere of earth is about one hundred miles deep, growing thinner the further from its crust; hence, less heat is felt as we rise from its surface.

The cooling of the earth is described as a period when, though ages passed with but little perceptible change, its crust finally reached that state which enabled the rain that for years had been incessantly pour-ing, arising in hot vapors and again falling, to find

Retributive Justice, Atlantis, Babylon, Ninevah, Egypt and Rome; the Persians, Arabs, Japanese, Chinese

Tartars, American Indians, and Mound-Builders.

The future of the people of earth is encouragingly described. Greater halmony will exist in society. Motive powers now undreamed of will be invented substances now considered valueless be utilized, the hours of labor greatly lessened, and forms of government be more liberal. Man will navigate the air with as much confidence and less danger than he now navigates the ocean. Women will hold equal rights with men. "Spirit-intercourse will be the basis of religion. as it has been the starting point of nearly all religious that have existed; but conditions will be so harmonious that all will be inediumistic, and those who have left the flesh and been clothed with the spirit will walk and talk with friends and relatives at pleasure."

There is to come a change of the earth's centre, and though Spiritualism is the commencement of the new era above indicated, it will not be fully perfected until that change occurs, for the inhabitants of a world, except as to a favored few, cannot progress more rapidly than the planet upon which they dwell. The above are a few of the statements made in this remarkable

### WORK WHILE IT IS DAY.

The world is wide, but its want is wider:
No least endeavor shall fruitiess be:
Though the sky is full of the moon's soft glory;
Each smaller star shines from sea to sea.
The world is wide and the work it waiting.
We can only call one day our own;
Oh, slumber not, for the day is breaking—
For an hour's loss you can never atone.
The world is wide, and the violet groweth
Side by side with the queenly rose;
One filleth the air with subtle fragrance.
In silence and shadow the other grows;
Yet who shall tell what the angels know not—
Which of the two shall fairer be
When the flowers are gathered from earthly gardens
To bloom in the light of eternity?
The world is wide, and the people in it
Each has a work to find and do;
The sunshine dieth, the dark night fileth,
Haste while the daylight waits on you!

### "Spiritual Suggestions."

To the Editor of the Banner of Light:

Referring to the "Suggestions" of my esteemed friend, Glies B. Stebbins, in the Banner of Light of May 15th, permit me to say that I trust no reader understood my article on the World's Great Festivals as favoring the observance of Easter or any other festival for the purpose of "idolizing any Messiah"; nor as claiming that the "ethics and morals" taught by Jesus of Nazareth were "new," or his "ex-clusive possession"; nor that the "coming religion can be based on Christ [i.e., Jesus] only, as pattern and model." These ideas are not mine; and I think are not likely to be inferred from a careful reading of that article. I rejoice to recognize Zoroaster and Buddda (i. e., Siddhartha), George Fox and Thomas Paine as among the world's many teachers and saviors, and think it possible for myself and any intelligent Spiritualist to properly commemorate their services to mankind on suitable occasions, as well as those of the Nazareile, without danger of falling into 'idolatry.'

"We must be truly catholic," as friend Stebbins says; and if so, we shall not be afflicted with Jesuphobia on the one hand, nor with Painophobia on the other.

"A great need of Spiritualism is insight." Truly so. And spiritual insight will not only save us from the need of perpetual wonder-seek. ing, but reveal to us much of good and truth in the Past, and save us from that blind, ruthless iconoclasm which delights in smiting everything old, regardless of its value.

A. E. NEWTON. Ancora, N. J.

# SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. -Sochety of Spiritualists meets at Everett Hall, 388 Fulfon street, Sundays. Lectures at 3 p. M. and 75 p. M. Mr. Charles R. Miller, President; Henjamin D. French, Vice President; Fred Hasham, Secretary; Na-thanlel B. Regyes, Treasurer, Children's Progressive Ly-cento meets at 105 g. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian Mrs. Hattio Dickenson, Assistant Guardian; Ms. Betle Regyes, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

Heeves, Musical Directory arts, v. 18, sourne, executary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 388 Fullon street, Saturday evenings, at 7% o'chock, Conference Meetings are held in Fraternity Hall, corner Fullon street and Gallatin Place, every Friday evening, at 7% o'clock. Seats free, and every body welcomed.

(25) α τος κ. Scats (rec. and every nonly welcomed.

HEVERLY, MASS. The Spiritualists hold meetings every Sunday at Boll's Hall, at 2½ and 7½ γ. м. Gustavus Obor, President; B. Lascom, Vice-President; Mrs. Ella W. Staplas, Secretary and Treasurer, Circles every Wednesday evening in the same hall at 7½ α/clock, Mrs. Ella Dole, medium.

GLEVELAND, OHIO.—The First Redigious Society of Progressive Spiritualists (see (8) in Halle's Hall, 323 Superior (freel), at 10% A. M., and 754 P. M. Thomas Lees, Presi-lent; M. H. Lees, Corresponding Secretary, 463 Cross st. The Children's Progressive Lyceum meets in the same all at 12% p. M. N. B. Divon, Conflictory Sara A. Sage, Juanilan. To all of which the public are cordially invited. CHICAGO, H.L.—The First Society of Spiritualists solds regular meetings in the Third Unitarian Church, cor-ner of Lailin and Monroe streets, every Sunday at 10% A. N., and 74 c. M. Pr. Louis Itushuell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Collins

Eaton, Secretary. **CEDAR RAPHDN, IOWAP**—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. st. Inspirational speaking. Dr. W. N. Hambleton, President Mrs. Namie V. Warren, Vice-President Z.fige, H. Heck, Pressurer; Dr. Hamblion Warren, Secretary. All are containly invited.

Treasurer: Dr. Hamilton Warren, Secretary. All are conductly invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 80 f. East Market street, overy Sunday at 22 mad 74 p. m. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MANN.—Spiritual meetings are held every Sunday atternoon and evening at Templars Hall, Market sfreet, under the direction of Mrs. A. E. Cannaingham.

LEOMINSTEIR, MANN.—Meetings are held every other Sunday in Allen's Hall, at 2 and 64 o'clock p. m. Mrs. Fanne Whiter, President of Spiritualist Union.

NEW-YOHK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 105 A. M. and 75 p. M. J. A. Cozino, Secretary, 34 West 34th street. Children's Progressive 177-ceum meets at 2 p. M. Charles Dawbarn, Conductor; William Haut, Assistant Conductor; Mrs. Mr. A. Korton, Gaardian; Mrs. S. E. Phillips, Assistant Gaardian; Mrs. S. A. P. Phillips, Assistant Gaardian; Mrs. The Second Society of Spiritualists holds meetings every Sunday morning at 104, and evening at 74, in the beautiful Masonic Temple, (seating capacity 100,) corner 23d street and 6th avenue. Affred Weldon, President; Alex. S. Davis, Secretary; E. P. Cooley, Treasurer; 25 West 16th street.

A Spiritualist Experience. Conference and Mediums.

street and 6th avenue. Altrell Weldon, President: Alex. S. Davis, Secretary; E. P., Cooley, Treasurer, 23 West 16th street.

A Spiritualist Experience, Conference and Mediums: Meeting is held under the austices of the Second Society of Spiritualists every Sanday alternoon, commencing at 25 octock, at Masonic Temple. Free admission and free platform. Geo, F. Wimch, Chairman, 47 Jane street.

The First Hurmonial Association holds free public services every Sanday, at 14 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.

FORTLAND. ME.—The Spiritual Frateratty meets in Rossin Hall every Sunday for conference and lectures, at 215 and 715 P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss. L. M. Eaton, Secretary; F. W. Hatch, Treasurer, Trustees—J. C. Leighton, Mrs. A. W. Smith and W. M. Hoott, Would be pleased to correspond with lecturers. Seats free to all.

FRIELADELFFIEA, PA.—Thé Keystone Association of Spiritualists meets every Sunday at 25 P. M. at Hall Spring Garden and 8th streets.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10 5 A. M. and 75 P. M. at Hall 810 Spring Garden street. H. B. Champion, President, Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

The Second Association of Spiritualists holds conference every Sunday afternoon, at a celeck, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President: Chas. W. Yard, Secretary.

HOCHESTEER, W. Y.—Mrs. Amelia Colby speaks regularly for the Rochester Spiritual Society, Sunday morning and evening at Odd Fellows? Temple. Singing conducted by Mrs. Olive Smith. Seats free.

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SPIRITE ALISM, like an enduring rock, rises up amid the conflicting elements of figureance and passion, a rock which the surges of Time and Change can never shake on whose Heaven-lighted phasacle the Angels build their altars, and kindle beacon-lights to illuminate the world, Prof, S, B, Britten.

#### Lunacy Reform.

This is a subject that is not to be permitted to rest until something tangible and permanent has been accomplished; and that is not likely to occur at least until a member of a States supervisory board is to bidden to hold an official position in one of the institutions to be supervised. What, for example, would be thought of a judge's sitting in a court of appeal to hear cases which were appealed up from his decision below? Yet that is pretty much the case of certainly one member of the supervisory board in this State. The superintendency of our asylums is in effect a perfect dynasty, kept in place by the help of that long lever of political and social influence which its members are enabled to wield,

The men composing this superintendency are as a body, charged with habits and practices in their administration that ought to have no existence in such a connection. They have no faith in the later rule of non-restraint for patients, and it is alleged in the daily papers that the new Superintendent of the Worcester asyhim, warned by the fate of his predecessor, at the patients. once formed a resolution to let no inmate have another opportunity to tell of the inside doings of that institution; since he immediately curthemselves is indescribable.

customary liberty which he felt was working should give the lecture to-night a careful hearing in he was told that he could no longer go in adds, also, that the Elder may uncover his rear imprisonment, possibly for life, haunted him continually. All hope of reform, we are positively assured, is out of the question so long as any officer of a local institution, representing a local interest is a member of this central supervising board. If Massachusetts, says a fear of Spiritualism that must be admitted, or the less and connectent critic, is in earnest in this business, and would not make central super- For example-there was a sort of Spiritualism vision a farce, she must have an independent,

with the interests of any local institution.

Other States have become so jealous of local trustee boards that some of them have ordered a scance at which the devil appeared." Also, their abolition altogether, substituting a central supervisory board. The cottage system of evil spirits who somehow reached earth." The treatment for lunacy has never yet been fairly transfiguration showed Moses and Elias mateand thoroughly tried in this country, as it has! in Belgium, where there is a whole town of lu- there must have been a highway from the annatic citizens, as quiet and orderly as any other, if not more so. The public opinion has of late been discontinued. become justly sensitive in regard to the management of these vast hospitals which have sprung up all over the country. It demands a carefulness and a conscientiousness on the part of asylum superintendents and attending physicians commensurate with their great and peculiar responsibilities. Drugging and confinement and violence are not to be tolerated in the things to come with which the Apocalypse closes treatment of a species of malady which, of all others, requires the application of soothing non-Christians might properly deny, but Chrisremedies and sympathetic methods. A new kind of treatment still awaits a fair trial.

A German specialist in the line of mental diseases, Dr. Von Den Steinen, has recently paid a visit to this country for the express purpose of making an investigation of our lunatic asylums. He is an assistant in the Charité-Krankenhaus at Berlin, which is conducted entirely on. the theory of no restraints for its inmates, and he has set down his impressions of our methods of lunacy administration and treatment on the pages of the Archives of Medicine. These impressions relate especially to the Blackwell's and Ward's Islands institutions of New York City, although they would not be inapplicable to those of our own State. He sees here only the old and worn-out methods of treating the

insane in vogue. In reference to the institution on Blackwell's Island, he says he would not leave one stone upon another. He thinks our "palace prisons," fitly so called, bring to mind "their impracticable and cruel side." He considers the single object in American hospitals to be the incar-

He describes them as "modifications of the workhouse and jail," and thinks the builders had in mind "a menageric for beasts of prey." The building, in its very style, "bespeaks the layman who is anxious to protect us from the outbreaks of violence, but the physician who treats patients is not to be recognized from it.' In his opinion, a person confined in one of these buildings must in time inevitably become demented, if he is not already so. "Exhaustion and dementia" are the commonest cause given for patients' deaths:

He discovered among American officials "a lack of confidence in the ability to accomplish that, which is accomplished in other places, where easy forms of employment and the requirements of religion and amusement are estimated at their full value"; and he denounces the "association of superintendents" as an "exclusive union, into which those gentlemen are refused admission, who, de facto, have control of the really medical observations and of the treatment in asylums." The superintendents of course know why the latter are refused admission into their extremely select associations The Berlin charité system is one wholly of non-restraint. American superintendents prohounced it an impracticable thing, although Dr. Steinen declared to them that no other system had ever been tried there.

He asked them, in return, how they could pronounce a system impracticable until they had either tried it themselves or seen it tried They have no experience whatever in the mat ter. It is a system, he told them, that cannot be subjected to many experiments; it must either be rejected or accepted; the essence, the nature and secret of it, is its unconditional application. The number of suicides, under the non-restraint system, is less than in our hospitals. The attendants would naturally incline to the use of restraint; for the reason that it would make their labor easier and their responsibility lighter; but they accomplish the desired results more effectually by kind and deferential treatment than by the employment of force in any of its forms.

In Germany, the patients with a tendency to suicide, instead of being imprisoned in "cribs" or compelled to wear "muffs," are placed in a large dormitory, with the other patients that require special treatment, in which two nurses, each regularly relieving the other, are on guard through the night, and they are likewise subjected to strict control. The American system Dr. Von Steinen would abolish altogether. In order to supplant it with the non-restraint system, he would dismiss all the old attendants, and put every restraining method and every suggestion of it out of sight: He would construct a hospital only two stories in height, having a few acres of surrounding land and a connection with a general hospital, with a capacity for from eighty to one hundred patients

whose condition is a hopeful one: A large dormitory would be provided for new patients and such as require special care, with numerous apartments, cells of superior construction for purposes of isolation, and bathrooms without limit. His scheme likewise contemplates placing a professor in the superintendency, with not less than four assistants, appointed for a term of two years; plenty of room and facilities for putting the clinical and pathological apparatus to service; a head nurse for both the male and female sections of the hospital, and not less than one nurse to every three patients. In our present system, the Docfor seems to think that the patients are secured for the buildings rather than the buildings for

# Unmasking Spiritualism.

The Merrimac Valley Visitor, published at tailed the liberty of about lifty of the harmless Newburyport, takes up this alleged business of patients who had previously been allowed to unmasking Spiritualism, and treats it not only come and go at will, some of whom even had in an independent but in a truly masterly style. regular employment outside. Thus they were It seems that some time since one Elder Waite arbitrarily deprived of their stimulus to self-re- was announced to do some work in that particuspeet, self-control, and ultimate recovery: The lar line before the public; and upon the Neircitizens of Worcester have justly manifested | buryport Herald's saying that "every Spiritual much indignation at such senseless action. The "ist should give Mr. Waite a careful hearing," effect upon these peculiarly sensitive patients the Visitor very properly remarks, "That is good advice, but we do not remember ever to One patient, who was thus curtailed of his have heard the Herald say 'every clergyman so much benefit for him, said that on com- ing," when some Spiritualist was to speak." It and out, and that night, for the first time in his to a stray shot from somebody who neither belife, he was locked in his room. He said that all lieves in Orthodox Spiritualism nor spiritual night long he did not close his eyes, as his new Orthodoxy." And then it launches forth in a genuinely courageous way, and shows up to the uncoverers of Spiritualism what they evidently have never reflected upon.

"When Elder Waite [it observes] or any other Elder asks faith in Christ, he will find a mass gospel narratives will be broken at many points. in unnumbered predictions of a coming Messiah fearless, central board who are unconnected through thousands of years." The annunciation to Mary it cites as "a spiritual revelation." It says that the temptation on the mountain "was many of the miracles were the casting out of rialized. "When 'angels ministered unto them, gelic world, which we have never heard has

It likewise refers to the crucifixion-scene, when it is reported that there were grave-openings, and the dead went into the city, and were seen of many. Also of the demonstration when Peter's prison doors were opened; and the manifestation when Paul was stricken down on his way to Antioch; and the series of visions of the canonical books. It pointedly says that tians themselves cannot: for "the denial of the spiritual world, and the inflowing of that world into ours, and its manifestations and revelations all through the ages, in miracles, prophecies, and wonderful works which no science or human philosophy have fathomed or explained, would be knocking the bottom out of the whole Christian structure."

Then it proceeds to remind these unmaskers of the promise that "mightier works" than these were to be performed to the end; and when a church says it has got through with its miracles, it declares itself consummated and vastated, and another church is being born to take its place, and a new heaven is forming to receive its ransomed spirits, unless God is to be without a church, and earth has ceased to be a séminary for heaven.

"It is the joy of this world," concludes our trenchant but most effective critic and reviewer of these professed unmaskers of Spiritualism. 'that life and immortality are brought to light; and it is not for any class of men to limit the of departed persons were mentioned, with cirpossibilities of communion and intermingling cumstances attending their death, which were

in which we shall wake up to-morrow." Well said, and impressively said. Who, indeed, can claim to possess authority to draw the line where the communion of angels with mortals shall cease? If it was perfectly easy at one time, it can be no less so at another. If it was according to the laws of nature at one period, what is to prevent its continuing so always? (These things are not in the hands of men to dispose of, but of the great Creator who lets his rich blessings fall on all alike.

And what, after all, is to be said of a church that, having hugged and cherished these angelic ministrations as its chiefest treasure, now turns and repudiates them, on the ground that it wants no more of them? Such a church must at least have parted with its stock of spirituality, and can claim to stand only on its own assumptions and assertions. One would suppose that the nearer the church can draw to the spirit-world the righer would be its life and the deeper and wider its influence. And so would it be; but ecclesiasticism has stopped and built a high wall, declaring that there is no climbing over that-even if we thereby get into heavenwithout going out of the church altogether.

#### Remarkable Materializations in England.

On the 18th of April a scance was held at Newcastle, England, in the rooms of the "Spiritual Evidence Society" of that place, the manifestations at which were remarkable, and the results very satisfactory, under conditions that precluded all possibility of deception. The medium was enclosed in a closet effectually fastened upon the outside, and this closet was erected upon premises over which the medium had no control, by a committee of the society, without any further reference to the medium than providing conditions for her comfort. The account, as published in the London Spiritualist, says:

"On the occasion eleven persons were present beside the medium, who was escorted to the closet, the door of which closed on her entrance, and was effectually fastened from the outside by two screws. After we had been sitwith the series. After we had been string half an hour quietly conversing with Miss Wood, the medium, who was apparently in an entranged condition, a nebulous mass of white appeared on the outerside of the curtains used to screen the light from falling on the medium. We patiently observed the lateral and perpendicular movement of the mass, until it reached a height of about five feet and a half, when it then approached and shook hands with each of even persons present. I requested the tangible form to pose itself near a closed stove in the room, at a distance of about three and a half feet from the curtains; complying with the request, it placed itself about midway between the curtains and stoyd, and after standing ap-parently motionless for a minute or two, we de-sired it to vanish as quickly as possible from the spot on which it was then standing, and with-out moving in the direction of the curtains. On expressing our desire we continued our observations, when the form (still apparently perfectly notionless, and very like a Greeian statue) exhibited slight movement for a few seconds, as if waves were passing over the whole structure; then it suddenly became invisible. Although it did not move in the direction of the curtains, I could not undertake to determine in which way it disappeared; further than that, after the dis-integration of the structure, we observed a re-siduum of white, like the nebulous mass which first caught our attention, and simultaneously a voice was heard from the inner side of the curtain crying that it had no robes to clothe itself with. We desired the voice to repeat the experiment we had just witnessed, upon which very decided movements were seen going on in the residum of white that had been left behalf the white which the residual to the residu aind, the white substance gradually becoming orighter, and denser, and more expansive, until it was so fully developed that we heard the voice (previously behind the curtain) speaking to us from the little form now inside the drapery. After the customary shake of the hands it withdrew behind the curtains, and in a few minutes more Miss Wood, still apparently in an en-tranced condition, told us she could do nothing more, and allowed us to increase the light to the utmost capacity of the burner. We then examined the closet, and found Miss Wood as we placed her in the inside with the door effectually fastened by the two screws on the out-

side. J.No. MOULD.
12 St. Thomas Cresent, Newcastle-on-Tyne, }
April 21st, 1880."

# Terre Haute Phenomena.

Supplementary to the experience of Judge Lawrence at Terre Haute, given in this numper we note in the Sunday Bazoo, published at Sedalia, Mo., an account of a correspondent who passed three nights in the scance-room of Mrs. Stewart, during which he saw, recognized and conversed with a particular friend of his, Dr. B. F. Hughes, lately of Sedalia. He states that "the Doctor was dressed in about the same way that he usually appeared on the streets of Sedalia in his lifetime. I talked with him about his present condition, of his disease when he died, and many other things that had taken place since his departure from this mundane sphere. He seemed anxious to talk more out did not appear to have the strength. Bidding me a pleasant good-night he seemed to fall to pieces and was gone."

On a subsequent evening he appeared again, when "I think the conversation lasted five minutes; the most of which was questions and answers, which would not interest the reader. The light being very good, my attention was more particularly turned to the dematerializing of the body. The head inclined backward, and the body changed into a mystic vapor, settling to the floor. The hand, which I still held in mine, began to draw down with the body. I allowed my hand to follow until within eight or ten inches of the floor; it then loosened its hold and was gone."

# Royal Acknowledgment.

The United States Secretary of State has received from Sir Edward-Thornton, British Minister, a communication in which he sets forth, in compliance with instruction which he has recoived by telegraph from Earl Granville, Her Majesty's principal Secretary of State for Foreign Affairs, that he has the honor to convey to the government of the United States the sincere and cordial thanks of Her Majesty, Queen of Great Britain and Ireland, and of Her Majesty's government, for its generous and friendly conduct in having despatched the United States ship Constellation, loaded with provisions which were so much needed for the relief of the distressed subjects of Her Majesty in Ireland, and which, beside being a substantial aid to them in their affliction, has been accepted by all Her Majesty's subjects as proof of the friendly feelings entertained toward them by the government and citizens of the United States.

The Haverhill (Mass.) Daily Bulletin of a late date says, of a lecture delivered not long since in that city, by J. Frank Baxter, that it was attentively followed by a large audience (considering the state of the weather): "Mr. Baxter has a fine voice, and his singing was listened to with attention and delight. Names ceration of a large number of human beings, of the world in which we are to-day with that recognized by friends present."

### A Sterling Epistle.

We are indebted to Mrs. Oakes Smith, the well-known poetess, for the following letter, written some years since by Mrs. Whitman, the lady who, it will be remembered, was engaged to Edgar A. Poe. Mrs. Whitman was a devoted Spiritualist. She was born in 1802, and died in

My DEAR Mrs. Smith: I have read with much pleasure the three num pers of your paper already published, and should ike to receive it regularly. I see that in your

last paper you speak of me as one who has de-voted much time to a subject in which you seem to have but little faith.\* I confess I have from

the first taken a deep interest in the mysterious phenomena of which you speak, and, at the request of Mr. Greeley, I allowed him to publish my replies to several letters of inquiry received from him on the arbitrate of inquiry received. from him on the subject.

I am not myself a medium for spiritual communications, and have never been a member of I am not myself a medium for spiritual communications, and have never been a member of any circle formed for spiritual manifestations, although I have been an occasional visitor at many. My best evidences of the fact of spiritual agency in the matter have been obtained when sitting with children or with one or two friends, where there could be no room for suspicion and no possibility of deception. Under such circumstances I have obtained evidences of a spiritual presence which I can only doubt when I doubt my own sanity and the evidences of my own senses. Lest you should suspect me of a too easy credulity in a matter of such vast moment (estimating the sources of my knowledge from what you yourself saw, or rather from what you did not see, on the evening when you found me sitting with a few friends in the necromantic circle), let me remind you that that circle was composed of a few casual visitors, among whom were no known media, and who had seated themselves at the table for experiment only a few moments before your entrance. ment only a few moments before your entrance. You remained with us but a short time, and, as you say, no results were obtained. You will

you say, no results were obtained. You will admit that, under the circumstances, none could have been reasonably looked for.
You complain that the sot disant spirits with whom you are conversant "harp forever on the gamut of the affections." I confess that during my earlier experience of the matter I was myself not a little surprised at the frequent repetition of these simple expressions: "Believe," "Believe that I am exer near you," I am happy," "I awnit you in the better life," "I am happy in you," &c.

I think I now understand the reason of this. I think I now understand the reason of this Did you ever notice that a public mesmerizer or biologist, in exhibiting his control over his subject, pursues a certain routine which he does not like to have interrupted by suggestions from the audience. To the uninitiated it would seem that he might vary his experiments infinitely; that, if he could induce one series of impressions with such apparent ease, he could as readily induce another. But he will tell you that he has obtained this control with difficulty, and that it is far easier to reproduce peculiar states of the mind or of the nervous system that have been already induced than to create new ones. The medium for spiritual communication through medium for spiritual communication through electric sounds is, as I believe, spiritually magnetized, although in most instances not in a way to affect the normal exercise of the intellectual faculties. When electrical sounds occur readily in the presence of a medium, it would seem that one thing could be communicated through them as well as another. But this (at least with imperfect or undeveloped media) is not the case. The mind of the medium, unless in a perfectly quiescent state, modifies, retards and perplexes the communication. I believe that in this case, as in that of the mesmeric subject, it is easier to reproduce phrases already communicated than to evolve new and complicated sentences, in the interpretation of which the minds of the media and circle become perplexed and confused To this I attribute the frequent repetition of such simple phrases as I have recorded. Yet these simple phrases, had I received nothing but these, coming, as I believed, from friends who stand within the veil, would have sufficed to ensuled its within the veil, would have sufficed to ensuled its within the veil.

noble life with a rare and mysterious beauty.

I am inclined to think that where the conditions for spiritual intercourse are favorable, as tions for spiritual intercourse are lavorable, as at present they seldom are, the character of the communications is proportionate to the character of the recipients. "From without," says Herman Melville, "no wonderful effect is wrought within ourselves, unless some interior corresponding wonder welcome it."

It were idle to sow lilies in the market-place. If this is a delusion, an error, it is one which is likely to throw the world from its balance. The European papers tell us that it is on the Conti-

European papers tell us that it is on the Continent the one engrossing topic; that it has puzzled the universities of Germany and invaded the royal palaces of Spain and Franco and Prussia; that even the Pope and the Cardinals have sought in vain the solution of the mystery, and the "end is not yet."

I do not wonder that to you, coming from your own beautiful shadow-land, many of the current manifestations of the day seem common and earthy, yet were there none but such as you describe, I would welcome them, and say with the author of Villette, "If so much of unholy force can arise from below, may not an equal influx of heavenly light descend one day from

influx of heavenly light descend one day from above?" Yours affectionately.

L. H. WHITMAN.

\*Spiritualism.

# Anti-Vaccination Items.

There seems to be a good foundation for the belief of our English friends that legislation may soon move favorably for the anti-vaccinators. We have been favored with a conv of The Citizen (Gloucester, Eng.), in which is reported an address by William Tebb, in which it is stated that Mr. Gladstone in a letter to Mr. Pitman said, "I regard all compulsory legislation, like that of vaccination, with mistrust and misgiving." In a recent speech Mr. Gladstone expressed his sympathy with the anti-vaccination movement, and Mr. Tebb accepted such expressions as an earnest of what he will do.

A Parisian medical paper, Le Mouvement Medical, suggests that a Universal International Association be formed for the overthrow of the vaccination tyranny.

"During the last outbreak of small-pox in Zurich and Elgg, only vaccinated persons were attacked. Dr. Zuppinger, who had been three times vaccinated, was, nevertheless, one of those who suffered from it. Schweizer Volksartzt, Feb. 14th.

Sir Charles Dilke, M. P., has declared his interest in the anti-vaccination movement and for a complete inquiry into the operation of the law relating to the subject of vaccination.

John Bright says: "The law which punishes parents again and again for non-vaccination is monstrous, and ought to be repealed."

A REUNION POEM ON THE MEXICAN WAR.-At a Reunion of Mexican War Veterans, at Chicago, Sept. 11th and 12th, 1879, E. S. Holbrook, (Lieut. 1st Ill.) of that city, delivered a poem, which the Association has just given to the public in a pamphlet form. After welcoming his comrades and alluding feelingly to those who have joined the army of the unseen, he recalls memories of the events in which they all participated "thrice ten years ago," passing vividly in review the "marches, bivouacs and battles" from Palo Alto to Chapultepec. It is a well-written production, one that must in its delivery have awakened many deep emotions of sympathy and tenderness in the hearts of the veterans and added much to the interest of the occasion.

Read the practical ideas on mediums and the necessity for their pecuniary and societary protection, which are expressed under "Banner Correspondence" this week by a writer from British Columbia.

#### William Ellery Channing.

During the time of the Channing Memorial ervices the Boston Sunday Merald published a lengthy editorial on the great preacher and his work, from which the following sentences are extracted for the benefit of those of our readers at a distance from this locality who, like ourself, hold in highest veneration this wonderfully endowed and spiritually illumined apostle of the Gospel of Humanity:

"When he [Channing] sees his father come home whistling from a revival meeting, in which the preacher had plunged nine-tenths of the human race into a hell of torment, he springs to the swift conclusion: 'Father does not believe this storm: he mould start to his feet in a minute to the swift conclusion: 'Father does not believe 'this story; he would start to his feet in a minute if a fellow-creature had so much as cut his finger. Such a creed as this is merely assented to through routine of habit; there is no reality or passion in it!' In other words, the boy was alive. God, heaven, hell, penalty, reward, must mean something to him. In this single incident we see prefigured the whole after life of the man. In college at Harvard the primal characteristics of Channing's mind crop out palpably. He is pure and without temptation to sins of the flesh. He becomes enamored of the Stoic philosophy as do all noble natures capable of feeling the sublimity of virtue. The moralists who, like Hutcheson, exalted characters in themselves, instinctively break into visions of what

ing the sublimity of virtue. The moralists who, like Hutcheson, exalted characters in themselves, instinctively break into visions of what earth would be if peopled with a race consecrated to virtue, wrap him in a clysium of delight. Along with this he manifests an exalted piety. But it is the piety of a soul that sees God revealed and glorified in a divine humanity, light of His own light, love of His love, righteousness of His righteousness. An increasing distaste and aversion from all in theology that cannot justify itself on moral grounds begins manifestly to assert itself. The youth has too little in himself of ambition and sensuality, of hate and greed, of envy and malice, even to understand the roots of the Calvinistic doctrine of the inhorn depravity of the race.

His college career over, Channing accepted the position of tutor in the family of a Mr. Randolph in Richmond, Va. The house was a centre of elegant hospitality, and at first the letters home of the young man 'glow with enthusiasm in describing his local and social position.' But soon a sad undertone makes itself heard. The suffering which is the heritage of all such sensitively-organized natures, when brought in contact with reality sets in aguster. The youth

delicately-fibred natures must go through some such ordeal as this, and very pathetic is the bleak experience. "The stronger organizations, like those of a Luther, Bunyan and Fox, get through it, after a struggle of years, without being physically wrecked. They are worn to the bone with their vigils, and often well-nigh crazed with their lonely broodings; but there is a reservoir behind of animal energy, social coulliency, lumor, unconquerable joy in life, that finally asserts its power. Not so with weaker constitutions. The strain too often breaks them constitutions. The strain too often breaks them constitutions. The strain too often breaks them for life. A quivering sensibility is left behind that unfits them for the rougher encounters of the world. This is the key to any just and appreciative understanding of the career of William Ellery Channing. He was settled in the ministry a chronic invalid.

Humanity has a just feeling for its real benefactors. Hence the orthwester this real than the content of the content of

factors. Hence the enthusiastic tributes at this time paid to the name of Channing. Men will gratefully remember the man who thought so much better of them than they are always able to of themselves. Will the stanchest even of to of themselves. Will the stanchest even of the Orthodox repeat the worn-out taunt, that the amiable dreamer believed that men were 'too good to be damned'? Well, it will fall life-less to the ground, for the conviction is daily gaining head that a degree of self-respect like this does not involve the annihilation of all real modesty. . . The chief glory of Channing was it that he did so much to inflame the mind of the world with revolt and disgust at revolty-abandonment to rage and barbaric destructiveness of every sort, and that thus he effected farmore than any man who ever lived in America. more than any man who ever lived in America toward dethroning the old sanguinary delty whose terrors had cast such a lurid shade over the land. Largely was it Channing's work to fight and destroy terror-breeding abstractions. The God of vengeance who was trembled at was just such a vast and nightmare abstraction. The devil, who was lord and ruler of nine-tenths of devil, who was lord and ruler of nine-tenths of a fallen and accursed race, was a like abstraction. Alike were they the looming up in shapes of terror of naked conceptions of justice and malignity, divorced from all human counterbalance of mercy and good-will. And, even admitting that Channing created in their place a pure abstraction of all the nobler elements of human nature and called it man, yet how infinitely higher a model was it to make God in the image of, and to how down before and worship, than these other. In every fibre was Channing than these other. In every fibre was Channing a Christian of the type of Jesus. The vision of the kingdom of heaven on earth swallowed up

# Slate-Writing without a Pencil.

At the Laclede Hotel, St. Louis, some very astonishing manifestations of spirit-power are occurring, the medium being Mrs. V. C. Eldridge. The form is that of slate-writing, without the use of a pencil, the slate alone being held underneath a table. The St. Louis Post-Dispatch of the 13th contains the account of a reporter who visited Mrs. Eldridge, and who, though inclined to be somewhat jocular, is nevertheless disposed to be fair and candid in his statements. Taking his seat and inquiring how he should proceed, he was told to write the names of any friends he would like to hear from upon as many slips of paper. He wrote the name of Henry Pennebaker, a young gentleman who died in Colorado, two years ago, and the name was hardly written when there was an immediate and rapid tapping underneath the table. He had written two other names, rolling each in a small pellet, and, not knowing himself which one he was giving to the lady, handed over one. She laid it on the slate and asked, 'Is the spirit of this person here?" A long succession of triple knocks followed, and as soon as the slate was held beneath the table the sound of writing was heard. At the same time the reporter was tapped upon the knee. At last the writing was shown above the board, with the following message upon it: "I am here and I am glad to meet you.-Henry Pennebaker." "Where and how did you die?" wrote the reporter on another scrap, and within a few seconds came the answer: "In the mountains in 1878; consump. Oh, I am so happy. Henry!"

This answer was strictly correct. He then asked the name of the communicating spirit's most intimate friend, and it was written "S. J. Spurlock," which was also true. Other manifestations were produced, and as Mrs. Eldridge is to remain in St. Louis for some time the Post-Dispatch recommends her to the favorable consideration of its readers. Mrs. Emma Hardinge Britten delivered,

on Thursday evening, April 22d, to a large audience at Charter Oak Hall, San Francisco, Cal., a lecture called forth by an attack on Spiritualism by Rev. C. V. Anthony, pastor of the Central M. E. Church, of that city, in which he claimed that spiritual manifestations were the work of the devil. We shall print the discourse (for which we are indebted to the kindness of Dr. J. D. MacLennan, of San Francisco, who caused it to be specially reported for our col-

Mrs. Amelia Colby speaks regularly for the Rochester Spiritual Society, Sunday morning and evening, at Odd Fellows' Temple. Singing conducted by Mrs. Olive Smith. Seats free.

# Spiritualist Picnics in Massachusetts.

By reference to the report of its Secretary on our eighth page (under "Meetings in Boston"), it will be seen that the Shawmut Spiritual Lyceum, of this city, J. B. Hatch, Conductor, will hold its first annual pienic at Highland Lake Grove, on the line of the N.Y. & N. E. R. R., on Tuesday, June 29th.

Dr. John H. Currier has a letter in another column regarding the forthcoming picnic at Shawsheen River Grove-(line of the B. & M. R. R.) to be carried out under direction of Dr. A. H. Richardson-to which the reader's attention is directed.

#### Corroborative Testimony.

The following letter is placed at our disposal by Mr. Watkins, (2 Lovering Place, this city,) and tells its own story with comprehensive

brevity:

Boston, Mass., May 21th, 1880.

Mr. Charles E. Watkins—hear Sir: The manifestations at the sitting I had with you to-day were very satisfactory. I am satisfied there was a power demonstrated, coupled with intelligence, outside of yourself or your manifestations.

J. H. Pattee.

(Of Monmouth, Ill.)

ST On Sunday afternoon, May 23d, upwards of a thousand people assembled at Jones's Wood, under the auspices of the Irish Land and Industrial League, of New York, to welcome to America Michael Davitt, who arrived from Ireland on the previous Tuesday. On the platform, beside the persons forming the reception committee, were seated Mr. Davitt, John Dillon, Mrs. Parnell and Miss Anna Parnell, and Mr. James Redpath. Dr. Wallace, President of the New York branch of the Irish Land League, was called upon to preside, and made appropriate remarks, which were followed with applause, and cheers for Mrs. Parnell and Mr. Redpath. Mr. Rowe presented an address from the Robert' Emmet Celtic Society; and Mr. Davitt entertained the people for an hour, his oration being characterized by the enunciation of fresh and earnest thoughts. Alluding to the presence of Mr. Redpath on the current occasion, Mr. D. spoke of several cruel evictions which this gentleman had witnessed when in his company in Redpath's letters to The Tribune had been of immense service to Ireland, and had made the | Cato, Cayuga Co., N. Y. writer the most popular American that was known in that country. On behalf of the rescued people he returned thanks for the generosity of the American public. After a speech from Mr. Dillon, several complimentary addresses were made to Mr. Davitt, and the meeting adjourned.

The first annual benefit of Mr. Frank L. Union, lessee and manager of Union's Opera House, Paine Building, Boston, took place on the evening of Wednesday, May 19th, and proved to embody a dramatic and musical entertainment of a high order. The names of Mme. Ricard, Mme. Selika, Miss Edith Stanmore, Miss Isabel Bacon, Miss Kitty Lougee, Miss Susie Williams, Mrs. M. A. Pennoyer, little Hattle Rice, little Gertrude Murch, Mr. A. Z. Chipman, Prof. L. L. Ryerson, Mr. D. Gilfether, jr., Mr. A. M. Bell, Mr. E. F. Goodwin Mr. Frank Calbert, Prof. John A. Hill, Mr. E. E. Parker, Mr. Frank Norcross, Mr. Thomas Flaherty, jr., and Messrs. Sullivan and Galeucia, appeared on the programme, and the readings, instrumental and vocal exercises, sketches, selections from "The Lady of Lyons," farce, "The Fool of the Family," etc., etc., were well received by a good audience. While it seems almost invidious to single out one for special mention where all the performers acquitted themselves so creditably, yet we cannot refrain from expressing our opinion that Miss Belle Bacon's recital of "Asleep at the Switch " was excellently and feelingly rendered, and was a marked point in the proceedings of the even-

Dr. Frankland, a chemist of high repute, has just concluded an investigation into the cause of the persistency and irritating character of the fogs with which the vicinity of London, Eng., is particularly afflicted, He gives out, as the result of his experiments, that as the fogs occur in comparatively dry air, they cannot therefore be considered as a sign of dampwhich effectually hinders the evaporation of Avenue, Boston. the water. As a cure for the fogs, therefore, he recommends an abandonment of the use of bituminous coal, and the substitution therefor of smokeless coal, coke or gas for firing purposes -which being done the fogs of the city, in his opinion, would be things of the past.

GEN. JOHN ALFRED HAZARD, of Newport, R. I., aged 72, passed on from his residence at Rocky Farm on the morning of Saturday, May 22d. He was a prominent and wealthy citizen. He received a classical education at Trinity College, and studied law under his uncle. Hon. Benjamin Hazard, and was admitted to the bar, but never practiced. He was Brigadier-General of the State militia, and represented Newport for several years in the Legislature. He participated in the Dorr war, and was one of twenty-five who joined the Law and Order party. Our careful contemporary, the Boston Journal, in noticing his demise, records that "he was a Spiritualist" in his religious

The medical bigots of Massachusetts, unable to obtain the passage of a bill putting the health of everybody residing in this State at their gracious mercy as to fees and treatment, have commenced to pitilessly enforce such statutes as do exist in their favor professionally. Vide the arrest, a short time since, of Albert Smith, an inmate of the Mariners' House, Boston, because he refused to be vaccinated! This Grannis, 30 cents; I. Hatch, \$1,65; James Ellis, 15 compulsory vaccination enactment is a disgrace cents; Augustus Day, \$2,00; Mrs. E. Mann, \$1,00; compulsory vaccination enactment is a disgrace to the statute-books of Massachusetts, and deserves to be swept away (as we believe it will be one day) by a tempest of popular indignation.

W. J. Colville informs us that on June 7th, 8th and 9th he will again be in Philadelphia. Also that his plans for the summer are almost completed, so that if any managers of camp-meetings, or others, wish to secure his services they must apply at once, addressing him at 8 Davis street, Boston. All business letters will receive prompt attention.

The most cool and comfortable public Brooklyn Spiritual Society Conference house in New York is the St. Denis Hotel, corner of 11th street and Broadway. It is kept upon the European plan. Its dining-saloon is first class. No wonder this establishment is so well patronized. Were it double its present dimensions, it would be fully occupied by the traveling public.

W. Harry Powell, the slate-writing medium, has decided to remain in New York City, on account of the numerous calls from the public for exhibitions of his remarkable gift. He will not leave New York until June 1st, and from that city he goes to Buffalo. .

ter, on the fifth page, present issue.

#### "The War of the Doctors on the Rights of the People."

To the Editor of the Banner of Light:

Allow me to call the attention of your readers to this new pamphlet, brought out by Colby & Rich, No. 9 Montgomery Place, and containing the remonstrants' arguments made before the Committee on Public Health, in the State House, Boston, during five hearings, upon the petition of the M. D.s. made under guise of the Social Science Association, for the virtual suppression by law of magnetic and clairvoyant medical practice in Massachusetts.

These trenchant and exhaustive arguments will be equally good and effectual in any State in the Union where 'the would-be medical monopolists make showing of their meretricious designs. In no other State could there have been adduced such an amount of testimony in favor of medical freedom as was brought out at these hearings. It seemed almost "miraculous" that so many different persons appeared with their testimony and arguments without any organization or previous planning. It reminded me of the acts recorded as occurring one hundred years ago, where the people came forward with unity of action and one accord to protect their liberty and natural rights from the tyrannical aggressions of the mother country. Messrs. Colby & Rich have printed the testimony in cheap pamphlet form for general distribution. If an attempt is made in any other State to enact a similar law, or if the people desire to repeal the one already enacted in some States, I have no hesitation in saying that a small amount of money invested in these pamphlets and they (the pamphlets) distributed amongst the members of the different Legislatures. would have a grand effect in showing the injustice of such sumptuary laws, depriving, as they aim to do, the people of their rights as citizens of free America. A. S. HAYWARD, Magnetic Physician. Boston, Mass.

On our seventh page the reader will find an advertisement regarding cottages to rent at Onset Bay, The desire of those wishing particulars regarding the matter can be gratified by Ireland, and remarked parenthetically that Mr. Dr. H. B. Storer, No. 29 Indiana Place, Boston, or such persons can address Melvie A. Clayton,

> Ro Read William Gibson Ward's able essay on "The Curse of Vaccination," third page.

### Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week,]

Mrs. Emma Hardinge Britten will speak for the First Society of Spiritualists of Cleveland, O., at Halle's Hall, 333 Superior street, the four Sundays in June, commencing the 6th. This will probably be the last opportunity which the Cleveland friends will have of hearing this world-wide celebrity.

W. J. Colville has recently addressed good audiences in Williamsburg, Harlem, and Brooklyn, N. Y., West Scituate, Mass., and Providence, R. I.

Capt. H. H. Brown spoke in Music Hall, Stamford Conn., May 9th; at Sanfordville, N. Y., May 11th, and Clinton Hollów, N. Y., May 12th. He will visit that section again early in July, and would like to make other engagements there. He spoke in Willimantic and North Windham, Conn., the 16th; at Hartford, the 23d. Will speak at Brooklyn, Conn., the 27th; at East Hartford, the 28th; at Willimantic, the 30th. He will be at West Duxbury, Mass., June 6th, and would like engagements for week-day evenings in that section at that time. He will be in New Boston, Mass., June 22d and 23d, and would like to make engagements for week days, and also for Sunday, June 20th, in Western Massachusetts, Address him at Willimantic, Conn.

F. B. Hawkins, 151 Division avenue, Brooklyn, N. Y., will answer calls to lecture, so we are informed.

Miss Jennie B. Hagan has spoken to good audiences for four Sundays in Portland, Me. She will speak in Leominster, Mass., May 30th. After that time, will answer calls at South Royalton, Vt.

Mrs. E. L. Watson is filling the hall of the First Society of Spiritualists of Philadelphia, Pa., every Sunday morning and evening with interested audiences.

Mrs. Laura Kendrick, who has recently lectured ness. Their persistency in a dry atmosphere he with success in Berkeley Hall, Boston, is desirous of considers to be due to a coating of oil, derived making engagements for the delivery of lectures on from coal smoke, upon the surfaces of the mi- spiritual and kindred topics during the coming sumnute vescicles of water composing the fog, and mer season. Address, Hotel La Fayette, Columbus

# Lake Pleasant Camp-Meeting.

The following is the official announcement of the dates of speakers at the forthcoming meeting:

The following is the official announcement of the dates of speakers at the forthcoming meeting:

Sunday, Aug. 8th, Capt. H. H. Brown, of Connecticut; E. V. Wilson, of Illinois.

Tuesday, 16th, Mrs. L. Manchester, of Vermont.
Wednesday, 11th, Glies B. Stebbins, of Michigan.
Thursday, 12th, Mrs. E. L. Watson, of Pennsylvania.
Friday, 13th, E. A. Stanley, of Vermont.
Saturday, 15th, Mrs. E. L. Watson, of Pennsylvania;
C. B. Lynn, of Massachusetts.
Tuesday, 17th, L. Ranson, of New York.
Wednesday, 18th, Rev. J. H. Harter, of New, York;
Elder Evans, of New York.
Thursday, 19th, Mrs. Nellie Brigham, of New York;
Henry Kiddle, of New York.
Friday, 20th, Dr. Mary Middlebrook, of Connecticut.
Saturday, 12td, Mrs. Emma H. Britten, of England.
Sunday, 22d, Ed. S. Wheeler, of Pennsylvania; Mrs.
Emma H. Britten, of England.
Tuesday, 24th, C. Fannie Allyn, of Massachusetts.
Wednesday, 26th, W. J. Colville, of England; Rev.
Samuel Watson, of Tennessee.
Friday, 27th, Mrs. Sarah Byrnes, of Massachusetts.
Saturday, 28th, Prof. Wm. Denton, of Massachusetts.
Sunday, 29th, Dr. J. M. Peebles, of New Jersey; Prof.
Wm. Denton, of Massachusetts.
Cephas.

# Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE, MEETINGS. From H. Anderman, Style; L. R. Eames, \$2,00; Mrs. E. Sanderson, \$1,00; Jacob Jacobson, \$2,00; Mrs. M. H. Clapp, 50 cents; A. B. B., \$1,00; Eben Snow, \$2,00; Mrs. E. Barrows, 30 cents; Giles Spencer, 40 cents; Mrs. A. C. Spalding, 40 cents; S. Brooks, \$2,00; Jos. P. Willcock, \$3,00; Mrs. D. M. Lovell, 35 cents; A. D. Sarah Pott, 50 cents ; E. D. Ashley, 40 cents ; Mrs. A. M. Stone, 40 cents; H., \$5,00; E. J. Durant, \$2,00; Mrs. Mary A. Skinner, 40 cents; S. T. Merriam, 40 cents; Yarmouth, N. S., \$1,00; A Friend, 30 cents; Mrs. J. C. H., \$1,00; Moses Hunt, \$1,00; Mr. Coolidge, \$1,00; Abbie J. Spalding, 40 cents; Mrs. R. Glover, \$2,00; W. W. Camp, \$8,80; H. Boyle, \$1,00; John J. French 82.00; Mrs. N. M. Frederick, 85.00; Mrs. E. Heath \$1,00; J. O. B., \$5,00; Mrs. C. H. Suter, 50 cents; E. M. Mason, 30 cents; Mrs. C. W. French, 50 cents; Fannie E. Crocker, \$1,00; A. McHenry, 50 cents; Edward S. Varney, 50 cents. Thanks, friends, for your kind assistance in helping sustain our Public Free Circles.

Meetings

At Everett Hall, 398 Fulton street, every Saturday even At Everett Hall, 350 Fundables, 1975

The Brooklyn Spiritual Fraternity Meets at Fraternity Hall, corner of Fulton street and Gallatin-Place, Friday evenings at 714 o'clock. The themes thus far decided on are as follows:

May-28th, an Experience Meeting.

June 4th, "The Gospel of Humanity," Mrs. Hope

or exhibitions of his remarkable gift. He will ot leave New York until June 1st, and from hat city he goes to Buffalo.

Whipple.

June 1st, "The Baptism of the Spirit," D. M. Cole.

June 1st, W. C. Bowen.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. Nichols, Pres.

Marian recognization and how the bound of the large that the large the state of the large the large the second

### Editor-at-Large Project.

Mr. Goodhough.
Mrs. Wm. Carrington, San Francisco, Cat.
Anna Bright, Wirt, Ind.
Edward S. Varney, Lowell, Mass.
Laura M<sub>4</sub> De Lauo, St. Peter, Minn. . . . .

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E. J. Durant, Lebanon, N. H.
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Charles Partridge, 23 Broad
C. W. Cotton, Portsmouth, Onlo
Hon, M. C. Smith (personal), New York
H. Van Gilder,
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Md. Amount Pledged.

#### Annual Meeting of Free Religious Association.

Association.

The thirteenth annual meeting of the Frèq Religious Association with the held in Boston as follows: Business session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27th, 715 P. M., at the Parker Frateentty Hall in the Parker Memorial Building, corner of Berkeley and Appleton streets. Convention, Friday, May 28th, with sessions at 10:39 A. M., and 30; M. in the Parker Memorial Hall. Prof. Fells, Adler, Won, H. Chambig, Rowland Commor, Mayy F. Eastman, Francis Hiffany, Gustavas E. Gördon, F. E. Abbott and John H. Cilland are among the speakers expected to be present. Social Festival Friday evening, in the same place, using both appearand lower halls.

Camp-Meeting at Belvidere, III.

There will be a grand rally of the Liberats, Splittualists, and all classes of Free Thinkers. In Northern Illinois and Southern Wiscorsin, on the Boone Co. Fair Grounds, at Herbidere, commencing Thursday, June 7th. closing Monday, June 2tst. The meeting will be conducted in the principle of a free platform, open to all phases of Free Thought, Many of the leading speakers of the country have been corresponded with and are expected to be there. An opportunity will be given to all mediums to exhibit their medial powers; and it is expected to make this the grandest rally of Liberats ever held in Northern Illinois and Southern Wissensell. Come one, come all. For further particulars, address F. F. FOLLETT, Managing Sec y. P. O. Box 283, Rockford, III.

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#### For Sale at this Office:

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THE ONSET BAY GROVE ASSOCIATION authornees the opening of their Grounds for the season of 1880 to

Thursday, June 17th. On which occasion there will be a **Basket Picnic**, and an opportunity afforded to purchase jots or engage sites or cot-tages for **Camp-Meeting**, which this year will hold from

July 15th to August 18th.

Trains leave Old Colony depot at 8 A. M., and a long day
will be allowed at the Grove. Excursion tickets at reduced,
rates at all stations. 3w—May 22.

# Mediums' Camp-Meeting.

Mediums Uamp-Meeting.

The Mediums and Mediums' friends of Pennsylvania will hold a CAMP-MEETING under the auspices of the Co-operative Association of Spiritualists of Philadelphia, at Creedimore Park Grove, situated about six miles above Philadelphia, on the banks of the Delaware River, commencing July 3th and ending August 1st, M. S. 33.

Prominent speakers have been engaged to occupy the rostrum; notable among them are Dr. R. C. Flower, Mrs. Nettlo Pease Fox, Mrs. Katle B. Robinson, and many others. Mediums for all phases of spiritual Manifestations will be upon the grounds and hold nightly Scances for Materialization, Physical, Trance and Chairvoyant Tests. Among these that have announced their intention to be present are Wm. H. Eddy, Mr. and Mrs. James A. Bilss, Harry C. Gordone W. Harry Powell, Alfred James, Mrs. S. A. Anthony, and others. Such an array of mediumistic talent is seldom gathered together. For particulars, as to tents, boarding, &c., &c., address MRS, E. S. CRAIG, M. D., Secretary, or JAMES A. BLISS, 713 Sanson street, Philadelphia, Penn.

Meeting from a distance will be heartily welcomed by the Association.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their carti-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no detertine put forth by spirits in these columns that does not comport with bisor her reason. All express as much of truth as they perceive no more.

ner reason. An expession member of the monor,

AP It is our earnest desire that those who may recognize
the messages of their stoirit-friends will verify them by informing us of the fact for publication.

AP As our angel visitants desire to behold natural flowers
upon our Circle-Room table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Ings.
(Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

3- Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to.

LEWIS B. WILSON, Chairman,

#### Messages given through the Mediumship of Miss M. T. Shelhamer.

#### Scance February 24th, 1880.

Invocation. On thou Eternal and Divine Ruler of this Universe, whose laws are ever just, whose ways are framed in wisdom and understanding, we praise thee as the flowers praise these, unceasingly, and with the best incease of our souls. We bless thee as the universe blesses thee, from day to day; as every planet rolling along its beaten course, sings to there one eternal strains of thanksgiving and blessing. As the odor of each separate flower conflicts not with its associates, but as all blend in one beautiful sea of perfume, rising up to thee in adoration and-praise, so we would ask that the aspirations of these souls here present, at this time; shall not conflict one with another, but shall all blend in perfect concord and harmony, rising up to thee as a sweet offering of innocence and peace. We ask thee to bless every soul gathered here at this time; to bless not conflict one with another, but shall all often in perfect concord and harmony, rising up to thee as a sweet offering of innocence and peace. We ask thee to bless every soul gathered here at this time; to bless those who are in affliction, whose, hearts have been stricken by the white wing of the gugel of death; which hath borne away some loved one from the material shores. We ask that thou wilt indeed prove a header to every stricken heart, that thou wilt whisper into the sorrowing soul, "I love thee; love thee; pass under the rod;" for oh, we feet that among all things in life, the most divine blessing is the thought that afar off in thy eternal realms some dear one awaits us who linger here, and we ask that thy gates may still be open, that thy angels may have power to descend, and with the wand of healing touch the mourning heart, and whisper in the ear sweet words of consolation, hope and cheer. Give unto every soul these blessings; give unto every heart strength to go out and perform some kindly mission to those in need. As the days go, by, may all join in one eternal band whose aspirations shall be ever onward and upward, nearer, still nearer to thee and thy heavenly bosts.

#### Charles Tufts.

I think, Mr. Chairman, that this institution is humanitarian in the largest degree, because I find you extending a kindly invitation to all I find you extending a kindly invitation to all classes of invisibles to return here and make the hearts of others who may be in darkness and distress glad. To me it is a most humanitarian disposition, and I am indeed glad to avail myself of it. It has long been a desire of my soul to send out to certain friends of mine, in Somerville and in the surrounding places, in Boston likewise, my special greeting, and to tell them of my whereabouts. It is no new thing for me to say that I am interested in Spiritualism, or, indeed, in any other liberal movement that

plans for the benefit of humanity, as a unit, are brought forward; where the noblest institutions for the tuition of those who, in the body, had not the advantages of a liberal education are found; where we may meet in converse with inanity, yet I may say I have another home, closely allied to earth; for, having lived many varied experiences, I have dear fflends in the mortal: I am interested in much that pertains to material life. I would look abroad and see what advance humanity is making, and so I return to the external to assure myself of earth's progress; and it is in company with friends in the body that I most frequently employ myself, through their organisms and their labors, striving to be of some practical use in the world. At this time I would send out my affection and my sympathy to those friends. I would tell them I am by their side frequently. I know their aspirations; and I can assure them their labors shall go forward to a glorious suecest. I wish also to think of those kind friends who so nolly ministered to me in my long for. their labors shall go forward to a glorious sue-cess. I wish also to think of those kind friends who so nobly ministered to me in my leng fee-bleness and weakness of the mortal body. In my last hours I felt perceptibly and palpably the presence of angels, and it hore me up in spirit. My departure was indeed a triumphant one to myself, who had so long felt the weight and cares of the material life; but, although now happy in a beautiful home, yet I have not forgotten one of my old friends, and if they wish to heav from me I shall be at their disposal. hear, from me I shall be at their disposal to hear from me I shall be at their disposal. My devoted companion has joined me since my departure, and together we dwell in unity, believing in the redemption of all humanity, knowing that each soul is precious in the sight of our Father. My companion likewise de sires me to send her affection and gratifule to those dear friends who cared for her so faithfully and well. My name is Charles Tufts. I may be known in connection with Tufts Col-

# Lizzie J. Lewis.

[To the Chairman:] Do you allow every one to come? What beautiful flowers! [alluding to flowers on the table.] I died with consumption. I lived in New York City. I would like so much to try and reach friends. I don't understand coming back in this way: I never came before, and I never spoke in public in my life, but I am anxious to reach my friends, and I was told if I came here it would assist me: I would be able to come closer to my mother and make her know to come closer to my mother and make her know of my presence; besides, there is a distant relative of father's who reads your paper. I want her to send my message to mother. I want mother to let me come to her through some medium. I wish she would send a letter to Mr. Mansfield, because Charlie says I can write through that gentleman and give a great many things that would please mother and convince her that I can. I was eighteen years old when her that I can. I was eighteen years old when I passed away. It is quite a while since I went, and mother often wonders if I am happy, because she doesn't really believe in theology, and yet she hasn't anything better. She wonders if I am never allowed to come back when she feels so lonesome. I want to tell her I am happy, in a beautiful home, and Charlie is there too. He isn't a little boy now, he is grown up; he is older than I am. He comes back with me. I want her to know we can come close to her side,

my relatives particularly—my most heartfelt greetings. I desire to arouse their interest concerning the destiny of the human soul. If they care as much about the hereafter as they profess to, I am persuaded they will look at this thing and determine for themselves whether they have a right to believe that this is myself speaking—whether it is a fact that I can return and manifest in this way.

speaking—whether it is a fact that I can return and manifest in this way.

I was not only a practitioner for my bread and butter, as it has been called, but also for love of the profession, consequently I am as interested to-day in humanity and its ills as I was in the body; and although I have entered a larger field, where the view is more broad and convergence of the co comprehensive, yet I do not, as yet, see that I would do otherwise than I did were I again on earth, except perhaps to grant a little more latitude to others. Although we make some mistakes, yet, speaking from my own experience, I would say our work is conscientious, grant-ing, of course, that sometimes the profession may be joined by those who desire an easy mode of getting a living, and to such the field is in-deed productive; but to the good, conscientious physician, the work is a long and laborious one, and he must indeed be sharp and attentive in reand he mist indeed be sharp and attentive in teach agard to the wants of humanity, if he would keep abreast of the times and do all that is possible to alleviate earthly distresses. I am still interested in the practice of medicine, and would say that I return to earthly physicians and strive to

ested in the practice of medicine, and would say that I return to earthly physicians and strive to perform my work through them.

Although I lived many years in the body, I do not consider my work accomplished; I feel that there is a great deal more to be done, and I am glad of the opportunity of doing it. And now I hope my friends and brothers will become tolerant and liberal in their ideas, will allow each one to live as his conscience dictates, and infringe upon the rights of none. There is room enough for all; there is no need of crowding. If any of my friends in the profession find themselves in want of practice and out of pocket, they may look to themselves, for I assure them it will be their own fault. If they are conscientious in their work, if they study into the ills of humanity, for the purpose of understanding them, with a determination to alleviate them by their skill, they will find no lack of employment. If they do not come into the work for this purpose, they had better step down and out, and not apply for legislation in their behalf. I have said my say. I may have been blunt: I was so when in the form, but I know my personal friends will pardon me, and as to outsiders it is of no matter. I was known expenses. my personal friends will pardon me, and as to outsiders, it is of no matter. I was known ex-tensively through New Hampshire, sir, but particularly in Portsmouth, as Dr. Adam Perry of

#### Deacon J. D. Tidd.

I am not given a great deal to levity, and yet it strikes me in a ludicrous light that the M. D.s it strikes me in aludicrous light that the M. D.s. and the deacons are generally found together; so I presume it is natural I should follow in where the physician steps out. I know my friends will be surprised to learn of my return at this place. They will hardly credit the assertion that I came here to speak, and to give my testimony in regard to the truth of Spiritualism; and yet, when you find a truth true by experience, certainly, if you are honest, you must acknowledge the fact, and although I am not, at this time, ready to accept all that pertains to Spiritualism; although I may be somewhat prejudiced in regard to the matter, yet, so far as the fact of spirits being able to return and speak to friends, so far, I am ready to say, I acknowledge it to be true. [To the Chairman; I] passed away, sir, as you call it, some little time ago, from gastric fever. I was very ill, but had consciousness enough to realize that my earthly end was near, and although the new to say that I am interested in Spiritualism, or, indeed, in any other liberal movement that promises to be of benefit to humanity; but it is a new thing for me, to speak in a place of this kind, and I trust my friends will recognize my presence and greet me as in days of yore.

Although possessing a home in the spiritual world proper, where all that is calculated to delight the external senses and to develop the inner spiritual powers may be found; where the broadest ideas are discussed and the largest plans for the benefit of humanity, as a unit, are brought forward; where the noblest institutions for the tuition of those who, in the body, had

[To the Chairman:] I am constrained to return here, sir, because it becomes almost a necessity to one having passed many years in the mortal form to return and express himself once again through mortal lips. A very few short years have passed since I was called home to the other shore, and I have yet many dear friends on earth whom I would like to reach and whisper my words of greeting, of encouragement and cheer. I have seen a desire going out from certain minds, asking for light upon the subject of Spiritualism; asking for some friend to return and speak through mediumistic lips, that they may believe that the spirit can and does return to manifest through mortality; and as I have been desirous to return and speak for myself, I take this opportunity to do so, and to say to my friend Parker: Yes, it is indeed true; spirits can return from the hereafter and manifest to you, [To the Chairman:] I am constrained to return Parker: Yes, it is indeed true; spirits can return from the hereafter and manifest to you, and if you will ask for yourself, certainly you will receive all that you can desire. For many years I was a minister of the gospel, preaching to my flock, giving them that light which I believed I received from higher realms, expressing my understanding of scriptural texts. Later in life I was a practitioner of medicine, and it has been asked mentally of me: "What are you doing in the spirit-world—providing, of course, that you have any occupation?" I would say that my occupation of later years is the most congenial to me. While I do not minister to the bodily to me. While I do not minister to the bodily ills of mortals, I find a great scope for my abili-ties in the spirit-world; I minister to those who are sick, to spirits who are ill and suffering, for we have many ailments in the spirit-world. The soul who comes to us, having been crowded out through degradation, misery and pain, is a fit subject for treatment, and we have many such in the other life; consequently I am eager and earnest in my work, striving to be of assistance to some one in need.

I was an old man, and although many friends preceded me to the other life, I still have relatives and friends here who, I feel, will be interested to know I have returned. I lived in Plymouth, Mass. My name, Russell Tomlinson.

# Lena Chapman.

I come from San Francisco. I am very anxious The isn't a little boy now, he is grown up; he is older than I am. He comes back with me. I want her to know we can come close to her side, and if she sits quietly in the evening, without a light, we can come and make her know that we are there, because she is a medium, and something from the spirit-world, if there is any light, we can come and make her know that we are there, because she is a medium, and something from the spirit-world, if there is any light, we can come and make her know that we are there, because she is a medium, but I have something from the spirit-world, if there is any truth in Spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spirit-world, if there is any truth in Spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spiritualism. A friend of mine who is a something from the spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spiritualism. A friend of mine who is a something from the spiritualism. A friend of mine who is a something from the spiritualism. A friend of mine who is a member of that circle is a modium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a modium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a modium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a modium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spiritualism. A friend of mine who is a member of that circle is a medium, but I have something from the spiritualism. A friend sand they are desirous of mine who is a member of that circle and of mine who is a member of that circle is a medium, but I have so that it is place, to reach some friends of mine who are just start-ing a spiritual circle among themselves, for in-

member of the circle reads your paper, and he will show it to my friend.

MESSAGES TO BE PUBLISHED. A MESSAGES TO BE PUBLISHED. A
March 2.—Rosanna C. Ward; William Anderson; Lillie
Curtls; Dr. Sefh Smith.
Ramsay: Gorham Young: Cora
Lenox; Samuel Maxwell; Andrew Mead; Dr. William S.
Chipley: George A. Redman.
March 2.—Martha Boyd; William Gotdard; Emma I.
Brown; Rose Clancey; Dr. Theodore Kittredge; Bright
Star.

Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Star,
March 30.—George Thompson; Harriet M. Samson; Edward C. Jones; Paulina Wright Davis; Neille Fletcher; Isaac Butrick; Red Wing.
April 6.—Almira M. Chandler; Dr. William Porter; Jennio Thompson; Albert Smith; Minule Temple.
April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King.
April 20.—Neison Tuttle; Thomas Jennings; William Hutchings.
April 27.—Mrs. Alice Dixon; Anhle Gray; Margaret Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey, May 4.—Mrs. Ellen French; Thomas S, Anderson; Eddie Martin; María Washburn; Theresa Timotti; Dr.Wm. Bushnell.
May 11.—Ezra S, Gannett; Henry C, Newhall; Dr. Thom-

Bushnell,

May H.—Ezra S. Gannett; Henry C. Newhall; Dr. Thomas S. McAllister; George Shilling: Mrs. Cordella A. P.

Morse; Dr. J. R. Doty; Gracle Hanson; Carrle Trenor,

May 18.—William Miller; Katle Merrill; Isaac Taber;
Dalsy M. Howard; Theodore S. Bigelow; Nettle 1, Maynard; John Match Lennan; Maty H. Lennan.

#### REPLIES TO QUESTIONS. GIVEN THROUGH THE MEDIUMSHIP OF

#### MRS. CORAL. V. RICHMOND,

At the Banner of Light Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

\*\*B# We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

#### Questions and Answers.

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Questions are alized spirit, with Mary as the medium? Did he not live on earth only as a man by the power of God or the spirit-world? I find no account of any disposition of his body; the record simply says he was put in a new sepulchre, and only the grave-clothes found. The soldiers all said his disciples had stolen the body. May he not have been a materialized spirit?

said his disciples had stolen the body., May he not have been a materialized spirit?

Ans.—In the sense of modern materializations we do not think he was. We consider that he had an organic human life, but under different circumstances from those which surround most human beings, unless they are Messiahs, as Christ was; but the organic human life was of the highest and most susceptible organization, consequently could not only be programatization, consequently could not only be programatization. life was of the highest and most susceptible organization, consequently could not only be protected from the elements, but could suffer and pass through the various changes of human life, and at the same time, in the hour of death, when the clothing was found in the sepulchre but the form was not, the spirit could either reinimate the original form, as in the case of Lazarus, or the body be dispersed, or borne away out of sight, while the spirit of Christ could materialize, as he undoubtedly did on reappearing to his disciples; but we consider that the human form which he occupied for a period of overthirty years was an organic form, not a material thirty years was an organic form, not a materialized form, in the usual sense of the term.

().—[By R. W. Beall.] Will there be a State religion, or God-in-the-Constitution, established in this Government?

in this Government?

A.—It would do no harm to have a little more religion in the politics of the nation, nor would it do any harm if God were really in the Constitution. We do not think there will ever be a theocracy here, nor do we think that in the sense of a sectarian, or other denominational view, there will be incorporated upon your government a State religion. We trust not, since no limited view of religion can ever suffice for illimitable progress; and since Rome and Great Britain have afforded examples of State religions to the world, it will doubtless be the better way to incorporate more of God into the adter way to incorporate more of God into the administration of the government and less of it in

the letter of the law.
Q.—[By L. O. W.; Vermont.] At our Mass Convention, held at Felchville, Vt., last September, a lady speaking medium gave utterance to an idea which seems strange to many of

ance to an idea which seems strange to many of us, viz.: "That God could neither love nor hate—was neither wise nor foolish." I would like the views of the spirits on that statement, and would ask if there is not more truth in it than many controlling spirits care to admit?

A.—So far as wo know anything of the infinite nature of God, it is only by our highest finite perceptions and intuitions. I have never known spirit or angel, nor have I heard an archangel claim to know the utter essence of God. That God hates or loves is based upon what we consider the highest spiritual attributes. Cer-That God hates or loves is based upon what we consider the highest spiritual attributes. Certainly no intelligent spirit at this day proclaims that God hates anybody or anything, and no intelligent spirit of any day has ever proclaimed but what God is Infinite Love. Now if there is another name or word that shall come to us at some time in eternity that means more than love, we are willing to accept it as being the attribute of God; but until there is we like that term well enough, and believe that as the highest attribute of the human soul in its most exalted spiritual state is the most perfect love, so, until we find that other attribute that expresses a larger degree of infinity, we shall continue to

larger degree of infinity, we shall continue to ay, for lack of a better term, that God is Love. Q.—A person possessing but a limited common school education is told by spirit-friends that he is to be used as an inspirational speaker, not being entranced. Can the controlling spirits of such a man make good this deficiency, and such a man water to the controlling spirits of such a man make good this deficiency. or should and ought he to strive to learn some thing more? and, if so, what books should be

A.—We presume the answer we shall give to this question may conflict with the wise minds of your earth, but if he is to be an inspirational instrument the less he knows about earthly books the better for the inspiration, since it spirits know anything and can impress the human mind with anything, the natural capacity of the individual will afford sufficient material for the spirit-world to act upon. If he wants to guarantee beforehand that he shall speak nothguarantee beforehand that he shall speak nothing but good grammar and elegant diction, without regard to whether the spirit communicating understands it or not, then he had better store his mind with earthly knowledge, and speak from an earthly standpoint. In our view, to crowd one's mind with what has been written upon the subjects of human thought, by human beings, to form the brain in the fashion of human thought, and shape the channels of communication for the spirits to follow, is a formation which does not belong to inspiration. formation which does not belong to inspiration" Take no thought of what ye shall say"—thi is the condition required by real inspiration.
Q.—Does there exist any kind of animal life

on the moon?

A.—So far as my knowledge extends, there is no organic life whatever upon the moon, it having no atmosphere of its own, and not possessing the elements requisite, at the present time, for the sustenance of organic life. It is, however, a resort, a place of experiment and observation for many spirits, and these experiments might, by some spirits, be mistaken for life actually existing upon its surface.

Q.—Does there exist in the spirit-world an organization known as the Spirit-Enemies of Spiritualism? on the moon?

A.—If there did it would prebably not be known by that name. We do not know of any organization that, in the highest sense of the term, we could consider as the Spirit Enemies of Spiritualism. Undoubtedly there are those passing from earth who retain their human limitations, who belonged to various creeds and each won earth and have not yet awayed. Spiritualism ? limitations, who belonged to various creeds and sects upon earth, and have not yet awakened from their sectarianism; and undoubtedly, as in the case of the good Methodist lady, who, after passing-into-spirit-life, upon holding communion with her son, warned him against Spiritualism, against seeking a message from the spiritworld, there are those who retain their prejudices, proclivities and dispositions, but it comes to be an ultimate question as to whether these persons or bodies of people passing into spiritlife are sufficient and efficient, in any subtle way of organization or otherwise, to undermine, supplant, or in any way interfere with the great movement of spiritual bodies, of persons who, in spirit-life, for thousands of years have seen and understood all possible ramifications of secret and other organizations of earth, have seen and understood all possible ramifica-tions of secret and other organizations of earth, to whom these lower degrees of spirit-life are as transparent as glass, and whether those who are still in bondage have greater power than those who are in freedom. If the larger in-cludes the less, and the higher rules the lower, it is impossible that, excepting for their own individual growth and experience, and for that of mortals, they shall have any control what-ever, and it is impossible for them to have any

alm or purpose that is not clearly penetrated, wisely discerned and easily counteracted by the innumerable spirits occupying the regions of

Q.—[By W. E. C.] In a case where one individual loves another to such an extent that his greatest enjoyment is only in the society of the other, and the one beloved can give no response to that soul's demands, what will be their relation in spirit-life, if the love is not outgrown in

earth-life?

A.—According to our view, the questioner has stated an impossibility. We do not believe that one person can be so absolutely dependent upon the presence of another, unless there is mutual. the presence of another, unless there is mutual love. It is quite likely he may suppose so; it is quite likely for the time being he may consider that his happiness depends upon the presence of the other person, but when you consider the nature of love, and that the ultimate principles in the universe are equal, it is utterly impossible to suppose that in awakening in spirit-life, if not before, a person will not fully realize that what he supposed to be love was only an infatuation, or a selfish clinging to the other; for when there is perfect love there is mutual love, and no spirit, unfolded to that consciousness, can ever feel the infatuation named in this question unless there is love in response. On the can ever feel the infatuation named in this question unless there is love in response. On the other hand, if there seems to be no response, it is quite likely that your feeling may be the heralder of what the other will feel when the body has been thrown aside, and the spirits stand face to face. Many persons do not manifest what they feel; they bury it fathoms deep under policy or external form; but if your love has been of the spirit and sincere, you will awaken one day to find that your friends love you as you do them. you as you do them.

#### Benediction.

May your loving ones, the ministering spirits, the dear ones of your hearts, abide with you each hour and day, chasing the gloom away, until their life new joy imparts:

And thou, the angel God above,
Make known thy presence by this thought,
And by that power divinely wrought,
That brings us the white bloom of love!

### Letter from Dr. J. D. MacLennau.

l'o the Editor of the Banner of Light :

In reading the Banner of Light of April 10th, a short ime ago, I found the following words: "But we have not encountered much opposition, much trial yet." "The opposition has not been developed; when it is, then will be the time for martyrdom for the truth for no new dispensation has ever been received with out martyrdom."-Henry Kiddle, Anniversary Exercises of Spiritualism, Brooklyn, N. Y.

While reading the above I had a most singular vision it would, however, have, passed unnoffeed were it not for the above passage, to which I think it has reference, and which I will give here. If you think it worthy, put it before your many readers.

THE VISION. I saw myself standing on a vast plain, in the center of which stood a Giren there, the top of which reached

unto heaven, and the branches thereof covered the whole plain.

The tree was divided from the bottom to the top into wenty divisions or planes. Each plane was the habitation of countless millions of human beings, and of four-footed animals, and of the birds of the air, and all creeping things, all of which took shelter under its

Then appeared unto me a man whose face shone as bright as the sun, and, advancing to the foot of the iree, commenced digging at its roots.

Presently the tree put forth buds, but the inhabitants, the four-footed animals, the birds of the air, and all creeping things, cut off, destroyed and devoured the buds as they appeared.

I noticed, however, that the inhabitants of the nineteenth plane did not interfere with the buds, and that part of the tree representing that plane was very soon in full blossom; then fruit began to appear, and one here and there of the inhabitants of that plane put forth their hands, and partock of the fruit. That which was ripe was sweet to the taste, and those that did eat

Then there was great excitement among the people of that plane on learning that the fruit of the tree was good to eat, and those who did eat lived forever.

In their eager desire to eat of the fruit of the tree. many partook of green fruit, which made them sick, and they would not again touch it, and they also tried to persuade their neighbors not to eat of that forbidden

That part of the tree which appeared above the twentieth plane, and which reached unto heaven, was heavily laden with ripe fruit, and all the inhabitants thereof were of one mind and one accord, and the lamb and the flon did lie down together, and all did eat of the same fruit of the tree of knowledge of good and evil, and they lived forever.

INTERPRETATION OF THE VISION. The tree represents Spiritualism, which was planted in the Garden of Eden in the beginning.

The glorious illuminous person who dug at the root of the tree, represents the advent of Christianity.

The buds represent spiritual development. Destroying the hads represents the martyrdom of

the innocents by the Christian professions in the different ages of the world. The nineteenth plane represents the nineteenth cen-

tury, where, without fear of death or torture, the untolding of the buds blossom into Modern Spiritualism; the ripe fruit of which is tested in all the kingdoms of the earth, all who eat acknowledging that it is good to have the knowledge of life forever. That part of the tree above the twentieth plane represents the twentieth century, the millennium, when

Spiritualism will cover the earth, as the water covers the great deep; when every one shall be educated in his own soul, and no one need to teach his neighbor. Hence we need not fear martyrdom for ourselves,

our children; or our children's children; for the day of martyrdom' is over, and spiritual knowledge will fil J. D. MACLENNAN. the land.

1410 Octavia street, San Francisco, Cal.

#### Rules and Conditions for the Spirit-Circles.

ATMOSPHERIC CONDITIONS.—The phenomena ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the nower and facilitates control.

the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experi-ments commence; the same sitters should attend each time and occupy the same places. This maintains the peculiar magnetic condi-tions necessary to the production of the phe-

nomena. A developing circle exhausts power, or uses it up.
PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects.
Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The

psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between yhom there are feelings of envy, hate, contempt or other inharmonious sentiment

should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

The circle should consist of from three to ten persons of both sexes, and should sit round an oval, oblong or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and feirale, should be seated alternately. If there is a medium present; he or she should occupy the end of the table, with the back to the north. A mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horse-shoe magnet, with a medium placed between the poles.—J. Burns, in Medium and Daybreak.

#### Verification of a Spirit-Message. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I read in the "Message Department" of the Banner of Light of March 13th, a communication from an old acquaintance of mine, Di, George Renton, which reads so much like him and contains so many allusions of a private nature, I am fully convinced that the spirit of my friend Renton did in reality speak through the lips of your medium, Miss Shelhamer, and give that message. I was particularly interested in the Renton family for some twenty years, then residing at No. 14 Bedford street, this city. Peter Renton, the father of George, was an eminent physician, and had a large practice. He was my family physician, and we were quite intimate with his family, which brought us more or less in contact with Dr. George Renton alluded 40 above. I send you these lines for the benefit of these who may be interested, as I am, in the truth of spiracommunion.

24 Kingston street, Room No. 1, Boston, Mass.

24 Kingston street, Room No. 1, Boston, Mass.

### - PUBLIC MEETINGS, ETC.

Spiritualist Camp-Meeting.

The Spiritualist of Northern Iowa and Southern Minnesota will hold their Third Annual Camp-Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th and closing July 4th or 5th.

Dr. J. M. Pæbles and Prof. Sanford Niles have been engaged as speakers, Mrs. II. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who may feel interested to attend and take part in the exercises.

On Friday evening there will be an Independence Sociable, with music for dancing, and, if desired, good music for dancing will be furnished every day from 6 to 9 or 10 p. M. dancing will be furnished every day from 6 to 9 or 10 p. M.

with rimay evening there will bean Independence Sociable, with music for dancing, and, if desired, good music for dancing will be furnished every day from 0 to nor 10 P. M.
Let all who can, bring tents and bedding. Wood and hay furnished free to campers.
Letters of inquiry will be answered by G. W. Webster, Bonair, Howard Co., Iowa.
Committee of Arrangements.—J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Stork, of Lime Springs, and G. W. Webster.
Rought by the Child Co. Bonair is on the Chi., Mil. and St. Paul R. R.

Northern Wisconsin Spiritual Conference.
Again we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand Three-Day Conventions in Omro, June 18th, 19th and 20th, 1889.
Our last meeting was a grand success, in spite of the elements. Let 's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged, and will give a séance Saturday evening and another Sunday afternoon at half-past two o'clock. J. O. Barrett. Mrs. S. E. Bishop. Dr. E. W. Spevens, J. Kenyon, Dr. A. B. Soverance, and Dr. A. B. Randall, are invited to participate.

Every Spiritualist is requested to send the Secretary the mame of every Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability. Efforts are being made to secure a first-class slate test medium.

Mrs. S. E. Bishov, Vice Pres.

CORA B. Phillips, Sec'y. Northern Wisconsin Spiritual Conference.

Meeting of Spiritualists and Liberalists. The second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Sampson Hall, Charlotte, Eaton Co., commencing on Friday evening, June 4th, and closing on Sunday evening.

day evening, June 4th, and crosing on Small, June 6th.

Rev. Chas. A. Andris, of Flushing, J. H. Burnham, of Saginaw City, and Bishop A. Beals, of Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present. Bishop A. Beals, the inspirational singer, will furnish music for the occasion. Local Committee of Arrangemente-J. M. Haslott, Mrs. Samuel Conternal Mrs. J. C. Harmon, of Charlotte. An invitation is extended to all interested in the cause to attend.

Misc. J. B. Land. Recretage.

MISS J. R. LANE, Secretary.

Spiritualists' Convention at Rochester, N. Y. Spiritualists' Convention at Rochester, N. X.
In response to an unsolicited invitation of the Rochester Spiritualists of Western New York will be held at Old Fellows' Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock, and holding three sessions each day.

Speakers engaged—Mrs. Colby and Mrs. Taylor. Speakers invited—Mrs. Fox. G. W. Taylor, and a number of others are expected to attend.

A cordial invitation is extended to all to be present, and it is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER.

G. W. TAYLOR.

Mrs. W. M. Roe.

The Vermont State Spiritualist Association The Vermont State Spiritualist Association Will hold its Annual Convention at Plymouth on Friday, Saturday and Sunday, June 11th, 12th and 13th. All friends of the cause, and the public generally, are cordially invited. Plymouth is situated in one of the most romantle parts of the State, between two ranges of the Green Mountains, which rise for several hundred feet on either side. It is carnestly requested that all who can be present will do so, this being the Annual Convention.

W. H. WILKINS, Secretary.

South Woodstock, Vt., May 12th, 1880.

Anniversary Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 29th of June. By Onder Of Committee.

# Passed to Spirit-Life:

From his home in St. Peter, Minn., May 3d, 1880, Hop. From his home in St. Peter, Minn., May 3d, 1880, Hon. Albert Knight, in the 60th year of his age.

A fearless investigator and outspoken advocate of Spiritualism for thirty years, and having seen all his own faulily pass on before him, he bad no fear of dread of the change, and astonished all who came in his presence by speaking of it as a pleasant journey, and making the most minute preparations to save trouble to his friends when he should pass away. We believe the influence that went out from that bright and cheerful sick room, where no tears or sad faces were allowed, will exert a very beneficial effect upon the community of which he was an honored member.

LAURA M. DE LANO.

From Foxboro', Mass., May 10th, after a brief sickness (consumption), Miss Anna Shaw, aged 24 years 5 months

and T days.

A loved daughter and kind sister, happy Spiritualist and medium, she has in early life joined the angels, to be a ministering spirit to her loved parents and brothers. Beautist of the lovers, emblems of purity like herself, decked the casket. After sweet music, chanted by the choir, and words of comfort by the writer, we laid her to rest, while the trees were in bloom.

SAMUEL GROYER.

vere in bloom. 162 West Concord street, Boston.

From Boston, May 14th, Mrs. Mary Knapp, aged 47 years. From Boston, May 14th, Mrs. Mary Knapp, aged 47 years. She passed from her earthly home to meet her father, who preceded her but a fow months, in that happy home where the now is free from suffering and her weary spirit rests. Mrs. Knapp was a loved wife and affectionate mother, and dear daughter of an aged mother, who now mourns her loss. May the angels comfort the bereaved husband, children and mother, in their lonely home, till they join her again, where sickness and death never come. SAMUEL GROVER., 162 West Concord street, Boston.

From Moretown, Vt., Eber Childs, aged 77 years.

From Moretown, Vt., Eber Childs, a god 77 years.
Another long and useful life is closed on earth; another soul is born in heaven. Possessing a thoughtful and progressive turn of mind, Air, Childs was, naturally enough, an early convert to the Harmonial Philosophy; and in his declining years it proved a sweet solace to his soul. He was an earnest devotee at the shrine of Nature, her manifold works gladdening eye and heart, and her sweet must filing his soul with poetry. His funeral service consisted in part of the reading of an excellent poem, "My Spirit Home," which he composed up his seventy-sixth year. He leaves to mourn his eartfuly lose, but with the hope of a blessed refundon, two daughters and a son, the latter having shown himself deeply devoted to his aged father.

EMMA L. PAUL.

On the morning of May 14th, 1880, Mr. Lorenzo D. Davis,

nged 55 years.

He was the husband of our esteemed friend, Mrs. Addle P. Davis, whose name so long appeared in the Banner of Light's list of lecturers. He was a frue Spiritualist, devoted husband, kind father and fathful friend. Although a strauger to the writer, he gleaned the above facts from those who knew him most intimately. He was an excellent mechanic, and a man of strictest integrity. He leaves a widow and two very intelligent little boys, eight and twelve years of age, to mourn the absence of the mortal, to which we all so tenaciously cling. We are comforted only by our knowledge of the imperishability of the soul.

Birmingham, Ala., May 16th, 1880. nged 55 years.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agatetyps averages ten words. Poetry inadmissible in this department.]

Cleanse and moisten the dry sticky mouth of patients and refresh them with Hop Bitters diluted with cool water.

# Adbertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN.

Physician of the "New School." Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

URING afteen years mast Mins. Danskin has been the pupil, of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

Bhe is chairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years, experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAH CONSUMPTION has been cured by it. Price \$2.09 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sor, and a description of the case, and a P. U. Order for \$3.00, or more, according to means. In most cases one letter is sufficient; but if a porfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 cach. Post-Office address, Station G. Nato Tork Offic.

The MODERN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2.00. April 3.

# Dr. F. L. H. Willis

Mny be Addressed till further notice Care Banner of Light, Boston, Mass.

Dr. Willer may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curied by his system of practice when all others had failed. All letters must contain a return postage stamp, Sex. Jor Circulars and References.

April 3.

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17-Stop ORGANS. Sub-bass and Oct. Compler boxed and shipped only \$97.75. New Planos \$105 to \$1,600. Before you buy an instrument be sure to see my Mid-summer offer, Hiustrated free, Address Daniel F. Beatty, Washington, N.J. Oct. 25.—eowly

TWO Furnished Cottages for rent for the season, of for sale, at Onset Bay Grove. For further particulars, enquire of DR. H. B. STORER, 29 Indiana Place, Boston, or to the undersigned, MELVIE A. CLAYTON, May 15.

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D. C. DENSMORE, PUBLISHER.

Feb. 28.

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DOWER has been given me to delineate character, to describe the mental and spiritual caractities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Fersons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

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RANCE and Writing Medium, No. 77 Waltham stree Boston, Hours from 10 A. M. to 4 P. M. 4w\*-May S. S. HAYWARD will send by mail two MISS LOTTIE FOWLER, Medical and Busi-MA ness Medium, 1630 Washington street, near Davis street, Boston. Hours II A. M. till 8 P. M. Medical exami-nations by letter, \$2,00. May 15.

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MRS. IDA RANDOLPH, Tests and Magnetic May 8.—8w\*

MISS S. J. SELF treats the mind, and Advisory Medium. Circles every Sunday evening, at 7:30, Room 6, 83 Washington street, Boston. 2x\*-May 22. Room 6, 863 Washington street, Boston. 2w\*-May 22.

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MEDICAL CLAIR VOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 50 cents and two 3-ct. stamps. Full diagnosis or full business letter, \$1,00 and two 3-ct. stamps. Private sittings daily from 9 A. M. till 5 P. M., Sundays excepted. Williamntic, Conn. †—Jan. 10,

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April 24.

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SELECTED.—We Shall Meet on the Bright Celestial Shore; Angel Care; They 'il Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repost; Sweet Hour of Prayer; Chant; Moving Homeward; Come Up Hither: Hethany; Osly Waiting; Evergreen Shore; Gone Before: Chant—By-and-Hy; Shall we Know Each Other There? Angel Friends; Gentle Words; My Hone Bayond the River: Sow in the Morn thy Seed.

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 $\textbf{The Devotional Hymn suggesting the title of this pleture has been ``musle hallowed." translated fategramy languages,$ nd sung by the civilized world. Its pure and elevating sentingent, charming versification and metods of music, have

dated If among the never-dying soms.

DISCRIPTION OF THE PICTURE. A woman holding Inspired page) sits in a room around which Night has trailed ier dusky robes. The clasped handl, upturned countenance, and heavenward eyes, most beautifully carbody the very deal of hopeful, trustful, carnest prayer. The sun has gone down. Seither the explifing caudity need the moon, would and pale. A shiring through the rifted clouds and the partially curtained window, produces the soft if fat, that fallarover the woman's face and illuminates the room. It is typical of that light which allows from above and illoods the soul in its acred moments of true devotion. The picture strikes us instantly, and with full forces. Yet while we take in the one dea at a glance, it is still a study. It has the character of an elaborate composition, notwith standing its simplicity of ffeet. The becoming drapery, all of the accessories, the admitable distribution of flight and shades all these defails, add pensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in ontributing to the general effect -th/embodying of pure devotional sentiment, As we give upon it we hiscusibly ablie the spirit of Italispiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THEE RETAIL PRICE IS 82.50.

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Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, which through a landscape of hill and plain, bearing on its current the time-we in ark of an aged Pfigrim. An Angel accompanies the boat, one hand resting on the belin, white with the other she points oward the open sea-an emblem of eternity-reminding "Life's Morning" to live good and part lives, so, "That when neir barks shall float at eventide;" they may be like "Life's Evening," fitted for the "errown of immortal worth." V band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A ittle flower-wreathed scraph drops roses and "buds watch" in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, ""flowind,". Near the water's edge, mingling with the small gass, in flower letters we read, "God is love," Just beyond sits a humble walf, her face radiant with Innocence and loves as the lifts the first letter of "Charity, "" Faith" and "Hope" being already garnered in the lesset by her side, Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes a "hat we

beavenly messengers. "Gently we'll waft him o'er," The boy, playing with his toy boat, and his settle baseling near, view with astonishment the passing scenes. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRECE IS \$2.00.

) hould thoughtfully consider the closing lines of Bryant's Thanatopsis. (\*) Thy will be done '\*) has fallen up as it. (\*) one of the loat, and is the voyager's bright sutering of falth. Trailing in the water from the side of the boat its the set (\*) of the

# "THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHM. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the quardities of the Angel World n a boat, as It lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, nd the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. of innoffeed, the boat became detached from its fastenings, and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the back with it precious charge. As It neared the brink of the fearful cataract, the children were stricken with terror, and thought was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and to agration, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet coldy in the streams a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair tell

oward his heroic sister, his little form nearly paralyzed with fear, SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

# THE RETAIL PRICE IS \$2.00. "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

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This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the portical heart of the world. This art cush inement of its arst lines is truly a master's composition, embodying landscape segnery, and scattment, wherein the pure and exalted soul of the verse finds cloquent expression. Here the "inspired song of home and the affections" is beautifully refinted. affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein,---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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In 1572 Professor John, the distinctional Antist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1. To give the picture its deepest significance and interest, the ideal with the 'real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the Minnortal Franklin Merobed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard, that, kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-fries, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil, While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of

3IZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

clouds; and between that and the house stands the fair and fruitful orchard.

COLBY & RICH.

# BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From the (Toronto) Mall, March 29th. 1. 4 STRIKE BUT HEAR!

To the Editor of the Matt:

Sir-I am in receipt of a marked copy of your paper of the 13th ult., in which my attention is called to your editorial on "Modern Spiritual-ism." Your liberal motto from the eloquent called to your editorial on "Modern Spiritualism." Your liberal motto from the eloquent Burke encourages the presumption that you may be willing that all classes of people, and every phase of public thought and opinion, should be fairly represented in your columns. That you can have any possible interest in suppressing the views now so widely entertained among all civilized nations, I am not authorized to infer; nor am I prepared to believe—in the absence of decisive evidence—that you are disposed to arraign many of the ablest men in England, France, Germany, Russia, Italy, Spain and the United States, on a charge of being deficient in either ordinary discrimination, intelligence or integrity, without admitting them to a hearing. I therefore respectfully invite your attention to the contents of this letter, and trust you will be kind enough to submit to the readers of The Mail the observations elicited by your strictures are not entirely and the contents of the submit to the readers of The Mail the observations elicited by your strictures are not entirely and the contents of this letter, and trust you will be kind enough to submit to the readers of The Mail the observations elicited by

attention to the contents of this letter, and trust you will be kind enough to submit to the readers of The Mail the observations elicited by your strictures on the subject.

You are pleased to characterize Modern Spiritualism as "the most pretentious fraud of the time," and express surprise that "Sergeant Cox—a man with legal training, and occupying a judicial position—could have been led astray." You find another "similar conundrum" in the case of Prof. "Crookes, F. R. S., the veteraneditor of the London Journal of Science. When you speak of Spiritualism as a fraud you implicate many honest people. Distinguished lords and ladies, many members of the English aristocracy, eminent authors and scientists of worldwide reputation, all fall under this sweeping judgment. Where is the evidence, allow me to ask, that Edward William Cox, Profs. Crookes, Wallace and Varley, the late William Howitt, W. Stainton Moses, M. A., of the University College, London, George Sexton, LL. D., also of England, and a host of the literatic among English-speaking peoples, have all been engaged in a stupendous and heartless frand? I know of no such evidence; and I desire to make my record of views which seem to me to be, not only more honorable to those gentlemen, but to human nature. Again, what proof is there that such honored names as Feehner, Fiehte, Zöllner human nature. Again, what proof is there that numan nature. Again, what proof is there that such honored names as Fechner, Fichte, Zöllner and Urici, of Germany, have come down from their high places in the temple of science to practice as common jugglers for the amusement of idlers, and to torture the sorrowing hearts of bereaved humanity? Does any rational man Felieve that they are capable of this solemn mockery of our purest loves; this shameless desecration of the most sacred memories of the desecration of the most sacred memories of the departed; his wicked crucifixion of our immortal hopes? No; never! This assumption is farmore incredible than any facts which Spiritualism offers for our contemplation. Assume anything within the wide realm of probabilities, and we will try to entertain the hypothesis; but this aimless sacrifice of noble reputations, personal honor, the supremacy of reason and this improvoked trampling on bleeding hearts, this is too much, it is manifestly impossible!

You admit that the persons you have been pleased to name are intellectual men; that they are "shrewd and acute in power of observation,"

pleased to name are intellectual men; that they are "shrewd and acute in power of observation," and that "no exposure seems to shake their faith" in the essential facts and fundamental-principles of "Spiritualism. And is there nothing in all, this to suggest the probability that you may be mistaken in your judgment? Few daily journalists find time to make so careful an examination of the subject as Sergeant Cox, Prots, Crookes, Wallace, Varley and many other. and the writer of this letter has no merely perdaily journalists find time to make so careful an examination of the subject as Sergeant Cox, Profs. Crookes, Wallace, Varley and many other scientists and philosophers have done. If you have not been able to command similar opportanties, may I respectfully inquire if you are prepared to pronounce an adverse judgment, regardless of the simple truth in respect to so grave a subject is important to all who would comprehend the higher faculties and relations of the human mind, and the subline possibilities of the simple truth in respect to so grave a subject is important to all who would comprehend the higher faculties and relations of the future life. Trusting that you will interport of your readers. Yours &c. prepared to pronounce an adverse judgment, regardless of the significant facts they have observed, and the conclusions to which they have arrived by a long and patient course of investi-

The fact that cunning jugglers are able to so The fact that cuming juggers are and to so initate the spiritual phenomena that only sharp experts may detect the difference, does nothing to unsettle the faith of the rational believer in their actual occurrence. The counterfeit does not disprove the reality of the thing initiated but on the contrary furnishes prime initated, but, on the contrary, furnishes primated facte evidence of its existence. Nor does the inability to detect a forgery ever warrant the conclusion that those who thus fail as detectives are either to be regarded as accomplices of the criminal or as wanting in a fair share of ordinary intalligance.

you make a great mistake when you represent the manifestations by spirits as being of no possible value, and "their communications trivial and useless." This indicates—pardon my frankness—that your observations have been chiefly vere loss in the death of an Austrian medium, reonfined to fraudulent initations, and that the more important of the real facts and communications have not come within the sphere of your limited observation. The secular papers often select specimens of dogered which they publish to illustrate the intellectual degeneration of the communication spirits and seeming. ey of the communicating spirits, and seemingly with a view to prejudice their readers against the whole subject. This course of misrepresents ation fosters an unhealthy public sentiment; and I can in no way more effectually dispose of the assumption that the communications are either all meaningless or otherwise worthless, than by offering some illustrative examples. The following are fragments from prophetic ut-terances-given in 1856-by the spirit of an Eng-lish poet, who thus ostensibly shows us the scope of his country:

roscope of his country:

The huge, heree sepent Bankruptey devours.
The nation's wealth; when commerce flies the Thame And the great steamers crowd the docks no more; And Parliament breaks up, while anarchy Bursts like a conflagration from the deep Fire damps of squada want; when harvests fall, And three cold suffiness for the standing corn; Whon Manchester and Birmingham consume First wealth, then credit, and then close their doors, While like an humdathon pour the streams of hungry operatives through the spect; Let those by to the mountains—where on high: Throned Independence waves her flag of stars—Who prize homesquiet, pence and blessed love; For, surely as the flying find endures, Theday of England's ruin draweth nigh; These signs her desolation go b, fore.

Alas: Narseleon thought kinself most wise Alas! Napoleon thought himself most wise

Alas! Napedeon thought himself most wise When, taking to his arms an Austrian wife. He plunged his arithes in the Hussian shows. The Angel of the North, who sits above The hyperborean ratin, with whity smile Gazed on that host; they sept, they woke no more, 'I's thus with England's she has dug her grave; The blood of all her marryrs mavenged. All particles murdered by the Second Charles, All prenion stangiblesed in America. All wrongs against all people she has wronged, Amorica in the sheep through transpled Hindostar, All wrongs against all people she has wronged, like the returning tide, arise and dash. Against her shlvering, creaking, cotten State; America shall be her sele detenge, of the England! I have loved thee, as a table. The brast It steeks, and two thos still; thou art Adonble Employ, luge and terribe. The breast it sucks, and love the still; thou art A double Empire, lings and terrible. A double Empire, lings and terrible. Yet weet as Indian airs from eliron groves. How no fer by amorotis winds, a double state. Migliens of rotting hearts, corrupt and foul With every sin that boratalizes man; Millions of sterling hearts, good loval soils. True to the right, though in toward, are thine, the transit of the right.

Oh, Englan() fise And purge from off thy soul the clotted stains; Thy sins against humanily abourc. While yet delivering mercy pleads for thee. While yet delivering mercy pleads for thee.
He who sows neithes reaps a crop of stings.
Hatch serpents and they blie. Trust fools with fire
And palaces are tinder. Every wrong
Brings its own vengeance. Every right makes right,
Had Bonaparte not plunged in Russian snows.
He would not have gone down at Waterbox.
Crises occur in every nation's fate—
Two pathways open to as different ends.
As death from tite, and gladness from despair.
Or fame from infamy. Now England stands
At the dividing of the roads. Her last
Redeeming opportunity has come.
God will arouse her starved and beatsu seeks.
And through them revolutionize the state,
And a new freedom build above the tomb.
Of her existing order, luge and old.
Which has a name to flye, yet flyes no merc.

(\*It is but just to record, that the editor of The Matt introduced the above letter by Prof. Brittan with nearly a estumn of remarks, wherein, without abaddoning his tronounced antagonistic position regarding Sphritualism, be disclaimed any intention in his previous article to sweepingly classify the entire sphritualistic contravenity under the head of "jugglers." He is of opinion that "men of the highest ability and accumen are not to be trusted when they venture to dabble in things unseen," which is, at the least, a very singular statement indeed for a churchman to make; and in conclusion says: "We have only to repeat again that no one charges devout and sincere spiritualists with jugglery; like other good men in former days, they are so constituted as to fall easy victims to the passing delusion of the hour."—Ed. B. Of L.)

The foregoing extracts are passages of only average merit from the composite utterance o several deceased English bards, in a work ex tending to ten thousand lines. In all some thirty thousand lines have been given through the same medium, and with a rapidity only lim-The same medium, and with a rapidity only limited by the capacity of the reporter to follow the inspired speaker. It is not my purpose to subject the lines quoted to trial by the accepted rules of poetic art; I do not propose to analyze the prophetic elements which here find emphatic expression; nor shall I inquire whether it is probable that the prophecies of the spirits will ever be verified by the national experience.

if in the light of the same this great problem finds a solution invexidence which amounts to demonstration. As a further illustration of the injustice of those secular papers which assume to discover nothing but "stale platitudes" and "spiritual drivel," I will offer Robert Southey's description of his departure from the sphere of mortal life and his entrance into the sphrit world. It will be remembered that the light of the poet's genius was obscured some time before his death. The gloom in which his mind wandered in his last years; the confused sensations and uncertain consciousness, while the tions and uncertain consciousness, while the spirit's mortal instrument was unstrung, are all expressed with great delicacy and poetic effect:

THE SPIRIT-BORN, THE SPIRIT-HORN,
And mind, which is the charlot of the soul,
And mind, which is the charlot of the soul,
Whose wheels revolve in radiance like the sour,
And utter glorious music as they rol.
To the electral goal,
With sudden shock stood still. I heard the boom
Of thunders; many cataracts seemed to pour
From the invisible mountains; through the gloom
Flowed the great waters; then I knew no more
But this, that thought was o'er.

But this, that thought was o'er.

"As one who, drawning, feels his angulsh cease,
And clasps his doom, a pade but gentle bride.
And gives his soul to slumber and sweet peace.
Yet thrilis when living shapes the waves divide
And moveth with the tide.
So, sinking deep beneath the unknown sea
Of intellectual sleep. I rested there:
I knew I was not dead, though soon to be.
But still alive to love, to having care.
To sunshine and to prayer.

To sinstine and to prayer,

'And Life and Death and Immortality,
Each of my being held a separate part;
Life there, as sap within an o'erblown tree;
Death there, as frost, with intermitting smart;
But in the secret heart
The series of immortality, the breath
Of being indestructible, the trust
in Christ, of final triamph over death,
And spiritual blossoming from dust,
And heaven with all the just.

And heaven with all the just.

"The softl, like some sweet flower-band yet unblown, slay trained in beauty In its silent cell;
The spirit slept, just dreamed of worlds unknown. As dreams the chrysalis within Its slell.

Ere summer breathes her spell.
But slumber grew more cleep till morning broke.
The Sabbath morning of the holy skles;
An angel touched my cyclids and I woke:
A voice of tenderest love said, 'Spirit, rise'

I lifted up mine eyes.

Fiffled up mine eyes.

"And lo! I was in Paradise. The beams
Of morning shome o'er landscapes green and gold,
O'er trees with star-like clusters, o'er the streamsof crystad, and o'er many a tented fold.
A patriarch-as of old
Melchlesder might have approached a guest—
Drew near me, as in reverent awe I bent,
And lade me welcome to the Land of Rest,
And led me upward, wondering but content,
Into his mitis-white tent.

The writer of this letter has no merely perob- judgment of your readers,

So West Eleventh street, New York, March 23d, 1880.

# Foreign Items of Interest.

Christian Reimers writes to the London Spiritualist that a German Professor in Munich got hold of Dr. Friesse's book, Voices from the Spirit-Land, and tossed it aside in disgust, after reading only the title. Immediately raps round the book startled the (evidently mediumistic) savant, and he removed it to another place, but ordinary intelligence.

Permit me to add, in this connection, that manner. Then he carefully read the book, was

vere loss in the death of an Austrian medium, the monthly periodical, Reformirende Blatter. Although the duties of his vocation demanded close application, he found time to act as Secretary and correspondent of the Association above named, and to revise and publish the inspired writings of his own and others, doing all without pecuniary remuneration.

Remarkable manifestations continue to transpire at the scances of Mrs. Esperance in England. A spirit-form recently appeared, who, upon a request being made for permission to cut off a portion of the drapery with which she was clothed, held out the same, and a piece was taken, leaving a hole about one foot square. The spirit then made a few motions of the left hand and the rent was made whole. It rather staggers the credulity of some to admit that spirits can make the fabric of which the drapery in which they appear is formed, and they are disposed to assert that the drapery is of earthly origin brought to the scance by the spirits; but if this is so, the immediate replacal of a piece cut out, by a new production, is to be accounted for.

The correspondence between Charles Dickens and Lord Lytton apropos of Spiritualism is soon to appear in a new volume of the "Dickens Letters." Those two writers held diamet-

rically opposite opinions on the subject.

Mediums for the mater lization form of manifestations are increasing in Europe. Astounding phenomena have of late been developed under the most satisfactory conditions, with Miss Barnes as the medium, in London.

At Mrs. Makdougall Gregory's, in presence of herself and a number of guests, with Mr. Rita as the medium, writing was recently produced on a book-slate, between the leaves of which a crumb of pencil had been placed, while the siate was bound with a cord and sealed at both ends.

# Harry Bastian.

To the Editor of the Banner of Light:

Knowing that the many readers of your paper would be pleased to hear from our esteemed friend and me dium, Mr. Bastian, who has favored us with a short visit, I will give a brief account of a dark circle held at my house on Saturday evening, May 15th;
As soon as the lights were extluguished Spirit "John

ny" greeted us with a pleasant "good evening." Other intelligences manifested, and a violin was played upon while floating in the air, a tea bell rung violently, and the spirits of departed friends came with kind messages for all. Words of encouragement were spoken which sent a thrill of pleasure to the longing hearts that were wishing to know more of Spiritualism. When "Johnny" bade us good-night he did so with the knowledge of having made us much happier by his presence and counsel.

Mr. Bastian is now at home with his parents in Bos-Java, Wyoming Co., N. Y.

BRIEF PARAGRAPHS.

AMBITION. Men seek renown in various ways To gratify ambition, And thus they worry out their days, Which end in death's transition:
The good, the bad—'t is all the same— Each plays his part for empty fame !

Think nothing profitable which will ever force thee to break thy word, to lose thy self-respect, to hate, suspect, curse or deceive any one, or to desire anything that needs to be covered with walls or veils.

-[Digby.

Mrs. Anna Cole, a Spiritualist lecturer, was taken sick on a Santa Fé train, stopped off at Elmdale, on the 20th of April, and died the next morning.—The Workingman's Friend, Leavenworth, Kan.

Whatever your sex or position, life is a battle in which you are to show your pluck, and woo be to the coward! Whether passed on a bed of sickness or in the tented field, it is under the same fair flag, and ad-

If a Connecticut hoy has good luck, in crawling under the canvas, he will give one half of the lifty cents thus saved to the heathen. Religion has a strong hold on even the youth of the Nutmeg State.—Boston Post.

Some persons move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one, far and near, that cares to listen.

There is one pure affection which no stain Of earth can ever darken: when two find, The softer and the maniler, that a chain Of kindred taste has fastened mind to mind, 'T is an attraction from all sense refined; The good can only know it; 't is not blind, As love is unto baseness; its desire Is but with hands entwined to lift our being higher.—[Peretval.

An English traveler, writing to the London Tele graph, says: "Boston has the most beautiful environs of any city I have ever visited."

Misers hoard their gold; let us lay up stores of love. The first can only be ours for to-day; to-morrow we die, but love we take with us even beyond the graye.

The San Francisco Dally Alta California says, and with truth, that "our Indian wars appear to be managed in the interest of the Indian Ring, and not for the good of the country."

There are on exhibition in Oakland, Cal., two ancient bronze vases made twelve hundred years ago in China.

Most of us have realized that it is more difficult to conceal our joys than to hide our griefs. Joy is born a twin, and does not believe in monopoly. It increases by reflection.

The following dialogue takes place between Calino and Gubellard on the banks of the Seine : C.—" Where does all the river-water go?" G.—"Into the sea." C .- " And how happens it, with all the affluents of rivers, that the sea nover overflows?" G.—"You great donkey! the sponges absorb the excess." There is nothing like science!

A small boy in Massachusetts, who for the first time noticed a cherry-tree in blossom, enthusiastically di-rected the attention of this mother to "the pop-corn tree."—Boston Transcript.

The best kind of revenge is that which is taken by him who is so generous that he refuses to take any revenge at all.

Mercius uttered this pithy apoplithegm: "Never has a man who has bent himself been able to make others straight."—Index, Boston. The sentiment is good; but the apophtheym!-what

is it, neighbor Abbot?" E Dr. Hullah, the eminent musician, declines to form an artistic connection with the planist Bulow, believ-ing that the name of a Hullah-Bulow combination

would go against it .- Suracuse Herald. The present epidemic seems to be the falling of elevators, many of which are most notoriously unsafe for use. Oils Tufts originated vertical traveling, and one of his most perfect machines is in the St. James

Hotel, Boston. Boston has an area of 23,661 acres (36 7-10 miles) with epopulation of 375,000, and a valuation of \$630,427,000.

On Saturday of the present week, in accordance with custom, the comrades of the Grand Army of the Republic will unite in paying their tributes of love to the memory of those who served their country in her hour

Prof. Felly Adler was married May 24th to the daughter of Dr. J. Goldmark, by Mayor Howell, of Brooklyn, N. Y.

See prospectus of the Banner of Light in another part of this paper. The Banner is the pioneer paper of spiritualistic literature.—The Friend of the Family, Milan, O.

# New Publications.

HEALING BY LAYING ON OF HANDS. By James Mack. Boston: Colby & Rich, 9 Montgomery Place.

This is the most complete compendium published of the history, theory and practice of the apostolic method of dispelling the diseases and inharmonies of the human body. It having been intimated to the writer. that a short account of his experience, affording information as to when and how the gift of healing was first manifested through him, would be acceptable to the public, he concluded to prepare and publish the present volume. It commences with a narrative of his early life that is of great interest viewed in the light which Modern Spiritualism affords. His clairvoyant powers were unfolded at a very early age, he scarcely knowing their meaning; but it was not until 1857 that he began to inquire into the subject that eventually became the great feature of his life. He was at first one of the most skeptical of unbelievers, but the per sonal experience of a most interesting nature that immediately followed, convinced him of the truth of many things that were before looked upon by him as errors. He was told by a spirit named "Samoset" that he possessed healing power, that it was his mission to become a public healer, and that "the sooner he commenced the better." Shortly after this an opportunity was presented for him to test his power, of which he availed himself, with the most gratifying re sult to all concerned. This, together with subscaren trials and successes, decided him as to what course to pursue, and in September, 1874; he began as a public healer, and opened an office in this city, where he re mained about three months and then went to Cuba making Hayana his home for a brief period. He ther returned to Boston, became located in his former of fice, effecting many remarkable cures, until May, 1875. when he left for London, at which place he now is. During his residence in England he practiced heal

ing, not only there but on the continent, creating a considerable degree of sensation by his remarkable cures. This book is a record of what its author has accomplished. Avoiding mere theories he has, as far as possible, relied upon facts to substantiate his claims He gives a plain and simple description of the organic qualifications of a healer, treats upon the true principle of healing and medical theories respecting it, and lays before his readers a number of interesting sketches of the lives and labors of individuals who in ancient and modern times have been noted as public healers. The author then describes his method of operation. and cites cures in illustration thereof. The last two chapters speak of Magnetism as a curative agent, and of the power to heal at a distance by means of magnet ized fabrics. The book closes with any appendix, in which are presented the details of Die Mack's success ful practice as given by the public press:

All persons who have reason to suppose they possess, even in a slight degree, the power of healing, will find this book a most valuable guide to a development of their powers, so that they may be of practical benefit to mankind. And those who are sick will learn from it that there are forces in Nature of which they may never before have been cognizant, more potent to effect a cure than any described in the pharmacopolas of our " medical schools."

THE COUNCIL FIRE,-The above named monthly continues to be published and ably conducted in the interests of the Indians. The recent visits of several delegations of Indians to Washington are highly spoken of by the editor, and he closes an article describing

their receptions, visits to churches, Congress, and notable places, as follows:

one places, as follows:

"The seene has changed wonderfully. No more downtrod Indians and wild orgies. Congressmen vying with
each other in demanding justice for the Indian. People
who, a few years ago, regarded the Indians as savages now
begin to see in them brethren of the same great family of
one common Heavenly Father. Never before have so many
good people been interested in the Indian. We take courage, and pile on the fagots. Send in your subscriptions,
and we will make The Council Fire to throw its Hight into
every dark corner of America until the whole people come
to a realizing sense of duty loward the Indian, and until we
have no more 'am I my prother's keeper?"

EASTWARD HO! or, Adventures at Rangeley Lakes. Containing the Amusing Experiences and Startling Adventures connected with the Trip of a Party of Boston Roys in the Woods of Malne. By Capt. Chas. A. J. Farrar. Boston: Lee & Shepard, publishers. This is a wild, rollicking story; musical with the sound of the running streams and fragrant with the odors of the pine woods of Maine. While interesting as such, it will be useful as a guide-book to some of the most pleasing and picturesque points of attraction for summer tourists—places that are becoming year by year known and admired by health and pleasure-seeking parties. To the "stay-at-homes" a perusal of this book will be the next best thing to a camping out among the scenes it describes, and will be found very enjoy-

#### Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10% A. M and 7% P. M. In this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning, "The Fowers that Adorn a Soldier's Grave evening, "The Future Republic."

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 19% o'clock. The public cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. Kennedy Hall. - Free Spiritual Meeting every Fri-lay evening at this hall, Warren street, at 7%. Regular speaker, W. J. Colville. The public are cordially invited. Engle Hall.—Spiritual Meetings are held at this hall, 116 Washington street, corner of Essex, every Sunday, at 01/2 A. M. and 21/2 and 7/4 P. M. Excellent quartette singing

Pythian Hall.—The People's Spiritual Meeting (for-ndrly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and fternoon. Good mediums and speakers always present. Evening Star Hall.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday, wening, at 7% of check

Amory Hall.—The Spiritualist Ladies' Aid Society meets every Thursday atternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock, Mrs. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.-We are more prone to discuss the merits of our particular religious belief, and of the truth of the Bible, etc., than of true manhood or wo-manhood, or the best means to promote health and happiness here. We still cling to the old idea of future rewards and punishments, and this waiting for or looking forward to a future life continually, debars us from and we lose sight of many of the blessings and comforts of this. And though perhaps it is well not to lose sight of that future, we should not forget that we are living in the present, and that our duty now is here, feeling sure that if we perform our mission faithfully here, we cannot fail, when we leave this mortal form, to enter upon a higher plane, better prepared for its duties and its enjoyments. We are all children of one common Father, who is all goodness and love, and we as his children should know our duty. The good child expects neither rewards nor punishments, because the blessings and comforts have always attended him, and he knows not the meaning of fear or punishment, and the kind parent is, with apparent unconsciousness, bestowing his blessings upon his dutiful child. And thus it is, in one case the seeming good, and in another the seeming evil naturally follow, not as rewards or punishments, but as natural results.

The entertainment to-day consisted of the usual regular exercises, interspersed with excellent music by the full orchestra; compilmentary remarks by Henry Damon, Esq.; calisthenics, led by Misses Dill and Ottinger; plano solo, by Miss Nellie Thomas; songs by Jennie Smith, Helen M. Dill, Miss Annie Russell and dear little Blanche Smith, whose wonderful performance, accompanying herself on the plano, elicited hearty applause and encoro; recitations by Master Gonzalez, May Yaters, Otto and Emma Buettner, Esther Ottinger, Bessle Pratt and Bertha Griffin; closing with the Target March.

Wal. D. Rockwood, Cor. Sec. Children's Progressive Lycaum No. 1, 1

Boston, May 23d, 1880. merits of our particular religious belief, and of the truth of the Bible, etc., than of true manhood or wo

AMORY HALL.—The session to-day was well attended, and was mentally profitable to all who were present. It is good for us all of a Sabbath morning to enent. It is good for us all of a Sabbath morning to enter our hall and find so much harmony prevailing among children and adults allke. Strangers upon their first visit exclaim at once, "How beautiful this is!" The Conductor, Guardian, Leaders, and all, receive a cordial greeting from the pupils as they enter the hall, thus showing the warm friendship existing between children and teachers. Several of our members have of late been paying flying visits to New York, thereby creating a stronger feeling of love and harmony between the Lyceums than could in any other way be accomplished. In this connection I would say the Shawmut Spiritual Lyceum sends congratulations way be accomplished. In this connection I would say the Shawmut Spiritual Lyceum sends congratulations to Mrs. Newton, Guardian of the New York Lyceum, as she now enters upon her thirty-first anniversary of wedded life. May the angels bless her, and spare her to celebrate many more.

To day we had as a visitor a lady representative of our sister Lyceum of Cleveland, O. A warm welcome was extended her. The exercises of the session were de follows. Overture by the open servers singley under

our sister Lyceum of Cleveland, O. A warm welcome was extended her. The exercises of the session were as follows: Overture by the orchestra; singling, under the direction of Miss Carrie Shelhamer; Silver Chain recital; Banner March; recitations, vocal and instrumental music by the following pupils: Emma Ware, Kittle May Bosquet, Hattle, Davison, Ella Carr, Alice Messer, Albert Rand, Carrie Huff, Nellie Weich, Bertle Kemp, Hattle, Morgan, Mary Green, Hattle Young, Mabel Walker, Carrie Shelhamer; remarks by Assistant-Conductor Rand; Wing Movements; Target March; closing with singing.

The Lyceum will, hold a Strawberry Festival on Tuesday evening, June 8th, in Amory Hall. It will also hold its first annual piente at Highland Lake Grove on Tuesday, June 20th. Every pupil will attend this excursion free of expense. Lyceum exercises will be held in the open air, for the benefit of those living upon the line of the New York and New England Railroad, who have expressed a desire to witness the same. Ticket Agent Kendall has offered such liberal terms for transportation, and many mediums having volunteered to hold scances at the grove, that we fully believe it will be a very successful affair, both financially for the Lyceum, and for the entertainment of all who attend. The National Band, Prof. Masters, Prompter, will provide musle for dancing the cuttre day.

sunday next is our Motto, also our Communion Day Sunday next is our motto, also our Communion Day, when cream and cake will be partaken of by the pupils. Children are invited to join our groups, and partake with us. Adults are invited to visit our school, and encourage us with kind words. J. B. HATCH, Ju., Sec'y Shawmut Spiritual Lyccum.

\*\*Roston, May 23d, 1880.

EVENING STAR HALL—CHARLESTOWN DISTRICT.
-Sunday evening, May 23d, a very interesting meeting was held in this hall. After a song by the choir, and a short invocation by Mrs. Pennell, Dr. A. H. Richardson made a few interesting remarks. Mrs. Pennell then occupied the remainder of the evening in speaking and giving tests to a large number of persons in the audience—all of which were recognized as correct. Next Sunday evening, May 30th, will close the course of meetings in this ball for the season, on which occasion Mrs. A. L. Pennell, and several good speakers also Little Miss Hattle Rice, and other good singers and musicians, will be present.

CHELSEA, FRATERNITY HALL .- On Sunday after noon, May 23d, W. J. Colville was the speaker in this hall, while a conference occupied the time in the even ing. Next Sunday, May 30th, at 3 P. M., Mr. Colville will hold memorial services; and at half past 70'clock Mrs. N. J. Wills, of Cambridgeport, will occupy the plat-lorin at Fraternity Hall.

To the Benevolent and Appreciative. To the Editor of the Banner of Light:
Permit me to ask those who have a dollar to spare

To the Editor of the Banner of Light:

Permit me to ask those who have a dollar to spare for a good use—and there are thousands of such among your readers—to send it to Mir. WALTER W. Broom, of Vineland, N. J., who, in return, will (if able,) send a copy of "Broom's Paper," monthly, for one year. Mr. Broom is an Englishman of very extensive reading and fine abilities as a public lecturer on various reform topics. In his own country, at the outbreak of our late (un)civil war, he was one of the first and most efficient to stem the tide of popular sympathy with the rebellion, and to advocate the cause of Liberty and Progress. Coming to this country soon after, he continued to render important service to the same cause by his voice and pen, and nearly lost his life at the hands of a conservative political mob in the city of New York. He has been an invalid ever since, and has repeatedly been at death's door, through sickness and destitution, but heroically continues to struggle on against difficulties to which most men would have long since succumbed — one of which is increasing bilindness of an incurable nature. He has recently commenced the publication of the paper above named, in the hope of benefiting his fellow-men with the results of his wide experience, and at the same time obtaining a subsistence for himself. Three numbers are already issued, and are well worth reading. He deserves encouragement for his persistent efforts to sustain himself. Give him a lift, and you will be the better for it, even though he should be able to make no return. I have no interest in his case, save that which one should feel for every struggling human brother.

Ancora, N. J.

W. J. Colville's Meetings.

On last Sunday, May 23d, Berkeley Hall, Boston, was well filled at both services. In the morning Mr. Colville's inspirational discourse was on "The Trinity." The inspiration and insecurse was on "The Trinity." The inspiring intelligence took the following view of the subject: Our highest conceptions of Delty are realized through a contemplation of all that is highest in man or angel. We know nothing of abstract Delty, but God, manifested in his works, reveals himself to us as Justice, the Infinite Circle of all Perfection. What is higher than justice? asked the speaker; nothing is so high; but need we do away with the tender thought that God is love? Certainly not. Love, wisdom and power are the three sides of the Eternal Triangle. Light is white, but its three primary colors are red, blue and yellow; thus may Love, the father, Wisdom, the mother, and Power, the child or proceeding influence, exist in nature, as Creator, Preserver, and Destroyer and Reproducer; Destruction and Reproduction being alike the work of the same intelligent force.

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production being alike the work of the same intelligent force.

In reviewing the ancient trinities the lecturer contended that all religious ideas had a foundation in truth, but the residue of truth in many theologies was so velled beneath priestly ambition that the work of the iconoclast was often needed to break down the old huts while the spirit was opening the doors of a new paince into which the houseless wanderers would flee for refuge. Col. Ingersoll and men of his type were alluded to as necessities in this age; but, it was the work of the reformer, who can realize spiritual fact, to erect the new temple in which religion and science shall dwell together. The Materialist has his work to do in putting down the old; the Spiritualist must erect the new.

In referring to the human trinity it was contended that man was made up of affections, reason, and will, or soul, mind, and proceeding influence—the soul being the seat of the affections, the mind of the reasoning powers. The new thought of God as Perfect Justice, it was contended, would lead to the highest governments and social order, as true love and wisdom, exerting a power for godd, could not exist apart from justice.

neins and social otterfast free love and wisdom, exerting a power for good, could not exist apart from justice.

In the evening the vesper service was finely rendered. The soloists were Doctor and Mrs. Clavering and Mr. Colville. The congregation stang the hymns heartily in unison. Mr. Colville's Inspired lecture was on "Phrenology and Psychometry." Many valuable suggestions were made concerning the best methods of cultivating the organs of the brain, and with regard-to the detection of character by the subtle perceptions of the psychometrist; several interesting cases were cited, illustrating the ability of sensitive subjects to determine with accuracy the character and conditions of persons, by taking hold of articles they have worn or used. This lecture—as well as that delivered in the morning—was greeted with hearty applicate.

Next Sunday, May 30th, Decoration Day will be celebrated. Mrs. F. E. Crane, the eminent soprano, will sing choice selections from the oratorios, &c., during the morning service. Mr. Colville's inspirational discourse will be on "The Flowers that Adorn a Soldier's Grave." Service begins at 10:30. In the evening a vesper service will be held at 7:45. The lecture will be on "The Flowers that Adorn a Soldier's Grave." Service begins at 10:30. In the evening a vesper service will be held at 7:45. The lecture will be on "The Flowers that Adorn a Soldier's Grave." Service begins at 10:30. In the evening a vesper service will be held at 7:45. The lecture will be on "The Flowers that Adorn as a superior will account the fill of the superior will be on a superior will be an account of the property of the superior will account of the superior will be on a superior will account of the superior will be an account of the superior will be account of the superior will be a superior will be account of the superior will be a superior will be a superior will be a superior will be a superior will be

The meetings held in this hall every Friday at 8 P. M. are well attended. W. J. Colville's guides answer written or verbal questions. All seats free to every

#### Everett Hall Spiritual Conference.

The session held by this organization in Everett Hall, Brooklyn, N. Y., Saturday evening, May 22d, was, so we are informed by Mr. Charles R. Miller, well attended and highly interesting. From his letter we make the following extract:

teresting. From his letter we make the following extract:

"Mrs. Austin, of New York City, trance speaker, delivered the opening address. Her remarks began with a narrative of the personal experiences of the controlling spirit. These experiences were of a sorrowful nature, and his life, according to worldly standards, was an unsuccessful one; but the spirit was grateful, and exceedingly rejoleed at the opportunity of coming back and giving his testimony to mortals. This spirit had attained a degree of advancement in which he now found his greatest happiness in helping others in the rugged pathway of life. 'How beautiful is the law of compensation! It was through a sorrowful life that I gained that deep all-pervading sympathy with human suffering which now enables me to be a guide to others. Oh, if I could enjoin upon mortals the duty and advantage of living aright! Think noble thoughts, do noble deeds. Remember that spirits are constantly around you; whether you know it or not, they are your constant companions as you do your mortal associates. What an incentive, to a true life is a knowledge or understanding of the laws of spiritual intercourse! Mortals wear masks, and can conceal from each other their purposes; but angels see you as you are, all defects are laid bare, and all that is lovely they not only perceive, but enter into sympathy with and rejoice over. By the life you lead, by your aspirations, whether low or exalted, you are brought into relations and companionships with just such spirits as your own natures attract to you. The law of attraction and repulsion is as dominant in the spirits. Mrs. Austin, under the control of this pure and exalted spirit, gave most excellent practical advice.

Mrs. Austin was followed by Mr. W. H. Powell, of Philadelphia. Mr. P. gave an account of his mediumistic experiences, which was listened to with marked interest. I am always gratified to see mediums standing before public appreciation and support. This Mr. Powell did in a most effective manner."

Personal experien

Personal experiences being then in order, brief remarks were made by Mr. Wm. R. Tice. Mr. C. R. Miller, et als., after which the meeting ad-

# Shawsheen River Grove Camp-Meet-

ing. To the Editor of the Banner of Light:

Having taken the position of Chairman of Meetings at this popular resort, I yesterday (May 18th) visited the place in company with Dr. A. H. Richardson, to view the improvements made and contemplated by the railroad officials to meet his and the campers' requirements, and am happy to be able to say that these improvements are marked. The grounds have been cleared, so that accommodations for any number of tents can be obtained for all who desire. The space around the speakers' pavillon has been graded, and presents a great improvement from last year.

In order to obviate the necessity of climbing the steep hill to reach the dancing pavilion, a circular driveway has been constructed from the one to the other, making the ascent easy.

The catering department will be under the direction of Mr. J. F. Folsom, who, with his assistant, Mr. E. F. Wolcott, made everything pleasant to campers and visitors last year.

The season at this grove will commence with a pienic, on Wednesday, June 23d, 1880, when an opportunity will be given to all to select lots for their camp meeting homes. The Camp-Meeting will commence on Wednesday, July 14th, and close on Monday, Aug. 2d, so that all who wish will have?time to reach Lake Pleasant before the exercises there commence.

In regard to details, I will simply remark that the Banner of Light will contain in future numbers the full advertisement of the list of speakers and everything pertaining to the meeting, which, when presented, will, I feel confident, meet the approval of all friends of the cause.

I conclude with a quotation from Bro. Cephas, in your last issue: "Subscribe for the Bunner of Light, while you are at Camp-Meeting, reader. The writer will take your name

with pleasure. Don't you forget it!" 71 Leverett street, Boston. JOHN H. CURRIER.

# Joseph Cook.

Joseph Cook.

Joseph Cook is performing the difficult feat of trying to become a philosopher and observer of phenomena, and at the same time retain his "reverend." He should have learned, before this, never to aploigize, never to allow himself to be put upon the defensive and never to explain his position. Either his recorded words concerning the spirit phenomena he witnessed at Epes Sargent's house amount to an endorsement of Spiritualism or they do not. If they do not, they need no explanation, and cannot be made clearer by any equivocation or even recautation. If they do, then all of Joseph Cook's denials, that he has seen and testified to spirit-intercourse, serve only the purpose which was served by Peter's protestations that he had never known Jesus.

If Joseph Cook supposed that he cound either elucidate the things that are known, or investigate the things that are known, or investigate the things that are mysterious, or adore the things that are beautiful, or labor for the true happiness of mam—in short, if he thought he could keep on growing, either in knowledge, in inspiration, in worship or in humanity, after his mold had become bigger than that in which average orthodoxy is cast, without breaking its images and being stoned by its devotees in return, then he has read history to less purpose than we fast thought. He is a cistern, and not a living well. If, however, he still thinks that candid learning can be so hooped around with cowardice as to keep it Orthodox, he has only to prolong the experiment until he either ceases to be candid or ceases to be Orthodox.—Reti-glo-Philosophical Journal.

A timely use of Hop Bitters will keep a whole

A timely use of Hop Bitters will keep a whole family in robust health a year with but little