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The Rostrum.

REASON AND REVELATION. A DISCOURSE.

BY HENRY KIDDLE.

The most marked feature of the highest civilization of our age is, perhaps, the strong and general assertion and vindication of mental freedom. This includes the right not only to think but to give full and free expression to our thoughts and convictions. It is, in another form, the right of free discussion, and extends to all subjects and all modes of discussion. It includes the untrammeled agitation of political, social, moral and religious questions, and claims the right of free expression on the platform, through the press, and sometimes in the pulpit itself. There is no repression by municipal or civil law, though there is, occasionally, persecution by those whose minds are tinged with blind zealotry, ecclesiasticism, or social intolerance. But these are to be considered as instances of a want of development in particular individuals, societies, or communities, rather than as a stigma upon our modern civilization as a system; and the time will probably come when men shall dare to make known their true convictions without fear of bankruptcy in business, loss of official position, or social ostracism. There will then be far more candor and honesty than at present, and far less hypocrisy.

The intolerance which we often see exhibited at this time is a remnant of preceding ages of ecclesiastical tyranny, or is the natural outcome of the pride, arrogance, and exclusiveness which have ever been the characteristics of a special priestly caste or craft; and from this form of bondage our age, otherwise so free, has not yet disengaged itself. But, thank God! even the church ministers are now catch. ing the contagion of freedom, and are beginning to claim the right of uttering their sincere convictions—of being the apostles of progressive truth rather than the servile exponents of antiquated theological systems and effet religious that has its eyes wide open, can see what they are vainly ideas which the minds of all thinking men have long outgrown. They prefer to be true to themselves and their best thoughts and noblest aspirations rather than to stand as out the light of intuition, that light which far outshines the mere hirelings, advocating doctrines which in their hearts they do not approve, and concealing the very truths their hearers need most to enlighten and spiritualize their benighted minds. Many are those who have already cast away the "theological thumb-screws," and asserted their convictions, even at the risk of losing salary, popularity, and social standing, and of being obliged to stand alone. But they are not permitted to stand alone; for heroism is too sublime not to win admiration, and the soul of man loves freedom even as the eagle loves to soar in the empyrean, vindicating its claim to be called the "bird of heaven." Hence eager crowds are now listening to the inspired and inspiring words of these self-emancipated ministers of the gospel of truth.

Are they not better religious teachers for this, even though "Orthodoxy" disowns them with a sneer or a frown? Do they not teach a higher, purer, more vital Christianity when they speak from the "abundance of the heart," instead of "preaching" a cold and prescribed intellectualism? And are they not worthier followers of the Master, who said: The Truth shall make you free "?

My friends, there must be either freedom in religion or no religion worthy of the name. True religion is, doubtless, emotional; but it must have a foundation stronger than emotion or sentiment, or it will inevitably become a vapid nothing—a social habitude or a senseless and useless formalism; and such, it seems, is the character of much that now passes for religion. To a great extent, as is sorrowfully admitted by clergymen, Christianity survives only in name. Its spirit has fled; its lifeless forms alone remain. And who, let me ask, are responsible for this but those who claim to be its teachers, who have persisted in "teaching for doctrine the commandments of men"-who have endeavored to turn back the hand upon the dial of civilization, who have denied all progress in religious truth, and who have hurled anothema and contumely on man's reason, one of the highest gifts

But, let me say, we are never called upon to believe what is unreasonable; but we should never be unreasonable in our disbelief. To reason is man's prerogative; to reason as correctly as possible is his duty. No man can receive truth without the exercise of reason; nor can be receive any truth by the exercise of reason alone. Could reason teach the blind the nature of color, or the deaf-mute that of sound or music? Reason does not supply food; it only digests and assimilates it; and, if reason does not perform its office, the mind becomes diseased, just as would the body were the digestive functions of the stomach to cease. But reason (ratiocination) can no more give nutriment to the mind than the stomach can supply food to the physical system. It is important to bear this simple truth in mind.

Knowledge is based upon direct perception and consciousness; belief should be the offspring of reason. Those who use their reason as a guide to religious belief have been stigmatized as Rationalists, sometimes "infidels," by those who think they have never reasoned on the subject. But there can be no real religious convictions that are not based on facts and reason. Some may vainly proclaim mystery the glory of faith; but no true office of religion, as the tie that binds man to his Maker—as the passport to a future life, or a source of consolation in the afflictions of the present, can be performed by mystification. I admire the saying of Robert G. Ingersoll (however I may detest many of his teachings) that "nothing can be true in religion that shocks the understanding of a child." Indeed, this seems to me to be one of the fundamental principles of Christianity, the man consciousness that are like the instincts-of the lower

not say, except ye be learned theologians, subtle expounders of the doctrine of the Trinity, the Atonement, Predestination, &c., but "as this little child."

This is a great truth. Religion deals with the mightiest questions that have ever occupied the attention of men; and the attempt to grapple with these by means of reason has divided mankind into thousands of sects, and led to the bitterest strife, to the most awful bloodshed. No wonder that Milton should have represented the fallen angels occupying themselves in such discussions:

"Of providence, foreknowledge, will and fate, Fixed fate, free will, foreknowledge absolute-Vain wisdom all, and false philosophy."

And notwithstanding all the attention such questions have received, from the mightiest intellects that adorn the annals of the race, and the thousands of volumes that have been filled with the fabrics woven in the doom of human reason, have any of these questions been settled? Are they any nearer a settlement by means of philosophy now than they ever were? Can any one who, at the present time, attempts to solve, by the exercise of his reason, the great problems of man's earthly life and future destiny, do more than reproduce the arguments of the sages of the past? Can he expect to bring to bear upon this work a more profound and penetrating intellect than that of Pythagoras, Plato, Aristotle, Epicurus, or Democritus among the Greeks, or Descartes, Spinoza, Malebranche, or D'Holbach, among the moderns? More recently, philosophers in Germany, France, England, and our own country, have made the attempt; but, I ask, has any one of the problems that lie at the foundation of all religion, as well as every negation of religion, been solved to the satisfaction of mankind? No; these questions still stand as immovable rocks upon the shore of truth, against which the billows of human reason dash themselves madly but in vain.

How can it be said, then, that the truths of religion are so simple that they may be adapted to the comprehension of a child? If there is no subtlety, no mystery or mystification in these truths, why have so many brilliant minds vainly exhausted their powers in the attempt to unravel and elucidate them? It is because these gifted minds, these piercing intellects, had obtained no adequate basis for their reasoning. They have had no data, or data falsely assumed; and it is obvious that whether we reason correctly from unsound or insufficient data, or incorrectly from sound data, our conclusions must be false. These philosophers have generally begun by rejecting all foundation for their reasoning except what may be furnished by reasoning itself; like Descartes with his famous dictum. "Coulto, ergo sum"—I think, therefore I am. And on such a slight and insumment wasts they proceed to erect the vast superstructure of man's relations to God and the universe, the nature of the present state of existence, and his prospect of a life beyond. They grope in the dark, and lose their way in the winding mazes of their own speculations. Giants as they are, with only intellect to enlighten and guide them, their efforts are vain and fruitless. They are like blind men, but are only blind because they refuse to open their eyes. Hence it is that a little child, groping to find-can take them by the hand, and lead them to the open light of day. Because the child has not yet put most brilliant illumination of the rational intellect. Wordsworth's apostrophe to the child is pregnant with this truth:

> "Thou, whose exterior semblance doth belie Thy soul's immensity: Thou best philosopher, who yet dost keep Thy heritage; thou eye among the blind That, deaf and silent, read'st the eternal deep, Haunted forever by the eternal mind— Mighty prophet! Seer blest! On whom those truths do rest, Which we are toiling all our lives to find."

Intuition is that "inner light" which, in the language o Scripture, "lighteth every man that cometh into the world." Let me cite the words of the modern seer, the author of the Great Harmonia":

"Every one has an internal preacher and a church. The latter may be closed, and encompassed about by one that is external and mate rial; and thy preacher may be silenced, and held in subordination by an outward and superficial preacher; but the kingdom of Heaver -the Good and the True-is within thee. To know this let the wis dom be unfolded; and from its depths will spring the holy and beau tiful truths of intuition—the light of the inner world. Unmask thyself, and wear no garb but what Nature gave. Appear as thou artthe eternal child of an ETERNAL FATHER."

The records of philosophical reasoning show that the hu man mind can make no progress except by ascending the steps furnished by intuition. Materialism rejects all but the physical senses, and the ideas which come from their action. Its dictum is, "Nihil est in intellectu quod non prius in sensu"; but this is a position that leads only to barren speculation, in which the mind is forever traveling within the bounds of a narrow circle. Without assumed axioms, mathematical reasoning could prove nothing; and without similar intuitive principles all other reasoning has ever proved barren of results. There must be something revealed to the human soul, or the lever of reason can have no fulcrum on which to rest, and must, consequently, be useless.

Thus revelation precedes reason, and enlightens it; and in the investigation of religious truth neither can be dispensed with. The man who has lost all faith in his intuitions -all faith in everything that he cannot discern by the senses and by reason, is effectually cut off from all but materialistic science; and religion for him does not exist. Nothing exists for him but the surface of the objects that make up the physical world. He can see these, as he thinks, and can handle them; and, therefore, he seems to know them. All else is chimerical and illusive, for he cannot explore it with his telescope or microscope, nor fix it on the point of his scalpel. He has a learned word for every negation; and when he has thus designated it, he vainly thinks he has solved the inner mystery of its being, and has scientifically disposed of it for all time. Thus he invents the terms "un-conscious cerebration," "psychic force," or "reflex mental action," to account for the phenomena of spirit communication, and seems quite astonished that the world does not see that the problem is definitively solved.

Such is the position of the modern materialistic scientist. as it must inevitably be of all those who reject every form of revelation, trusting themselves to the quicksands of reason alone. But, it will be asked, what are the sources of this revelation, so indispensable to the discovery of religious truth? I answer: 1. Intuition; 2. Inspiration; 3. Spiritual communication.

I have already spoken of intuition; but let me say further. it is the original revelation which is given to every soul as its divine birthright. There are impressions upon the hu-Founder of which said: "Except ye become as little chil- animals. They are innate, and are ineffaceable, though

dren, ye cannot enter into the kingdom of heaven." He did | they may be obscured by the perversions of the intellect in its attempt to ponetrate to that which is beyond its ken. Could men be entirely passive to the teaching of that inner voice, feeling that by it alone they can be brought to a true knowledge of the existence of the soul, its destiny, and its relation to Him from whom it emanated, they would be saved from much of the skepticism, materialism and atheism which now darken their minds.

Wisely was it asked of old, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" The philosopher, exulting in the strength of his intellect, has repeatedly essayed that search, to find, invariably, that he ended in a negation. The Absolute evades every process of ratiocination. In the language of modern inspiration, "it is not a matter for the human intellect to investigate, whether God exists or does not exist. It is not a point the human mind may dare to consider. If there is not throughout the whole universe a revelation of the Divine Mind so palpable as to make the Materialist and Intellectualist stand in awe before its presence, it is not possible to argue the point with him. There is a revelation of God in every human spirit. There is an innermost voice that tells you of this Supreme Existence; and if you have not this voice, if you have no consciousness of this Presence, no power of the human intellect can give it." [Mrs. Richmond.] This I believe to be true; indeed, the whole history of philosophy proves it to be true; the history of mankind proves it to be true, for it shows that the natural intuitions of man lead him to discern an intelligent Being in the universe around him, up to whom he may look in reverence and love. It is true that when he strives to discover the attributes of this Being by the exercise of his feeble understanding, he goes astray, and finds that he can only conceive of God as an exalted or magnified image of himself; while the more cultured philosopher, in the exercise of reason, by a general denial of all such attributes, reduces God to a nonentity. The knowledge of God is not material, but spiritual truth, and can be only cognized by spiritual insight or intuition. "You cannot find out God by any scientific experiment; you can discover him by no mathematical formula. It is not within the scope of the human reason to establish his existence; but by the law of the human spirit, by its intuition, is God's presence known to every human heart."

" Man knoweth not how near God is to him. God's hand is laid upon him. There is placed On every brow the signet of God's thought; Nor can that signet ever be effaced, Though it grow faint and dim."

Thus we see there is soul-knowledge as well as sensedoes not lose all the impressions which belong to its being, as the offspring of the Great Over-Soul. Many of them still survive, with a greater or less distinctness, to serve as a guiding light to the man while passing through the darkness of earth. In the language of a deep thinker, "Intuition is but an awakening of the inmost soul to an active, personal consciousness of what it knew by virtue of its divine genesis." Intuitive truth, when properly cultivated and explored, will be found to have at least as wide a range. and as positive a character, as materialistic or purely intellectual truth; and it may be said that no man can be truly wise that has not learned to read the revelations of his own soul. So much for the teachings of intuition.

The revelations that come by inspiration are akin to those of intuition in this respect—that they are both of spiritual origin. In the one case it is the man's own spirit that guides him; in the other, it is the influence or impression of other spirits, with whom, by the operation of certain general laws, he is brought en rapport. It is not possible to conceive, much less to declare, to what an extent the world of humanity is indebted to inspiration for what it is, and for what it has accomplished. Sphere on sphere, the world of spirit is ever pressing on the world of mortality, and is limited in its power to influence only by man's capacity to receive. The achievements of creative and inventive genius are not due to mortal minds alone. Whence, think you, come those grand, those mighty ideas which often change the destiny of nations? Thought is the sublimest of all realities, and can be evolved from no material laboratory.

"Hast thou ever thought, oh mortal man! That the sun itself in a thought began? And that thoughts are the inner suns that dwell Insphered as minds in each burning shell? Hast thou ever thought how the Light forth came? I'll tell thee. God breathed, and a sphere of flame Outrolled, and enwrapt the universe. Each ray of light was a thought in verse From the poet heart of our God outsung.'

The poet's intuition teaches him that he owes his creative power to divine afflatus; his genius is but another name for susceptibility to inspiration. And thus is it with every true artist - poet, painter, sculptor, or musician. Uninspired talent may imitate, but it is only inspired genius that can create. The illustrious musical composer, Richard Wagner, is one of the grandest exemplars of this fact; and certainly only the law of inspiration can explain the wonderful phenomena presented in the career of Mozart, as described by himself and illustrated by his works. The annals of genius are, however, filled with illustrations of the working of this law.

Such persons are, in more modern phrase, sensitives, psychics, or "mediums"; and every one knows that the eccentricities, both intellectual and moral, of those who are called geniuses are similar to the curious and often sorrowful vagaries of the modern medium, for the reason that the very law that makes him, in the "superior condition," sensitive to the higher inspiration, in the lower states or moods of his material nature subjects him to the control of debasing spiritual influences; and this is the law of "spirit-affinity"-the principle that "like attracts like."

The inspiration I here refer to speaks to the soul in no audible voice, for it does not address the consciousness of the individual whom it guides or sways. It responds to the inner voice of the soul that asks for it, for inspiration is the correlative of aspiration. In that great masterpiece of the German poet, Goethe, we find a sublime conception of this important fact, when Faust, lost and wearied in the mazes of his fruitless search for wisdom, at last directs his deep yearnings to the spirit-intelligences around him, and at once obtains an answer, in his inward emotions, that he can scarcely interpret till the words of the mystic sage con-

> "Die Geisterwelt ist nicht verschlossen; Dein Sinn ist zu, deln Herz ist todt! Auf, bade, Schüler, unverdrossen Die ird'sche Brust im Morgenroth.1". [The world of spirits is not closed; Thy sense is shut, thy heart is dead! Up, scholar, up, and bathe untifed Thy earthly breast in the morning red.]

But there is an inspiration that comes with a voice that is audible, at least to the spirit-sense, like the inner voice—the daimon, or spirit, that spoke to Socrates, as in so many cases in these times of modern spiritual revelation. Such, too, without doubt, were the source and character of the inspiration of the Jewish prophets and seers, though invariably interpreted as of direct, divine origin, and given to the world with the high-sounding words, "Thus saith the Lord." This inspiration partakes of the character of direct spiritcommunication, but the individuality of the communicating intelligence is not made known. I shall, therefore, pass to the consideration of the third source of revelationspirit communication, or, to use its modern designation, Spiritualism.

In the religions of the world this has played a very prominent part. In every age and in every nation we find the evidence of spirit-intervention in some form: and we find and religious belief and system based upon it. The Egyptians, the Assyrians, the Hindus, Chinese, Persians, Greeks, Romans, Jews, Peruvians and Mexicans, as well as the barbarous tribes of every country and epoch, all believed in the existence of the spirits of the departed, their power to communicate with the living, and the fact of their communication. The spirits of great mon-heroes, law-givers, prophets, sages, &c.—were deified, had their particular altars, fanes, oracles, and special forms of adoration, and were believed to have given repeated demonstrations of their power, and sometimes of their presence. This is the basis of the religion of the Greeks and Romans, as illustrated by their mythology, and confirmed by the prophetic power of their oracles. It constitutes a peculiar form of Spiritualism-proper to those people and those times. Of course it is easy for a person living in these days, and where a different kind of civilization prevails, to dismiss all this, in the plenitude of his enlightenment, as an idle and baseless superstition; but let him remember who and what these people were that believed in these things—the subtlety of their minds, the extent of their culture, and the splendor of their genius; and it cannot but seem a wondrous fact that such a people as the Greeks and Romans, the former more especially, should have based their social and political systems upon a belief in the gods of Olympus or of the Pantheon and the rites and ceremonies belonging to their worship. Religion in those times and with these peoples was not, as it is now in this country, a thing apart from the state: it was interwoven with every part of the state system; for not a single public act could be performed, whether in the making or the executing of the laws, without some appropriate religious observance. The same was true, also, of their social system. Cicero bears witness to this in no irreverent or disbelieving spirit:

"Pride ourselves as we may upon our country, we cannot say we are superior in number to the Spaniards. In strength to the Galle, in cuming to the Carthaginians, in art to the Greeks, nor to the Galle. and Latins themselves in the homely, native sense which belongs to those people. It is in piety only and religion, and the wisdom of regarding the providence of the Immortal Gods as that which rules and governs all things, that we have surpassed all other races and

It was against this mighty system that Christianity had to contend, and vast must have been its force to have succeeded in overthrowing it. But the time for the fall of Paganism had come; and the inundations of barbarous nations lent powerful aid to the Christians. It was, however, but the destruction of one form of Spiritualism by another higher, purer, and consequently more powerful. The history of Judaism and Christianity is the record of a Spiritualism based on the highest spiritual principle known to mankind, or ever recognized by mankind-the knowledge and worship of one great Spiritual Being-the Creator and Governor of the universe-possessing the personal attributes of love and wisdom, and exerting on the human soul a neverceasing influence that "makes for rightcousness"; and the Jewish conception of the Supreme Being, even from the earliest times, with all its occasional disfigurements in the minds of particular individuals who clung to polytheistic notions or inclined to an excessive regard to tutelary gods or spirits, was a far more exalted one than that which prevailed among other nations. It was this belief in the unity of God -a recognition of one great Spirit, of limitless attributes, and a fatherly relation to all his creatures, that sent Abraham from the country of the polytheistic Chaldees, and made him indeed the father of a posterity in number like the "dust of the earth"; for the Abrahamites, including the Jews and the Christians, are the ruling nations of the earth to-day, albeit the Jews have not been a nation for nearly two thousand years, but present wherever they are, mingled with other people, and protected by the principles of humanity and fraternity which Jesus taught, a living evidence of the truthfulness of their own prophetic seers, whom theywillfully disregarded. In passing from the darkness of Egyptian polytheism, Moses recurred to the pure and holy Spiritualism of his Hebrew ancestors; and the first commandment enunciated through him was, "I am the Lord thy God: thou shalt have none other gods but me." Could there be a more emphatic enunciation of the unity of God on the one and and a denunciation of polytheism on the other? Hence the Jewish Spiritualism recognized only spirit communications from the Most High, or from his representativesangels or spirit messengers; and communications from the lower, earthly, undeveloped human spirits, were discouraged. or positively forbidden, as we find it by the Levitical law.

But the tendency of the human mind is to fall away from the worship of the Infinite Spirit, and to delight itself in polytheistic worship—in intercourse with finite spirits, whom mankind either consult with overweening confidence, or construct images in their honor, or altars for their adoration. Thus, although the Jews were kept apart from other nations by the most neculiar institutions—institutions that make them a separate people to day, their tendency to relapse into idolatry, that is, the worship of finite spirits, such as Baal, an Assyrian and Phomician deity, is one of the most marked features of their singular history.

Hence it was that, by whatsoever spirit the prophet was inspired, he was made to give forth his utterances as from God himself; and, indeed, they were from God, if they came from an angel acting in harmony with the divine will, as they ever purported to come. There were, indeed, a few spirits that declared their personality, and gave their spiritual names, such as Gabriel, or the man Gabriel (this word meaning in the Hebrew man of God), Michael (meaning one who is like God), and Raphael, who is described in the book of Tobit as "one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One." But these were a very different order of beings (different in the degree of their advancement and purification) from the "familiar spirits," or 'pythons," with whom the Jewish law forbade all inter-

course under strict and fearful penalties. Whence did the Israelites obtain these ideas which, with all their imperfections, were so much in advance of the re- terial, human form; but Christ has come again in the acter, sometimes immediately, but spirit friends come and ligious views of contemporaneous nations? Whence, for heavens, with all his holy angels with him, and has brought example, came the sublime truths that form the ground- the same angelic message, as of old, of "peace and good which pervade the Psalms of David, and the powerful moni- the prophecy, "Hereafter ye shall see the angels of God astions of the prophets? In the light of the spiritual knowledge we now possess, we may answer, by inspiration. These the spirits both from above and from below entered into constituted a revelation to them, and one which no power of mere intellect or reason could have evolved, for "nothing can come of nothing.

It is true the inspiration was neither "plenary" nor in? fallible; for the law by which it was given forbids that it should be. Neither ancient nor modern inspiration gives an infallible revelation in the sense in which the Jewish Scriptures are generally held to be infallible by Protestant Evangelical churches (as they are styled). Man is ever called early day, done much to pervert the pure doctrines of Modperceptions, in discriminating between the false and the ful and repulsive sentiments and practices. The distinc-This illustrates the relation between Reason and reveal certain truths, it may properly judge what is and extraneous aid your mind could never have ascertained. Spiritualism, as the designation of mere spirit intercourse, You can easily understand the principle of the telephone or phonograph, but you could not have invented it. A child's principles and teachings; for it may be something akin to mind may grasp a truth which it may have required centuries of scientific exploration by the best minds to make with the spirits of the darker spheres, not to instruct them culty in comprehending the truth that the planets revolve ture as that Christian Spiritualism which only sanctioned around the sun in elliptical orbits, when it was announced communion with the good, the beautiful and the true in of intuition, was enabled to anticipate many of the conclusions of recent scientific research, as is shown by his "Century of Inventions." Thus is it with the revelations of religious truth that come to us, spiritually or intuitively; while reason unaided could never have conducted us to them, it may enable us to comprehend and verify them.

At the present time, we see many persons spending a great deal of time, labor and oratory in ridiculing the religious ideas of the Jews, as they find them recorded in the different books of the Bible; and I admit it affords a prolific field for this work. But the contradictions of the Jewish religious records become absurd only in view of the absurd position assumed by theologians in regard to them. When these scriptures are held up as the absolute and literally infallible "word of God," to be accepted without question as our final and exclusive guide to religious truth, it is natural to reasoning men, nay, it is obligatory upon them, to point out the contradictions and absurdities that most glaringly oppose any such position. A proper vindication of the truth, of religious freedom, of common sense, requires that this should be done. It is the blind teachers of theological systems that are to blame for the very thing they call "infidelity." Let them be rational; and not only will the light of Revelation shine more purely and resplendently, but all will open their eyes, and their hearts, too, in order to re-

So, too, has it been with that later revelation which Jesus, the Messiah or Christ, came to give to mankind. How exalted was it in its ethical teachings! How beautiful and philosophical in its spiritual principles! How pure, loving and lovable in all its features, as presented by the Master! And how wonderfully it won the hearts of mankind, especially in view of the affecting martyrdom by which its truth was so grandly sealed, and in consequence of the great spiritual fact of the Resurrection by which it was confirmed. No revelation so complete, of its kind, had ever been vouchsafed to humanity. Other Messiahs have visited the earth-have lived as men, have died as men; but which of them ever revisited the earth not only with restored personality, but in material form, as a demonstration of the genuineness of his spiritual mission, of his surviving spiritual power, and as a vermounou of the proposcy, "Lo! I am with you always unto the consummation of

Thus is the great fact of a demonstrated immortality by Spiritualism the foundation of the Christian system; for, said St. Paul," If Christ is not risen, then is our preaching but magnity-rising, i. e., the rising of the disembodied spirit from its mortal, east-off form. And now the very people who base their religion upon Spiritualism, laugh the bly grasped at once by the intuitions of the soul. idea of spirit-communion to scorn, showing sometimes against the people who assert its truth the same-temper of mind as that which of old nailed Jesus to the cross, made martyrs of the apostles and early Christians, and in subse quent times bound the church martyrs to the fiery stake.

Why is this? It is because they have chained their reason with the rusty shackles of changeless creeds and senseless dogmas, and have closed their spiritual and intellectual vision against the admission of any more light, notwithstanding the Master said: "I have many more things to say unto you, but ye cannot bear them now." Christianity, sad to say, has become to many minds a hateful name, because of the follies and irrational claims of those who have assumed it, and professed to be the exponents of its doctrines. It certainly cannot be from anything He taught, who claimed all who do the will of God as his brothers and sisters; who taught that "God is love"; who set an example of humility by washing the feet of his disciples; who prayed that his disciples might be one with him as he was one with his Father-that is, in harmony with him-and who said, after he had become a risen spirit, as a farewell to his followers: "I go to my Father and your Father, to my God and your God." A proper construction of his words, even as imperfectly recorded, will show that he never claimed anything beyond humanity, or expressed anything but sympathy with and love for humanity.

The Christian revelation, thus bright and beautiful, was in succeeding years perverted by the false reasoning of selfish, sensual, arrogant or power loving men, who, in the garb of priesteraft, took possession of the prerogatives of religious rule and ecclesiastical authority. Why should a ny man confound, in the light of reason and the plain facts of history, Christianity and ecclesiasticism? The one shines with all the radiant beauty of a scraph from the highest spheres; the other appears clothed in the dark, demoniacal garb of inquisitorial cruelty and terror. Do not let us discard what the gentle, humble, all-loving Nazarene gave us, on account of the wicked perversions of his hypocritical and unworthy make believe followers. Such is the frailty of human nature that few there be that live up to the full height of their own ideals, and still fewer that let their conduct uniformly exemplify the purity of their professions Hence, you cannot judge or condemn Christianity for the actions of those who call themselves Christians, any more than you can condemn Spiritualism for the conduct of Spir itualists, Liberalism for the outward character of Liberal ists, or the principles of any other system, association or party for what particular members of it may sometimes do, or fail to do. Reason must judge in another way; it must consider what these wrong-doers would have done if they had faithfully observed the principles of their class or order. It must condemn them as recreants, not as followers; and if that reasonable course is pursued, there will remain no foundation for any assaults on either Christianity or Christian Spiritualism, since the two are confessedly identical in their ethical and spiritual principles.

The modern spiritual revelation, called Spiritualism. promises, in its consummation, to surpass that of every other age. Never were the "windows of heaven" so thoroughly opened as they have been during the last thirty years; and the light that has streamed through has caused an illumination that even bigotry itself has felt. Never has the discussion of the great religious questions been so general or so vehement; and the idols of obsolete faiths are being pounded to pieces. Reason and revelation combined are doing this great work. Men and angels are working together, as instruments of God, to lift the world of humanity to a higher spiritual plane. The new Messiah has not come in any material weeks. In seven weeks, in seve

work of the story of Joh-the exalted spiritual sentiments will"; and there has been a most remarkable fulfillment of cending and descending upon the son of man"; for have not communication with humanity on earth? Goethe's saying, "The spirit-world is not closed up," has most fully been verified; and never has there been so clear and rational a demonstration of the truths pertaining to man's physical and spiritual being, his immortal destiny, and the nature and conditions of the future state.

But already has the tide of perversion set in; and man's self-will and arrogant intellectualism have, even at this upon to exercise his reason, his judgment, and his intuitive ern Spiritualism, and to discourage its acceptance, by paintion I have already made between the professors and the Revelation; for while no exercise of human reason could things professed is here most carefully to be observed, if we would not discard the ideals of truth and righteousness prewhat is not revelation. This may seem to some a paradox; sented to us from Heaven, because they are above the baser but you may easily comprehend many things which without | natures of those who have no affinity with the angelic hosts. communication or manifestation, is an indefinite term as to the ancient sorcery or pythonism-the holding intercourse known. The simplest understanding experienced no difficient "to be debased by them"; or it may be of the same naby Kepler in the seventeeth century, although no one, dur- spirit-life-that is, with those in harmony with the Infinite ing the thousands of years preceding that time, had been | Spirit of goodness, and doing his will. There is a Spiritualwise enough to discern that fact. Nor, probably, was it ism that degrades and debases, by bringing mortals down to ever to be found by reason, but by intuition, though reason the plane of the lower spirits; and there is a Spiritualism could, and did, verify it. Bacon, by his remarkable power that enlightens and purifies, by lifting its votaries up to the angelic spheres of harmony and love. Many of the ancient religious systems recognized this distinction, as did Moses and his followers, who discriminated between the mediums of lying spirits and the holy seers and prophets of God. Modern Spiritualism will also have to draw the line between these two distinct classes of spirit communion, not by an exclusive support of the one and a total condemnation of the other, but by the application of intelligent principles and rules, based upon a just and rational discrimination. Then, while we strive to elevate our own spiritual condition by cultivating an intercourse with the progressed spirits, we shall be able also to hold communication with the dark and unprogressed so as to benefit them, not sinking to their plane by asking favors of them, or becoming ourselves the instruments of their persistent passions and vices.

And this brings me to the important point, that the revelation of this age, now in progress and probably not yet culminated, is not intended to set aside or to supersede in any degree the free exercise of human reason; for it is'by that exercise that man must stand or fall when he is confronted with the record which he will find inscribed upon his own conscience. Has he been true to the dictates of that inner guide? Has he with due reverence and in the spirit of humility received and utilized the light of revelation vouchsafed to him, or has he, in selfishness, pride, and self-will, rejected it or perverted it? These are the questions which all will have to answer; and on the answer given before the inner tribunal will depend the kind and degree of atonement which will be demanded "to the uttermost fartbing."

The facts which have been made known by modern in spiration could never have been ascertained by independent research; but they are such as the reason of all, who can reason, must approve and accept. With the light which they bring a new cycle dawns upon the world-a cycle in which the human mind will no longer be fettered by the thralldom of priestly dictation and dogmatic systems that insult reason, common sense, and the character of the allloving Creator.

At present, Rationalism, or Liberalism, in its extreme phases is like a pioneer opening the way for the angel armies, who come to bring deriversing to their the there and sisters in the flesh. The angels are, however, not like the pioneers; they come not with mere negations; they come to build up rather than to tear down. They recognize truth in the past, as well as the present, and they bring the truths of all times and all peoples into one grand harmonious, uni-The apostles did not preach of Christ simply, as a fied whole. Their weapons are the sublime truths of Spiritteacher or special Messiah, but of "Christ and the Resur- nalism, as they have been revealed in all ages, and in all rection": albeit it is not resurrection in the original Greek, climes, together with those still grander ones which, at this epoch, the human mind is able to bear: for these truths, wherever preached now, to unprejudiced minds, are invari-

> An unseen world, real, natural, and beautiful, has been disclosed to the enraptured vision of humanity, wherein the denizens of earth can see their departed relatives and friends—the loved and lost ones, and can hear their voices whispering words of affection and encouragement to them who still linger in their tabernacles of clay.

> Seed-time and harvest do not come together; this generation will, probably, only witness the sowing of the seed; the fruits will be gathered by those who come afterward. "Let patience have her perfect work." Let reason reign always, illumined by the heavenly radiance of revelation. Then there need be no separation of the "Age of Faith," and the 'Age of Reason"; for, in the coming age of the New Dispensation, Faith and Reason shall conjointly be the benefactors of mankind, and, hand in hand, lead them through the vale of earth to a blessed and blissful immortality.

> > "Man is the true Republic. Earth shall see A new Democracy A new Theocracy-The priesthood of the Free! Inspired lawgivers shall rise, And from sublimer skies Receive interior wisdom, and create The universal state.'

Dr. Babbitt's New Work on Religion.

This work, which is now on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, contains 364 pages, and about fifty handsome illustrations. The following extract will serve to give a glimpse at the matter and manner of the book:

SPIRITUALISM REVEALS A GRANDER UNIVERSE.

1. It unfolds clairvoyance, and through that reveals new glories of light, color and form which are incomparably superior to those of the outward universe. This clairvoyance reveals the radiations that come from all objects, and thus leads to a new philosophy of force. It shows that there are finer atmospheres interpenetrating that which we ordinarily breathe, and grades of light so refined that they can be transmitted through objects that are ordinarily opaque, so that by their means the interior eye can look into human systems, get a better idea of the philosophy of life, and learn the location and processes of nervous and mental action as well as of disease. More than this, it looks in upon more beautiful realms of being; sees lakes, rivers, fountains, parks, cottages, palaces, and happy beings, some of whom are recognized as old friends, formerly inhabitants of earth; and others more advanced in years and growth are seen to be more radiant in expression and exquisite in form than sculptor, artist or poet have ever conceived of, unless their sculptor, artist or poet have ever conceived of, unless their inspirational faculties have been opened.

2. It unfolds clairaudience, or that sensibility of man's spiritual ear which can come into rapport with the finer at-

mosphere that spirits use, and catch their words, and in some cases their glorious music.

3. It unfolds psychometry, or that sensibility to the finer magnetisms which emanate from all things, and reveal the soul or interior character thereof, as well as the character of all objects in the vicinity, which have radiated or im-pressed their forces upon the object that is being examined. Profs. J. R. Buchanan and William Denton have written extensively on psychometry.

4. I have known prominent persons who did not dare to let psychometrists have their autographs for fear all of their traits should be revealed. Mrs. Dr. Hayden of New York once psychometrized the autograph and paper of a man who wished to be insured for \$10,000, and who was pronounced "sound as a bullet" by the examiners of the insurance company. She immediately advised them not to insure him, declaring that he would not live eight weeks. The insurance company took her advice and asked the gentleman to wait eight weeks. In seven weeks and two days he

acter, sometimes immediately, but spirit French come and warn or impress them against those who are dangerous and unprincipled. There is one thing that sensitive natures should guard against, and that is the psychological influence of some strong-willed persons, either in the body or out of it, who may use an undue influence or act in an unprincipled way. In such cases, or rather in all cases, people should have restation their own individuality act on their own ever maintain their own individuality, act on their own judgment and carry out a true manhood, or womanhood. Even spirits are human and will sometimes make mistakes, and in one respect it is well they do so, otherwise, people would be apt to ignore their own reason and trust all to a

supposed infallible standard.

6. The power of spiritual intelligences to control matter, as has been demonstrated in almost countless ways, is a revelation to the world. Dr. William B. Carpenter, of England, still clings to his often-exploded theory of unconscious cerebration as an explanation of spiritual phenomena, as if that would explain how it is that heavy objects, including human beings, are carried through the air by invisible power, pianos made to dance to the sound of music by the simple touch of a little child, as has been done in Boston, Chicago and elsewhere, or a hundred other similar things, that have been demonstrated to the satisfaction of some of the most scientific men of the day. But some will pronounce the most scientific men of the day. But some will pronounce the whole matter jugglery, and declare they can do everything mediums can. When a person claims that, it is safe to pronounce him an impostor, for the greatest magicians of the world, including Hondin the prince of magicians, Bellachini the Court conjurer of Berlin, Hermann, Jacobs the German professor, Rhys and others, have all given up the medial phenomena as being beyond the power of prestidigitation to explain. Young Bishop, who has made himself notorious by professing before large audiences to show how the tricks are dote, came out in the New York Sun in how the tricks are dote, came out in the New York Sun in flaming style as to his ability to explain the whole matter. I answered him. He then replied to me, and said he could do anything that any medium could. I then challenged him to do any one of several things that a little child four years old did under influence. He did not pretend to answer this challenge, and his silence was an admission of his weakness. He offered to do anything that any medium would do at the conference held at the Harvard Rooms. New York; but there Chas. H. Foster vanquished him and caused him to back down. Lately, it is said he admits that some things in mediumship cannot be imitated. Prof. Phelps, of Andover, son of the Rev. Mr. Phelps who had such wonderful spirit manifestations at his residence in such wonderful spirit manifestations at his residence in Connecticut, allows that the phenomena are superhuman, but attributes them to evil spirits. Is it not sad that so cultured and good a man is still so narrow in his conceptions as to believe in demonphobia? Is it not a calumny against our Divine Maker to say that he has given devils free range, to go to and fro upon the earth, tempting his own dear human children and leading them down to hell, while the angels and the good beings are evidently shut up in some distant heaven, with no power to come to our aid?

7. The editor of the Index Roston affirms that Spiritual-

distant heaven, with no power to come to our aid?

7. The editor of the Index, Boston, affirms that Spiritualism has given no new or important ideas to the world, and others have echoed the same song. It seems as if some of our editors with a materialistic bias have outdone Rip Van Winkle himself, for he slept only twenty years, while they have been asleep to this great cause for a third of a century. The demonstration of a wonderful and exalted destiny for man in a nobler world, of a knowledge and philosophy of the fine forces, of a great healing reform, of a religion broad as the earth and full of joy, of a higher theory of physical and spiritual culture, of clairvoyance, psychometry, statuvolence, anthropology and psychophysics, of a higher spirit of liberty among the nations—these are some of the achievements of Spiritualism. The great world at large is so ignoliberty among the nations—these are some of the achievements of Spiritualism. The great world at large is so ignorant of what Spiritualism is doing and has done that I have found it necessary to give these points in its favor in this chapter. Materialism is so rife, however, reaching as it does even into the church, that these diviner realities of the spirit-life too often fall on leaden ears and blind eyes, and many people have that quality of brain which cannot see spiritual things if they try, and are the first ones to describe those who can as mystics, dupcs, fanatics, etc. The truth is that if a person cannot rise far enough above the worldly and fashion-loving society of to-day to be called by some such names, he is either derelict in duty or slow in his spiritual perceptions.

P.E. FARNSWORTH IN THE RELIGIO-PHILOSOPH-ICAL JOURNAL.

"What is one man's meat is another man's poison": The

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

fable of the old man, the son and the nag, with its moral there is no pleasing everybody": How true the proverb and the fable above mentioned appeared to me as my eye ren on Fabranovith's article, in the Religio-Philosophica Journal, on the Banner of Light's Message Department Seems to me that just one unmistakable message from a spirit, with the same certainty that this message comes from Wetherbee, would settle the question as to the wisdom and usefulness of publishing these messages of high and low degree; Because that single demonstration would prove the open door from the spirit-world into that circle-room, and the probable source of all the messages. I am aware the survival of the spirit, and its communication with man in the form, is a settled point with Spiritualists, and the manifestations, ethical or phenomenal, are but cumulative evidences of an established fact. The article, however, which has attracted my attention seems to call for a word on this special feature, the Message Department in the Bunner of Light. Every Spiritualist ought to know, and if not obtuse does know, that the merit of these messages is not in their intrinsic wisdom, but is altogether in their genesis or source. Take the whole paper that contained the Farnsworth article—to be sure it was not a very bright one, only an average -but suppose you multiply its quality by ten, so as to bring it up to the Banner standard, how its contents would pale, or sink into insignificance as a matter of interest, by the side of a few raps from over the river, saying, "I am Adeline, and am still alive;" or by the side of a message on a slate demonstrated to have been written without physical contact with either pencil or slate; or a message of a few intelligent words from an unmistakable spirit source: does any one doubt that? Does any one doubt Ernest Renan's declaration when he says, "If we could but once a year exchange two words with our loved and lost, death would be no more death." Just as certain as that French essayist's writings make the average newspaper articles pale, so would those "two words with the loved and lost," if a fact instead of an if, make his own eloquent and cultured efforts pale. The value of the Message Department is because of those "two" or more words from the other side. It is of no consequence whether the two words are wise or foolish, but are they from the loved and lost?

I fully appreciate Farnsworth's indifference to messages that may lack wisdom and culture when not from his own circle of spirit-friends; so I did Horace Greeley's indifference when he said he had not time to waste sitting around a table listening to messages from other people's brothers, aunts and cousins; and there he was right. But if he had advocated abolishing the circle, and thus preventing other people's brothers, aunts and cousins from coming, he would be doing wrong. Farnsworth is not obliged to read the 'messages"; but seems to me he is not so good a Spiritualist as he claims to be if he wants to put out or throw water on the light that tries to shine on that sixth page, that not only other people want, but that spirits also wish to give; for this Message Department is their movement, and who knows but the prosperity and popularity of the Banner may be but their reward of merit for its not forgetting to entertain invisible strangers, and thus having entertained angels unawares—only there is no unawares about it; but the text quoted is significant. Ah! there is the rub! does Farnsworth say? Rub to him, but I want it distinctly un derstood, not a rub to me.

I can call to mind, in my quarter-of-a-century acquaintance with Modern Spiritualism and the Banner of Light, several unmistakable test communications to me personally; and now, within this present month of May, I have had a communication from my friend, J. S. Thrasher, of Galveston,* which is one of the most perfect tests and identi fications of its being that man's production that could possibly be in the nature of things. I shall tax the Banner at an early day for space to refer again to it, as worthy of public attention. It is the most complete identification of a spirit that I have ever heard of or read of. What are all the learning of the schools of this mundane sphere, all the eloquence of the Ciceros, and all the criticisms of a Farnsworth, compared to the unmistakable message from a departed friend, that identifies himself beyond a question? He that hath ears to hear let him hear, or in this case read, what the spirit of J. S. Thrasher says to me, and the circumstances con-

It was this late fact that was in my mind when my eye fell on Farnsworth's reply. So I felt like sending this harbinger of the fact forth, and my notice of the Farnsworth article with it, to the Banner readers, and it will also be a hint to notice my forthcoming corroboration, which to me would of itself settle the question of the value of that department, and I trust to those also who think my head level and believe me truthful; and if Bro. F. cannot see it, it is because he lacks my experience on the point. Why I should be favored and he not, is one of the mysteries. I freely own that if I was a spirit I would give my test to a Farnsworth before I would a Wetherbee, a setting is such a valuable adjunct to a jewel; but accident this time favored me, and I must make the most of it with my one talent, but for the sake of the 'Message Department" I wish I was a ten-talent man-I will not say like Farnsworth, though I might do so, as he has a tongue and I have not, at least an oratorical one.

Having announced my purposed reference to the Texan message, I suppose I ought to end this notice of the Farnsworth article and let that clincher settle it when it appears; but a brief reference to a point or two in the article will add intelligence to what I have already written, so let me add that no one of course objects to criticisms of public matters, but a man with a following, or a constituency that sees often through his eyes, should be just, and Mr. F. was not. It was a sarcastic, contemptuous allusion to what many people better than I am, and as good as he, consider a useful feature in the paper. If I understand the English language, there were "base insinuations" in his speech, I thought born of ignorance or prejudice; as he now qualifies it, perhaps I ought not now to refer to it; the doing so, then, is for his following, and I trust I am forgiven. He thought the percentage of thirty odd corroborations out of many thousands rather small. I have said one unmistakable one is a justification for the department, but so far from a hasty gathering of thirty corroborations, if my memory serves me, more papers during the last ten years have had corroborations in them than have not. I should think Farnsworth considers them "decoy ducks," or dummies, by the way he refers to them. If what he says of Mr. Kiddle's endorsement, and Buchanan's psychometric test of them, and the connection with "quack recommendations," is a "straightforward manner of giving his opinion of the message department," then I differ from him in definition. It looks to me like contempt.

I of course wish there was more definiteness and less vagueness in many or most of the spirit utterances through media, public or to private individuals. I think the skepticalworld has often good grounds for saying with Falstaff that 'sack abounds and bread is scarce"; but the little bread, if it so be, is bread that the world needs and wants, and cannot find anywhere else; it is the intelligent evidence of a divinity shaping our ends. That is the attractive feature of the Banner messages; not their wisdom or their learning, but their source. Knowing that in some cases they are what they claim to be, and presuming I am not the only one favored, I respect all. I must say I never saw one so low and illiterate that its possible source would not entitle it to my respect as a phenomenal fact, if not for its contents or quality. Crabs, you know, become sublime when they are hung up as signs in the zodiac. The source of a message, however low or illiterate, if from a spirit, makes it sublime. I hope the Banner Circle-door into the spirit-world will continue to be kept open. The spirit-world that found a good instrument in the late Fanny Conant, has, after her race was run, found a good successor in Miss Shelhamer; the mantle of Elijah has fallen on Elisha; and I feel that the race of prophets will not die out of the earth, nor messages out of the Banner, if the spirits continue to will it. For one, may their "shadow" never be less.

New Publications.

STATISTICS OF LABOR IN MASSACHUSETTS. Twelfth Annual

"The Bureau of Statistics of Labor," of which Carroll D. Wright is chief, has issued in this volume of 531 pages, a full report of the work it has accomplished the past year. As it forms the most reliable some or information upon a subject that is rapidly assuming a posttion of much importance to all, too great praise cannot be awarded to its compilers for the thoroughness of Cetall that characterizes it at every point. The work is divided into four parts: Part I., "Industrial Arbitration and Conciliation," is in response to a call of the Legislature of 1880 for a full investigation of the practical working of the principles of industrial conciliation and arbitration, and what legislation, if any, is necessary to enable employers and employes to secure the benefits of such principles. At the same time a call was made for data and testimony to be obtained in all the New England States and the State of New York, relative to a uniform system of laws to regulate the hours of labor in those States. Part III, of this Report is in response to this call. These two departments will prove exceedingly valuable for present use and future reference in the discussion and regulation of a subject that is assuming vast proportions. and which demands close and careful study. Part II. gives the "Statistics of Drunkenness and Liquor Selling, 1870-79." and Part IV. a report upon the "Induence of Intemperance upon Crime."

THE REASON WITY; or. Spiritual Experiences of Mrs. Julia Crafts' Smith, Physician, Assisted by her Spirit Guldes. 1 vol. 12mo., pp. 187, cloth. Boston: Published by the Author.

The first three chapters are written by the father of Mrs. Smith, in spirit-life, and portray to some extent, his life on earth, his entrance into the spirit world, his meeting with long vanished friends, efforts nade by him to cause his presence to be recognized by his family on earth, and the mode of proceeding adopted by him to develop the medlumistic qualities of his daughter, and induce her to consecrate her life to the good of humanity. Interspersed through these prefatory chapters will be found instruction to those wishing to become mediums, and advice to those who are.

Mrs. Smith was early conscious of spirit presence, or, rather, something" that seemed to have a care over her, not realizing who "something" that seemed to have a care over her, not realizing who or what it was. This was in her seventh year, and from that time forward evidences of spirit power and aid were constantly given her. In 1863 her mediumistic work commenced in earnest, and from that time to the present she has been remarkably successful in healing the sick. This volume is a record of many of her experiences, and will be found to be exceedingly interesting in the numerous eyidences it gives of the truth of Spiritualism, and the immense amount of practical good it is doing for mankind. Many of the incidents narrated occurred in Boston and vicinity, and in connection with persons to whom access can be readily had, if need be, to substantiate the truth of the statements. The writer says in her preface that she has not aspired to make the book great, but truthful, and that if it cheers one despondent heart she will be amply remunerated for her labor in its production.

SWITZERLAND. By Harriet D. S. Mackenzle. With one hundred lilustrations. "Lothrop's Library of Entertaining History," Edited by Arthur Gilman. pp. 585, 16mo., ch. Boston: D. Lothrop & Co.

Switzerland, cradled amid rocks and glaciers! a republic surrounded by monarchies, the early home of liberty, the rich and exmustless source of legendary lore; a country in whose grandeur of Alpine scenery the lover of the picturesque delights to linger, and the adventurous traveler finds every hoped for opportunity to satisfy his desire for novelty and danger! No one, whether his pilgrimage in this sphere of being has been short or long, fails, when his thoughts In this sphere of being has been short or long, falls, when his thoughts turn thitberward, to recognize a subtle charm that holds his mind spellbound. The sturdy integrity and the skill and industry of its people are in keeping with its impregnable geographical situation. Though much has been said and written of the manners and customs of the Swiss, a popular history of the wonderful little republic has not been produced until this exceedingly attractive one by Miss Mackenzie appeared, and we have to thank the enterprising publishers for giving it to the public in an elegant and substantial form. The one hundred beautiful full page engravings with which it is illustrated add greatly to its value, and attractiveness, and the book cannot fail to be esteemed as a treasure by all who possess it.

LEGENDS OF THE PATRIARCHS AND PROPHETS, and other Old Testament Characters, from Various Sources. By the Rev. S. Bar-ing Gould, M. A., author of "Curious Myths of the Middle Ages," "Origin and Development of Religious Bellef," "In Exiter Israel," etc. New York: D. M. Bennett, publisher.

It would be impossible in a single volume to give all the legends onnected with the personages whose history is included in the Old Testament, but the compiler of this has presented nearly all possessing a peculiar interest, and produced a book that will prove deeply interesting to the reader, and shed much light upon the origin of narratives supposed to have been written by men inspired of God for the special edification and guidance of the human family.

The Mussulman traditions are nearly all derived from the Talmudic writers. Of the Jewish traditions, one class is derived from Persla; another from the Cabbalists; another is due to Rabbinic commentators, and another may be credited to the exaggeration of Oriental imagery. But when these classes are swept aside a few genuine Jewish traditions remain, to which the account of Lamech nd his wives, and the story of the sacrifice of Isaac, undoubtedly

These legends have a curious interest for all; and if read with an honest desire to learn the truth, lead wheresoever it may, will tend to enlighten and considerably lessen the idolatry of those who worship the Bible as a special revelation of God to man.

BELLAH. A Passionate Love Story. By Octave Feuillet, author of "The Count de Camors," and "The Amours of Phillippe." Translated by Mrs. Sherwood. One vol. 12mo, pp. 292, pa. Philadelphia: T. B. Peterson & Brothers.

The scene of this story is laid in Brittany, a locality that may be called the home of picturesque legend. The author has taken an incident of the Vendean war, and wrought in and about it a story of intense feeling, that at every point excites and interests the reader and renders him both to lay the book aside until finished. It is said to be free from the objections usually made to French novels.

Written for the Banner of Light. THE MUSIC OF OUR HEARTS.

BY ELLA W. STAPLES. Ah! the music that oft ripples O'er our heart strings, which we keep

As too sacred to be uttered, Like the songs o'er which we weep! Our heart poems, full and tender, In a language quaint and sweet, Running into such soft measures That each sentence is complete!

If we all could know how tender. Are the heart-chords of our friends. We would strive to be more thoughtful, And when wrong make swift amends; For, as discords jar the sweet notes That await us in the lute, When a heart is crushed and bleeding All its music will be mute.

Oh! the music that is wafted To the touch of loving hands, Like the songs that gush in sweetness From the birds of sunny lands ! All the wealth of golden kingdoms, Sweetest songs the ear has heard Cannot stir the heart's best impulse Like a tender, loving word. Beverly, Mass.

Spiritual Phenomena.

Scauces with Pierre L. O. A. Keeler.

BY THOMAS R. HAZARD.

[Conclusion.]

After one or two other spirit forms appeared and were (as I think) recognized by individuals present, a male spirit beckoned me to come to the cabinet. He was dressed in a plain suit of dark clothes, and there was nothing remarkable in his appearance except his face, every feature of which was, if possible, plainer and more distinctly marked in outline and expression than that of mortals in earth-life, his dark clear eyes beaming on me as he strove for my recognition of him with an intensity that seemed as if they might be looking into my very soul. Several times this spirit came and went, at every appearance repeating his penetrating gaze into my eyes; but still I could not recognize him, although his features seemed familiar. I finally learned, partly by pantomime, as he went through the motion of sawing wood, and partly by answers in similar manner to questions, that he was a carpenter by trade, who died in the south part of Newport, R. I., and had worked for me in or about a manufactory I owned in the neighborhood nearly half a century ago. There was something so remarkable and vivid in that face that I feel sure I can never forget it, and should at once recognize it again whether shown to me in time or eternity.

But now came the most remarkable manifestation of the evening in the person of an old man, decrepit with age and bent in form (so to speak) "double." He was very bald, with a prominent aquiline nose, and wore a blue or dark old-fashioned dress coat, with trousers reaching half way from his knees to his ankles, slit up a few inches at the lower extremities. His feet were encased in dingy white stockings and shoes. After being out of the cabinet some time he sat down in a chair that stood close to where Col. Kase was sitting, and entered into conversation in whisper with him. I sat next to Col. Kase, and could hear pretty distinctly many of the words spoken by the spirit. He claimed to be a guide of the medium, and pronounced his last name so distinctly that we very readily recognized it as "Rochambeau," I hasten to announce that the message from the count of that name who commanded the French forces during the Revolution that were encamped in 1781 for some months in Newport, R. I., and were afterwards at Yorktown at the surrender of the British forces under Lord Cornwallis. (I was quite familiar with the Vernon House in Newport, where Count Rochambeau held his headquarters.) On asking him home. God bless Miss Shelhamer and the very readily recognized it as "Rochumbeau," ambeau held his headquarters.) On asking him his Christian name, I understood him to answer "Louise," which I and others present interpreted to mean Louis, to which rendering the spirit did not object. After some time the spirit walked to the other side of the circle and took his seat beside a lady who had been much in France, and understood the French language, with whom the spirit also conversed a short time in French. To all appearance Rochambeau was as really a man of "earth mold" in every respect as any other in the room. He was exceedingly thin in flesh, however, his ankles being mere bones to all appearances. He went round the circle and shook each individual by the hand. He grasped my hand very firmly, and I particularly noticed that it had a very rough feeling, like that of a hard-working man, and very different from what a titled peer of France might be supposed to have had when on earth. This apparent incompatibility may not, however, disprove the real identity of the spirit, if the teaching of some mortals as well as spirits is correct, that both the spirit-form and its clothing in spirit-life are gross or refined in proportion to the merits of the life it lived whilst on earth. But apart from the real identity of this spirit-form (which remained out of the cabinet, I feel sure, more than twenty minutes). I cannot conceive of any one who was present supposing it to have been the medium in disguise, or any fraudulent fabrication whatever, who has the ability to estimate the value of evidence and is gifted with common sense.

On referring to a biographical dictionary I find that Count Rochambeau was born in 1725 and died 1807; so that he must have been about eighty-two years old, which corresponds with the apparent age of the materialized spirit. It appears, also, that he had many prefixes to his surname, among which is "Baptiste," which when spoken in whisper might not sound altogether unlike "Louise," with the accent placed on the last syllable, as it was in the case alluded to.

Last evening, Monday, the 2d inst., I was present with some fifteen or more others at a séance held by Mr. Keeler, for materialization, at Col. Kase's. This evening's séance was very satisfactory, though generally the manifestations were not perhaps quite so vivid as they were at the séance on Friday evening. Quite a number of the materialized forms were identified by their friends in the circle. On more than one occasion two forms came at the same time, and once a male and a female form stood near each other, fairly outside of the cabinet, for some time, a rather indistinct face being shown simultaneously at the cabinet window. My wife and two of our daughters, Gertrude and Mary, severally came out of the cabinet, and, as usual, all embraced and kissed me. Mary held a piece of lace the size of a large handker chief in both hands, and dematerialized it in

said I, "now, Mary, that you have dematerialized the spirit-lace, let us see you materialize it again." She immediately stooped, and, striking | my right ankle a sharp blow with her hand, apparently drew from it in an instant a piece of lace corresponding in size with that she had just dematerialized. Such things may undoubtedly be done by sleight-of-hand, without the intervention of spirit-power, but in this case I feel sure that the skillful performer of the trick was a materialized spirit-form from the unseen world. The materialized form of the spirit-carpenter I have previously described presented himself, but not quite so graphically as at the Friday séance, his eyes not being so full and piercing. Count Rochambeau made his appearance, looking precisely as he did before. He remained outside of the cabinet many minutes. He again sat down and conversed a short time with Col. Kase. I asked him to tell me whether his Christian name was "Louis" or "Baptiste." Said I, "Was your first name Louis?" He answered quite emphatically, "No," in a loud whisper. Said I, "Was it Baptiste?" Said he in answer with emphasis, "Yes." Before retiring for the evening the Count shook hands with every individual (I think) in the room. When in turn he came to me he grasped my hand firmly in his, and, placing his lips close to my ear, he said, in a whisper as distinct and unmistakable as could be pronounced by mortal

lips, "Baptiste Rochambeau." The phenomena this evening were rather complicated, from the circumstance that about midway of the séance a young lady medium present, who was dressed in black (I think), was summoned to the curtain, when she was suddenly seized and drawn within the cabinet, and becoming entranced, her organs of speech were freely used throughout the remainder of the evening. On one occasion after this, whilst Rochambeau was some distance from the cabinet, a female form came outside dressed in white, and called to her by signs an individual in the circle, who rose from his seat, and started to go to the female spirit, upon which the spirit Count suddenly turned round, and rushing forward, pushed with some violence the intruding spirit-lady back again behind the curtain, from whence she did not venture again. It was after the entrance of the lady medium into the cabinet that my spirit daughter Mary (who died in infancy) came to me. I observed at the time that her face and dress were not so satisfactorily materialized as were those of her mother and sister, who had come very early in the evening, and I think it not improbable the manifestation may have been that of a transfigured human form, rather than that of a fully materialized spirit.

In conclusion I may be allowed to say with perfect confidence, that I feel entirely assured by what I have experienced that Mr. Keeler has the sacred gift of spirit form materialization of a very high order, and that it needs nothing further than that he should remain faithful to the truth and his guides, and exclude rigidly all inharmonious individuals from his séances, to enable his heavenly guardians to perform far greater marvels through his organism than they have yet accomplished. I had intended when I commenced to have included in this communication some remarks on some other materializing mediums in this city, but must defer my comments to another letter.

· Philadelphia, May 3d, 1881.

Verifications of Spirit-Messages.

SALLIE GOODWIN. To the Editor of the Banner of Light:

my wife and sons will welcome me to my sparse home. God bless Miss Shelhamer and the "Message Department" of the Banner.

Moses Goodwin.

West Burke, Vt., May 23d, 1881.

JAMES MOFFITT.

To the Editor of the Banner of Light: In the Banner of the 19th of March last we In the Banner of the 19th of March last we find published a communication given at your Circle Room on the 4th of January last, by the spirit of JAMES MOFFITT. Having been acquainted with Mr. Moflitt during his earthlife for more than twenty-five years, and upon very many occasions having heard him express his views and sentiments, we feel fully convinced that the communication above alluded to did really empate from the spirit of James. to did really emanate from the spirit of James Moffitt, and comes to us as substantial proof of HENRY ANDERMAN, JACOB DOERSCHUK, man's immortality.

New Philadelphia, Ohio, May 16th, 1881.

MARQUIS RICHARDS-EDWARD RICHARDS.

To the Editor of the Banner of Light: I have received from an unknown source : danner of Light of March 1st, 1879, containing communication from Marquis Richards, New Hartford, Conn. Knowing that remarks have been made derogatory to the "Message Department" of the Banner, I feel that it is due to our mediums and spirit-friends that every one who recognizes a truthful communidue to our mediums and spirit-friends that every one who recognizes a truthful communication should make the fact known. I presume others have felt as I have—that it was not necessary to do so; that so many recognized them, no one could doubt; but I now see the fallacy of this. I see it is not just to workers in the cause on both sides the veil; hence I wish to say that I have known many truthful communications to be published in the "Message Department." I once doubted the utility of their being published, but long since recognized their value. Even the rough, uncouth talk of many of the spirits I now see is beneficial, not only to themselves in their own sphere, but to us on earth. A student of the Spiritual Philosophy needs to study the rudimental conditions as well as the higher; especially when the object is to obtain true information for the good of humanity, not only on this side of the vail, but on the other. I find mediumistic persons often have poor, benighted souls hovering near. I have tried to turn a cold shoulder to such souls; have tried to despise them and their love of what we call "evil"; have tried many ways to rid myself of them; but now I see what they need; I-also-learn, by carefully studying the conditions they represent, how to go to work. Is there not benefit to be had from this? Life is a school: we in the primary department must know how and what to study in this? Life is a school: we in the primary de-partment must know how and what to study in order to become qualified to enter a higher department. No one can avoid its discipline or run away from this school. The skeptic must o through each department as well as the be-

The communication from "Marquis Richards" is so like him, no one who knew him could doubt for a moment its truthfulness. I also wish to state one other incident. When I was a girl this same Marquis Richards was was a girl this same Marquis Richards was known to be a Spiritualist—a belief that was anything but popular in those days. A cousin of his, Bryan Richards of Bristol, Conn., who was no believer in such things, had a son EDWARD, who went away, and his father knew nothing of him or his whereabouts for a long time. Marquis, who took the Banner of Light, saw in it a communication from Enways Richards.

tion marked, to Bryan, who, with his family, ignored the subject. Bryan wrote to Mexico, to the place designated, and found every particular verified. Such facts cannot be gain said.

Yours for truth,

JANE MERRILL MITCHELL,

Tarlock, Stanislaus Co., Cal.

Unnner Correspondence.

New York.

SARATOGA.-A correspondent forwards us a narrative of the individual experiences met with by one of his acquaintances, desiring that we make use thereof. This account (from want of space to do otherwise) we condense as fol-

Following a number of articles which appeared in the Sentinet, of this place, is one by Dr. G. W. King, embodying his personal experiences, in the course of which epistle its writer says that, while inditing what he had seen fit to contribute about doubts and belief, it seems neld it beneath the table. He then replaced him to believe in Spiritualism. He answers studying school-books, looking at nature, reading the Bible, and listening to what is termed the preaching of the Gospel. He found that the science and the religion of his teachers did not agree. Six days in a week he was told that God's government is fixed and unchange and hear that God is a jealous, angry, repentant being; that he is partial to those people who believe certain things, no matter how ignorant they are, and that there was a time when God's perfect laws were not sufficient for the wants of man, and they had to be changed or suspended; and whenever so changed or suspended, and whenever so changed or suspended, the result was a miracle.

The more he reflected and discovered contains the save at the sa

ed, the result was a miracle.

The more he reflected and discovered concerning the working of God's uniform and fixed laws, he says, the less he could understand that it was necessary for Ilim, in order to be pleasing and profitable to men, to violate or annul any of Ilis own laws. He says he could not believe in such a foolish and weak God. He was told that the Bible teaches the immortality of the soul; yet he says he could not see that it did after the preachers took out its practical parts. As much as he desired to have faith in immortality, he could not embrace it except that he could do so with the understanding also. He felt sure that he could see in the harmonious and beautiful workings of natural laws the existence of a God, but he remained in unpleasant doubt about man's immortality.

Until the light of Spiritualism shone upon the Bible, he says he could not see its beauty Until the light of Spiritualism shone upon the Bible, he says he could not see its beauty and goodness. Then he describes the risings of his interest in Spiritualism. On this subject he has much to say, a great part of it of more personal than public interest. He observes that as no telegraphic wire carries intelligence without a spirit, either in the body or out, he did not think that Spiritualism was all electricity. His account of his growth in instruction is of much interest. He thinks that the person who is in too much of a hurry about Spiritualism had better not begin to investigate it.

He says that some of his Orthodox friends

He anys that some of his Orthodox friends thought that merely to investigate Spiritualism disqualified him from being a physician Spiritualism, he thinks, has been sadly misjudged on account of the partially developed con-dition of mediums, or their undesirable sur-roundings. Were the truth to be told about those who renounce Spiritualism, he thinks the reason would be because they could not have their own way with the spirits. Then he remarks that it is not that which spirits may or can teach, impress or reveal, but whether they actually exist, and can communicate with earth-ly friends, that is the question to be settled. ly friends, that is the question to be settled.

Ohio.

NEW LISBON .- Mr. John Frost, writing concerning the departure to spirit-life, April 11th, 1881, of Mrs. Jane Hunter, wife of John S. Hunter, at the age of sixty-nine, says: "In early life Mrs. II. and her husband were earnest and even zealous members of the Presbyterian church; but some twenty-seven years ago both of these life-partners became interested in Spiritualism, and were patrons of the Spiritual Spiritualism, and were patrons of the Spiritual Telegroph, which they attentively read as long as it was published; and when it ceased they became patrons and readers of the Banner of Light, and always perused its contents with close attention; and Bro. Hunter expects to be one of its patrons during his stay in the body. 1881, of Mrs. Jane Hunter, wife of John S. one of its patrons during his stay in the body. Mrs. II. was a firm believer in the consoling philosophy of Spiritualism, and although not aggressive in promulgating its claims, yet when occasion required, she was a faithful, energetic, and, as opposers found, an able defender of the faith she entertained. She was a keen observer, close thinker and logical reasoner, and ever roads to say a good ground for what he believed er, close thinker and logical reasoner, and ever ready to say a good word for what she believed to be right. She calmly left the earthly tenement, after a lingering and painful illness, and her spirit doubtless is one of the guardian angels hovering near the bereaved partner of nearly half a century of wedded life, directing him and their children, as best she can, in the pathway she loved to travel.

A life-long friend of Bro. Hunter and family, Arthur B. Bradford, delivered an able and appro-

Arthur B. Bradford, delivered an able and appropriate address on occasion of the funeral, in which he concisely yet comprehensively set forth the leading ideas entertained by Spiritualists concerning the change of existence from the material to the spiritual form, and pointed out the difference between the popular or Orthodox dogmas on immortality and those entertained and promulgated by advanced thinkers, whose teachings are fortified by well founded beliefs, based not only on theory, but knowledge as

The sentiments of Mr. B.'s address, coupled with the impressive manner of delivery, made impressions on some minds to whom the doc-trines are new which will not be easily crased. Interest in the subject of Spiritualism is on the ncrease here.

In reference to Mr. Bradford, I may add in conclusion that for thirty years he was a prominent and popular Presbyterian minister; but being a progressive man, he could not, nor would he, be bound by the shackles of the creed of his no, be bound by the shackles of the creed of his church; so he was one of the leading spirits in organizing the Free Presbyterian Church, in opposition to the pro-slavery position of this old Calvinistic body. Prompted by an irrepressible spirit of progress, it excited in him a dislike ultimately culminating in a disgust for the stereotyped dogmas of the D. D.s and other divinity angels so he left them for the grander tity quacks, so he left them for the grander fields of reform; and after years of searching investigation he espoused the principles of the Spiritual Philosophy, and is among the firmest defenders of its principles."

Maine.

LEWISTON.-B. F. Brown writes that in the practice of his profession as a magnetic healer he meets with many mediums, and becomes posessed of items of interest respecting the cause of Spiritualism in various parts of the State of Maine. He says: "In Lewiston and Auburn, Me., social meetings are held every Sunday evening at 7 o'clock. Good speakers and mediums are in attendance. Of these I may name Mrs. Moslier, a test medium, formerly of Lynn, Mass.; Mrs. A. M. Jones, of West Auburn, Me. an excellent inspirational speaker, and Mrs. A. M. Brown, a medium for tests.—At Brunswick, Me., I met a medium by the name of E. Cook. His hand is controlled, and tests of spirit identity are given in great number. At Bath, Me., is J. Donnelly, a medium who has so bad an impediment in his speech that at times it is next to impossible to understand him yet when under pediment in his speech that the threat it is next to impossible to understand him, yet when under control he speaks fluently, and treats very intelligently any subject presented. This one fact alone should be sufficient to convince any one that a power independent of himself acts upon and through his organism. At Lisbon Falls, Me., Mrs. E. A. Prince and Mr. W. Blethen are developing a medium of much proprise.

ing an additional evidence of the value of your Message Department, and of the trumfulness of the communications therein given."

PORTLAND,-George A. Fuller, writing under date of May 23d, says: "Your efforts are fully appreciated in this vicinity. Let the angels do the work, is the cry of all truly sincere Spiritualists. They understand better what is needed than we do. Mr. J. W. Fletcher wrought a great work in this place for the cause of Spiritualists. tualism. His tests in public as well as private were clear, startling and convincing. His lectures were cloquent, and the inspired words fell like manna from heaven upon the large audiences which assembled to hear him. His work here is fully appreciated by all the leading Spiritualists."

Rhode Island.

PROVIDENCE.-Mr. L. K. Joslin furnishes us with an interesting report of a visit made by himself and wife to Dr. Henry Slade when in this city a short time since. He says: "I was asked to sit at a table with Dr. S., and directly opposite him. He took an ordinary slate and held it beneath the table. He then replaced his hands on the top of the table, in plain view

arose some eighteen inches. Defore going to the circle I bought slates on Washington street, and put my signature upon them, so that the independent slate-writing afterwards obtained, partly without the touch of the Doctor, was of a very satisfactory kind.

I hear of some remarkable physical phenomena occurring in private families in this city. I had supposed that my friend, Mr. L., was a devout Catholic; but knowing that he was remarkably pure and temperate in his personal habits, and having heard a sentiment from him akin to our heavenly philosophy, I asked him if he knew anything of Spiritualism. He replied that he had witnessed the most remarkable occurrences in his own house through his servant-girl as medium. After certain movements and writings, he and his wife applied to the priest for a solution of the mystery. The priest gave them holy water to drive away the ghosts; they placed what he gave them in a tumbler with deals aways the they placed what he gave them in a tumbler with chalk crayons. These crayons, in the full light and before all the family, lifted themselves from the water, wrote on a board in the room, and balanced themselves over a crucifix. These and similar occurrences created so much excitement in the neighborhood that the phenomena, being undesired by the family, Meparted."

Massachusetts.

LYNN.-Dr. Geo. Burdett writes that at a spiritual test meeting in Mechanic's Hall, on the afternoon of May 8th, Bro. Henry Smith, who passed from the earthly form about three weeks previously, came, and controlled Mrs. Carlisle-Ireland, and wrote a message to his wife, which was sent to her, requesting her to come to the meeting in the evening. Mrs. Smith responded to the request by attending the evening meeting, accompanied by her daughter and a brother. Mr. Smith again came, controlled Mrs. Ireland, and gave a communication that was not only very interesting, but affecting, and readily recognized by Mrs. S. and the brother to be from him. The message was correct in every particular, and recognized to be so by several in the audience who were well acquainted with him. The incident has awakened quite an interest here. There are a great many who are wanting to have circles in their own homes."

NORTH ATTLEBORO' .- Mrs. H. R. Conant writes: "Knowing you are ever ready to aid in a good cause, I ask a small space in your paper

New Hampshire.

CONCORD. - J. E. H. writes: "Mrs. S. B. Woods, of Burlington, Vt., has been with us for the past six months, lecturing every Sunday the past six months, lecturing every Sunday evening, and giving public circles every Thursday evening. We have found her to be a very talented speaker. Subjects were chosen by the audience at each meeting, and spoken upon to the entire satisfaction of all present. Her controls handle each subject and answer all questions with ease and to the point. As for tests she puzzles the best of them. Many have been led to rejoice and acknowledge the fact that life beyond the grave is true. She gave her last lecture May 1st. She came here almost a perfect stranger, but leaves behind a host of friends. fect stranger, but leaves behind a host of friends, and has done a graud and noble work for the Spiritualists of this city and the surrounding towns. She is a hard and true worker for the cause. There were hindrances put in her path at first, but they did not retard her in the least in carrying out her mission. She is doing a grand work for the Spiritualists of this State, in making ready a pleasure ground on one of the most beautiful and romantic islands in Sunanee Lake (of which you will know more soon). where all can go and enjoy themselves through the warm season. We hope she will return to Concord again. May God bless her day by day, and angels guide and direct her."

Washington Territory.

WALLA WALLA .- G. D. Goodwin writes: 'I have read the Banner of Light for several years, but have never seen anything in its columns relating to this part of Uncle Sam's do-mains. As it is so far West, as well as being on the forty-sixth degree north latitude; it must seem to the people of the Eastern States that we are nothing but ignorant frontiersmen. For the enlightenment of those of that belief, I will state that this is a city of about five thousand inhabitants, situated in the southeastern part of Washington Territory. It is beautifully laid out, with shade trees and gardens adjoining every residence. Plenty of pure cold water, coming from the mountains about twenty miles coming from the mountains about twenty mines distant, flows through every street. The surrounding country is very productive, being well adapted for fruit of all kinds, as well as grain and vegetables. The climate is healthful and mild; this, the 23d of April, is quite warm; the fruit trees have nearly all shed their bloom, the grain fields are waving with their green, and there are allerty of fresh early regatables. and there, are plenty of fresh early vegetables in the market. The liberal-minded element is pretty well scattered throughout the country, but they are very quiet, and need some good medium or lecturer to wake them up."

Vermont.

WEST PAWLET.—Paul Dillingham writes, May 23d: "Capt. H. H. Brown has been lecturing in Danby and Granville, N. Y., and West Pawlet, Vt. It is needless for me to speak in praise of a speaker who is as widely and favorably known as Capt. Brown. Suffice to say he gave good lectures, and we hope he may be able to visit this section again soon."

Iowa.

OTTUMWA.-Ellen Armstrong writes: "Mrs. Nettie Pease Fox, who is now located in this place, recently closed a course of three lectures sight of all the company. I playfully remarked to her that she must have hidden it in the bosom of her dress, and, suiting the action to my word, I stepped up to her but could not detect any semblance of the lace about her person. "Well,"

I sight of all the company. I playfully remarked to her that she must have hidden it in the bosom of her dress, and, suiting the action to my word, of her dress, and, suiting the action to my word, and spanish wife possessed of money; had a child; died of a sever—and some other incident of the lace about her person. "Well,"

I stepped up to her but could not detect any semblance of the lace about her person. "Well,"

I also, Me., Mrs. E. A. Frince and Mr. W. Biethen are developing a medium of much promise. At in Newton, Jasper Co., which awakened a good in the electures are developing a medium of much promise. The friends there are active and lib-like place I met a lady who told me her father, ried a Spanish wife possessed of money; had a child; died of a sever—and some other incident of the lace and in Newton, Jasper Co., which awakened a good in the developing a medium of much promise. At the lace I met a lady who told me her father, or and in Newton, Jasper Co., which awakened a good in the developing a medium of much promise. At the developing a medium of much promise. The develo

G. H. Brooks, a young man who has lately left the Universalist ministry to join our ranks. He is a good psychometric reader, delineating He is a good psychometric reader, delineating character accurately; also an inspirational speaker. I recommend him to the Spiritualists of the State and everywhere. Such spiritual natures and gifts should be encouraged and given work, for the field is wide and the laborers are few. The kindness and hospitality of the friends will ever be remembered. We hope to have some Grove and Camp-Meetings throughout the State this summer and fall. Come out, friends, and organize for that pur-pose, and let us push the cause along."

THE SPIRIT-GUIDE.

BY AUGUSTA LARNED.

Far in the realm of Arctle night, Where fiames the weird, auroral light, And leebergs loom on every hand, Enchanters of that lonely land, The patient, dark-skinned Esquimaux A little grave shapes in the snow;

And o'er the lee-plain, bleak and wild, The mourning mother bears her child, In incry garment softly rolled, Who ne'er agata shall feel the cold, And lays him on the ley breast, To take his last and final rest.

And there beside the little mound. The father lays his fleetest hound, A creature of unerring skill, Of keenest seent and docile will. To trace far haunts of scal and bear the seen and the seen and the seen are the seen as the seen and the seen are the seen as the seen That stock the little fee but there.

He lays the faithful beast and brave Low down beside his baby's grave, And says: "The little one will stray Through night and darkness far away; His tender feet have never trod, And cannot find the path to God.

"Now guide him safe from night and cold Far out to realms of purest gold. Where flow'ry meads and crystal streams Are smilling in the sun's glad beams, Where rise abodes of joy and mirth, And feasting fills the happy earth." Consoled the parents homeward wend, And leave their baby to the friend Who for protection and defense Has proved a gentle Providence, Sure that the dog so true and wise, Will that the consoler the safety.

Sure that the dog so true and w. Will find the gates of Paradise. Oh, love that would outrun the tomb

On, love that wound out in the tomb
And light your darlings through the gloom;
Oh, simple faith that deems love's care
Can be a joy and solace there,
Ye cling to each untutored soul,
And bind the tropics to the pole.

— Now York Evening Post.

Exension and Pienle to Ninntie.

The spiritualists of Connecticut will hold a Basket Picule at Niantle, June 9th, 1881, under the anspices of the State Association, for the purpose of reviewing the premises where the Picule is held pienaratory for holding a Camp-Meeting the coming summer. It is necessary at that time to make provisions for the purchase of the farm and building, and the heautiful pine grove upon it, which is surrounded upon three sides by sall water, making it one of the pleasantest localities for camp-meeting purposes ever selected. If we fall to make the arrangement at this time, the project will probably not be attempted again at persent; soft behooves all who may be interested in its success to lend their influence and add in its support. Let our motto be educational and motal culture, religious liberty and social enjoyment, Let us all go, and ask our friends to necompany as and have a grand time. Excursion and Picule to Miantic.

a grand time.

P. S.—Should the 9th be stormy, the first pleasant day following. Cheap fares will be arranged for the occasion.

OFFICERS OF THE STATE ASSOCIATION, elected Oct, 28th (889), George W. Burnham, President, Vice Presidents—W. C. Fuller, Williamantic; Mrs. F. A. Loomis, Meriden; Geo. T. Smith, Plankville; W. Parker, Korwich; Ezra Fay, Harritori; Amos G. Dombleday, Columbia; Mrs. F. Thrall, Poquonock; Edward Luins, Putmam, Treasper, Thrall, Poquonock; Edward Luins, Putmam, Treasper, A. T. Roddison, Bristol, Secretary, John Winslow, Bristol, Board of Trustees—D. A. Lyman, William/fe; Mr. Parsons, Winsted; E. R. Whiting, New Haven; Edwin Daylon, Meriden.

CAMP-MEETING COMMITTEE. Grounds and Tentes-M. W. Comstock, Niantle; Joseph Speudding, Brooklyn; Geo. E. Richards, New London, Transportation-F. A. Hermance, New Haven; E. B. Kenyon, Meriden; W. C. Fuller, Speakers-Geo. W. Burnham, E. B. Whiting, Mrs. F. A. Lonnals

Renyoli, Meriden; W., C. Fillier,
Speakers-Geo, W. Burnham, E. B. Whiting, Mrs. F. A.
Lounis,
Pollee, Lights and Sanltary Regulations D. D. Rodlifield, Hartford; A. S. Tarner, Willmantle; Geo, L. Smith,
Plainville,
Rentlug Privileges—D. A. Lyman; Fred Potter, Meriden; L. J. Fuller, Willmantle,
Mosle and Dancing—H. H. Thomas, New Haven; Fred
Potter; Chas. Hatch, South Windham,
Anditing Accounts—James E. Hayden, Willmantle;
Membership—Miss Eunleo Ripley, Willmantle; Miss J.
Roblison, Willmantle; Mrs. F. G. Twiss, Southington;
Mrs. G. L. Smith, Plainville; Mrs. L. A. Lawrence, Staftord; Mrs. L., F. Johnson, New Haven; Henry Chamberladu, New Haven; Byton Boardman, Norwich; Miss Swan,
Bridgeport; Mrs. D. Robertson, Coventry; Mrs. L. B.
Sayles, Dayville; Mrs. L. F. Grant, Winsted; Mrs. F. A.
Loomis; R. R. Calender, Waterbury; Mrs. Kingsley, Putnam; L. L. Spear, New Haven; Mary Dofght, New Haven; Miss D. S. Chappell, New London; Albert Warner,
Bristol; Mrs. L. L. Pasco, Hartford,
IP, S.—At the meeting for the choice of officers last Octoler, twelve persons subscribed for creeting tents or cotlages the coming season, wherever the Committee decided
to hold the Camp Meeting, and seventeen to take stock, addillomal.)

The Norwalk and Milan Spiritualists and Liberalists
Will hold a meeting at Norwalk, O., on Saturday and
Sunday, June 10th and 12th, 18st, to be addressed by A. B.
French, of Clyde, O., Prof. Gunning, of Boston, Mass.,
and offier noted speakers. Mrs. Mead, of Boston, Mass.,
and offier noted speakers. Mrs. Mead, of Michigan, will
also be present and give selections from her inspirational
Radical Poems. Mrs. Lydia A. Pearsall, alsoof Michigan,
has been invited, and is expected to be present. The friends
of Spiritualism and Liberalism extend a cordial invitation
to all tomed with them on this occasion. Friends from a
distance will be provided for as far as possible.

Per order Com.

Northern Wisconsin Spirifual Conference.

We have the pleasure of announcing that we have secured as speaker for our next Quarterly Meeting, to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, of Boston, one of the fluest orators in America. Other speakers invited to participate, Good vocal and instrumental misle.

The meeting will be called to order Fajday, at 10 o'clock A. M. Sharp. All lovers of truth invited to participate. The Omro triends will entertain FILE as far as possible.

WM. M. LOCKWOOD, President.

DR. J. C. PHILLIPS, Secretary.

Omro, April 30th, 1881.

The New Hampshire State Spiritualist Association.

Will hold its first meeting at Ferren's Hall, Manchester, Saturday and Sunday, June 11th and 12th. All persons interested are cordially invited.

Per order Board of Managers,
ANNA MIDDLEBHOOK TWISS, M. D., Secretary,

Sturgls, Mich.
The Annual Meeting in the Free Church will be held June
17th, 18th and 19th. Able speakers will be present. A cor-dial welcome is extended to all. Per order Committee.

Annual Meeting. The Harmonial Society, of Sturgls, Mich., will hold its Annual Meeting in the Free Church, at the village of Stur-gls, on the 17th, 18th and 18th of June. Per order Com-

Mass Convention. There will be a Mass Convention at Eureka Hall, Ply-louth, V1., Friday, Saturday and Sunday, June 10th, 11th

nd 12th, 1881. Good speakers will be in attendance. South Woodstock, Vt. Per Order. Vermont State Spiritual Association,

The June meeting of the Vermont State Association is to be held at South Troy, Friday, Saturday and Sunday, June 3d, 4th and 5th. Per Order. Passed to Spirit-Life:

From the residence of Dr. James Cooper, Bellefontaine Ohlo, May 14th, 1881. Miss Emarrilla Shuffelton, aged 57 years 8 months and 21 days.

years 8 months and 21 days.

The deceased was born, we believe, in this place, and has always made her home here. She was a quiet and worthy lady, with many warm and faithful friends. For many years she has been a frum and steadlast believer in the facts and the philosophy of Modern Spiritualism, and with these to solare and sustain her at the last, she passed away as called a suffer the transfer of the facts and the thing into gentic slumber. The timeral, on Sunday, the 15th, was from the residence of N. Leonard, Columbus street, and was largely attended. Services conducted by Dr. James Cooper, after the manner of the Spiritualists,—Bellefontaine Examiner.

From Lebauon, Conn., April 17th, 1881, Samuel, cidest son of Isaac and Susan Y. Champlin, aged 17 years.

This promising young man received a severe injury on his ribs the afternoon of the 16th, and passed away subdenly the next morning. His parents in their bereavement are comforted and sustained by the truths of the Spiritual Phisopophy, in which they fully believed. Funeral services were conducted by A. G. Doubleday.

A. G. D.

From Canaan, N. Y., June 12th, 1880, Daniel Sizer. [Obituary Notices not exceeding twenty lines published

praintiously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.] A Card.

Thos. Street, of Lockland, O., is authorized to act as our Agent to receive subscriptions, sell brick cards, and attend to any other business that may further the interests of the Meditums? Home Association, Mr. Street is now in the East, and will visit Boston this summer, and attend the Camp. Meditings held in the yieldity and elsawhere.

TO BOOK-PURCHASERS.

COLEY & RICH, Publishers and Booksellers, No. 9 Mont-conery, Place, corner of Provincestreet, Boston, Mass., seep for sale a complete assertment of Spiritual, Pro-

gomery Place, corner of Provincestreet, Baston, Mass., keep for sale a complete assertment of Spiritual, Progressive, Referentatory and Miscellancous Books, at Wholesale and Retail.

Terms bash, "Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money for warded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remined our patrons that they can remit us the fractional part of a dallar in postage stamps—ness and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

**Examples of Books Published and for Sale by notby & Richsent free.

SPECIAL NOTICES.

*** In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications condensed or otherwise) of correspondents, Our columns are open for the expression of impersonal free trought, but we cannot undertake to endorse the varied snades of opinion to which correspondents give utterance.

**** We do not read anonymous letters and communications. The name and address of the writer are in all cases in lispensible as against anty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspaters are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for prinsid.

perusal.

Notices of Spiritualist Meetlags, in order to insure prompt
Insertion, must reach this office on Monday, as the BAN-SER OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, JUNE 4, 1881.

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

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ISAAC B. RICH. BUSINESS MANAGER. Lether Colly Editor. JOHN W. DAY. ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. ICH, Banner of Light Publishing House, Boston, Mass, il other letters and communications should be forwarded DUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind ... John Piernont.

The usual Friday afternoon séance at the Banner of Light Public Free Circle-Room will be omitted on June 10th. These meetings will be closed for the summer on Friday, June 24th.

The Real Status of Spiritualism.

At the very best, Spiritualism can be said to be at the present day in but a transitional state. It will be necessary to penetrate the rind of its external phenomena before the world can reach and recognize its interior meaning. Science must fully accept its facts before it acknowledges its religious forces. For all this, Spiritualism itself is not a new thing. It is as old as humanity. Instead of bringing a new religion to the knowledge of mankind, it assimilates what gives life to all religions, contradicting and denying nothing that is essential and vital in all religions, or that has been recognized as the eternally true by the exalted minds of past ages. All that there is new in it is what it adds to the experience and progress of the generation upon which it works with its influences

As the late Epes Sargent observed on this subject in reference to the philosophers and scientists: "The abstract, attenuated Spiritualism for which Descartes, among the more modern philosophers, is so largely responsible, still dominates in philosophy, in religion, and in the speculations of leading physicists. Nearly all the attacks on Spiritualism by physicists like Tyndall, or amateur philosophers like Mr. John that at some time in the future the fact of Fiske or Mr. Frederic Harrison, are grounded on the conception which holds the Cartesian beings of another world would be established a surpress of large and he has shown a catholicity and he has a surpress of large and he has shown a catholicity and he has a surpress of large and he notion in regard to the soul as the only scientific one, since from that to a psychic nonentity the step is easy. These men considered the soul not as inhering in a substratum, to which death is not a sting and the grave is not a victorybut as something having not so much substantial existence as the reflection of a form in a mirror. Thought, for them, does not inhere in a supra-physical substance, but in a certain pulpy, cerebral matter, going off in a flux of atoms, and disorganized forever by death. Hence thought, consciousness, emotion, having no other instrument or basis, vanish like a reflected image when the mirror is covered or shivered. To such thinkers, therefore, with their limited or partial science, the immortality of the soul is an absurdity, since to them the individual life and experience are the exclusive property of that compound of charcoal, lime, water, oxygen, nitrogen and hydrogen, which goes to make up the visible body. Dissolve and dissipate these by death, and the phenomenor -man-has an end, body and soul."

Well and impressively stated. And it is to dissipate and break up this infidelity respecting the substantial and enduring reality of the soul, which modern science and modern philosophy so pertly deny, that the phenomenal proofs of a soul-life separate from a body-life-in fine. the evidences of immortality-are presented by Modern Spiritualism, before the human mind should be driven from its moorings out upon the shoreless sea of negation and barren infidelity. Spiritualism has come to compel science to acknowledge its facts, which it will have to do sooner or later; and then it will assist most effectually to interpret the religious meaning which those facts are intended to convey. In this important particular we can readily see that the present is but a transition stage for Spiritualism; a period when it is making its way in the minds of thinkers who are inclined to the belief that there is no life but what is contained in materialism, and there is no materialism but what is visible and tangible to the physical senses. Once let Spiritualism dissipate this modern tendency and demonstrate the reality of soul as substance, and religion will pour a new flood of warmth into the being.

The venerable psycholist and philosopher, I H. Fichte, a son of the eminent Fichte who is reverenced as one of the great philosophers of Germany, observes that Spiritualism "is a serious revelation at a time when an earnest belief in a future for man has been so widely impaired or dismissed." "Thus"-he adds-"should Modern Spiritualism become a monitor and a stimulator for us to recover a firm and abiding assurance of our immortality. The causes that have turned the so-called educated class away from this belief in a spiritual organism are far from being irrefutable arguments against its scientific possibility; they are wholly untenable as such. The grounds for an enlarged and improved psychology lie in Modern Spiritualism, since its physical phenomena are, in remarkable particulars, analogous to those known long

ago. The old has been unexpectedly confirmed by the new, and rice versa. The power of the departed to materialize is entirely antagonistic to all conceptions of a pure abstract spirituality as the only ground of being in a future state. This new science of transcendental physics, the elements of which are presented in materialization and other objective phenomena, is as yet, however, only in its first uncertain beginnings. Belief in the immortality of the soul is ratified by these evidences of psychical experience. It is now known that we may seize our future destination already here in the earth-life. The trite saying, 'Memento mori,' is now converted into the more serious one, 'Memento vivere,' which means, 'Remember that you are to live hereafter.! The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affec-

tions here.' It cannot any longer be denied that Spiritualism is working its way and diffusing its light into all religions and creeds and beliefs; consciously or unconsciously, in one way or another, they are all accepting and appropriating it, one after another. Even in the act of denying, Orthodoxy unwittingly confesses. Referring the phenomena to the action of evil spirits alone does not change or destroy the facts. Jesus, however, testified to the existence and activity of good spirits as well as evil ones. Joseph Cook has squarely admitted the truth of the phenomena, let his commentary and interpretation be what it may. He is at liberty to construe them as he will. Two local Unitarian clergymen of wide repute-Dr. Putnam and Dr. Nathaniel-Hall-after attending seances, admitted the genuineness of what they saw, but excused themselves from treating it publicly because it would involve them in controversy, and was too big a subject for them to take up at their age, and would moreover interfere with their parochial duties. Bishop Clark, of Rhode Island, openly preaches the doctrine of a spiritual body, which is a denial of the exploded doctrine of a literal resurrection. He entertains advanced spiritualistic views, which is no secret among his ecclesiastical brethren; and he gains greatly in power by entertaining There are many avowed Spiritualists among the clergy of the Church of England.

The biographer of Swedenborg - William White-remarks that "our affections, thoughts and dreams are spiritual manifestations; our good thoughts arise from the presence of celestial comrades, and our evil thoughts are due to our infernal acquaintance. We are, therefore, one and all, mediums; and a disciple of Swedenborg would maintain that spiritual manifestations are coextensive with human activity. What is specially new in Spiritualism over Swedenborg is, the action of spirits external to the human medium-a possibility of which I incline to think Swedenborg was ignorant."

A philosopher like Kant, a man of the rarest powers of reasoning, said that he confessed he was much inclined to assert the existence of immaterial beings in this world, and to class his soul itself in the eategory of these beings. "It is as good as demonstrated," said he, "or it though we may have widely differed with him." could be easily proved if we were to enter into it at some length; or, better still, it will be proved in the future-I do not know where and whenthat also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them, without, however, becoming conscious of them so long as all stands well." And he expresses the opinion that it would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, could be inferred as probable, "from some real and generally acknowledged observation."

This has since been done, and is being done every day. It was more than a century ago when Kant uttered these words, predicting dall, or amateur philosophers like Mr. John that at some time in the future the fact of by evidence. There is a class-and a growing one-of scientific men who are laboring to bring the scientific method to bear on Spiritualism. It is another class of scientific men who are resisting it. But just as surely as matter is motion only, and spirit is all, will the true scientists win the victory, and assist in the establishment of the highest and purest religion for the guidance and life of men.

Dr. William Fishbough.

Funeral services over the earthly remains of Dr. Fishbough took place at his late residence, Brooklyn, N. Y., on the evening of Monday, May 23d. The Times of that city states that although it had been announced that the funeral was to be a private one, the many personal friends of the deceased crowded the house to overflowing. Among well-known citizens present were: Rev. Mr. Gunnison, Ex-Superintendent Kiddle, and other friends from New York Ex-Postmaster John Allen, of Brooklyn ; Messrs. Bernard Peters, S. L. Hough, Dr. Bouren, A. S. Crowley, William Stratton, Col. Jeremiah Palmer, James Williams, David Bruce, the typefounder, John Thompson, Dr. Atkinson, Dr. Wyman, Edward Taylor, Ex-Judge Gale, William Potter, E. R. Jolley, A. E. Miller, and a delegation of forty ladies and gentlemen, members of Pheenix Division Sons of Temperance, of which deceased had been chaplain for ten years past. The floral tributes were very handsome, a pillow of roses with the word "Father" being at the head of the casket, another, the offering of the Division, having the words "Our Chaplain." There was, also, a column of flowers upon which a star shone prominently, and at the foot were three sheaves of wheat, emblematic of the deceased's age and life.

We are indebted to Mr. S. B. Nichols for the following tribute to the memory of our departed friend and co-worker, and report of remarks made on the occasion of his funeral obsequies:

IN MEMORIAM-DR. WM. FISHBOUGH.

Another veteran Spiritualist, Dr. Wm. Fishbough, passed on to the immortal home, suddenly and under peculiar circumstances, Friday evening, May 20th. He passed the evening away from home, and his wife on retiring for the night left a light burning in the front basement. On waking in the morning she found that he had not returned, and on going to the front basement door she found his lifeless form. Coming home late he had made a miss-step and fell, striking his head against the window sill and crushing his skull—a sad and mournful end-ing of a long and useful life. On Friday morn-ing when he came to the breakfast table he told irious dream that he had had in the night. He aid he dreamed that the point of his gold pen said he dreamed that the point of his gold pen that he used for his writing was worn out so that he could not use it any more; and I am informed that he never did write another stroke. Was this a premonition of his sudden transit to the spirit-world? During the last few years I have known the Doctor quite intimately, and in a certain sense our work has not been divergent; and I had learned to represent him for his love. and I had learned to reverence him for his loy-alty to what his own soul felt to be the truth. Personal friendships, old ties and associations were as nothing to him when weighed in this City at an early date.

balance. I also knew him to be a deeply religious man in the highest and best use of the term, and also know that at times the revelations to his soul of the spiritual were grand and beautiful. Our friend was an untiring worker, a man pure in thought and deed; his denunciations of immorality were always severe, and his example one for us all to imitate. Other and abler pens than mine will write his epitaph, for there are many of his old co-workers who can and will do justice to his memory. memory.

BANNER

OF

A very large assemblage, filling every part of A very large assemblage, filling every part of it, gathered Monday evening, May 23d, at the residence of Dr. Fishbough, to pay their tribute of respect to his memory. The floral decorations were profuse, and a peaceful smile rested upon the face of our risen brother. The Rev. Almon Gunnison, paster of the All Soul's Church (Universalist), had charge, and invited Prof. Henry Kiddle to give the opening address, which was a touching tribute to the virtues of Bro. Fishbough. He spoke of the brother's faith in spirit-presence and communion. er's faith in spirit-presence and communion, and also of his deep and earnest religious faith, and said that when he visted Dr. F., only the Tuesday evening before, when he met Dr. J. M. Peebles, Dr. Eugene Crowell and some oth M. Feedles, Dr. Eugene Crowell and some others, he little thought that his next visit would be to pay a tribute to his character and virtues. Mr. Bornard Peters, editor of the Brooklyn Daily Times, said: "My acquaintance with Dr. F. dates back some twenty-live years. I have ever found him, on all the living questions of the day, on the wight side. During these of the day, on the right side. During those years he was a frequent contributor to our paper, and his articles were always welcome. I did not fully agree with him as to his faith in Spiritualism, but it was a pleasure for me to visit him and listen to his explanations of his peculiar views; and I always found him deeply philosophical, and can but hope that he now realizes in his new home the highest aspirations

Or his soul.

Dr. Wm. H. Atkinson, of New York City, said:

"Dr. Fishbough and myself have been friends, near and dear, for nearly a lifetime. Our belief in Spiritualism, in its higher and religious aspects, brought us together in close sympathy and I knew him to be in every respect an hones. man, a pure man in all the relations of life, also a deeply religious man from the unfoldment of his interior life. We shall miss his face, but in spirit we shall feel that he is ever with us."

Rev. Mr. Gunnison said: "When I first de-

cided to make Brooklyn my home, a friend, who was a candidate for Governor in one of the New England States, said to me: 'If you ever find a book called "The Macrocosm and Microcosm; or Universe Without and Universe Within," by Wr. Kichkeyer, readity Wm. Fishbough, read it, as it is the most profoundly philosophical book ever given to the world. I made the acquaintance of Dr. F., and we became from the first warm friends. I loved to come to his home, to sit at his feet and listen to his words of wisdom, and he said to me, 'Many years ago, when everything seemed dark, and I was like a mariner at sea, without chart or compass, I turned to the Sermon on the Mount as a rock upon which I could stand; and I know that our brother felt the inspiration and blessing of the Master's presence as but few experience in this life, and that in his hours of illumination his interior life was blessed by clear glimpses of the beyond. I also knew Dr. F. as a moral man—as a man always on the side of temperance, of morality and justice. I loved to visit him and listen to the earnest ulterances of his spirit. Such men never die; the influences of their lives live in after ages as bencon-lights to guide those who come after them. When he felt compelled to go out from the denomination of which he was a member, he had the respect and good-wil

All the addresses were listened to with deep and carnest attention, and it was a late hour before the friends separated.

before the friends separated.

Dr. Fishbough was a member of our Fraternity, and commanded the respect of all who
knew him, for his was a loving, fraternal
Christian spirit, and his kindly face and wise counsels will be greatly missed by us.
S. B. Nichols.

A Great Work by Epes Sargent. A "Cyclopadia of British and American Poery," by Epes Sargent, is published by Harper & Brothers, in a sumptuous volume of nearly 1000 pages. It is a wonderfully perfect work, combining rare judgment and knowledge of English literature; and, as the labor of the last years of Mr. Sargent's life, it is fitly his crowning work. R. H. Stoddard says of this volume:

so accomplished a writer. He has shown a catholicity as well as a sureness of taste, and he has avoided the two great temptations which always lie in wait for the latest editor—the determination to represent his authors by poems that were never before quoted, and the determination to represent his subject by authors that were never before quoted; a hazardous undertaking, in which success, except a measurable success, is almost impossible. He has proceeded on what seems to me the true principle of arrangement—that of chronology; he has made his selections as full as he could consistently with the multitude to be selected from, neither rejecting old ones because they were old, nor accepting new ones because they were new, but earnestly alming in both cases to represent the great body of British and American poets at their best, and their best only; and he has felt the demand of his work—the natural demand of its readers for information concerning it and its authors, biographical, critical, historical, in short, for all sorts of information—an imperative demand, which he has fulfilled with a thoroughness that is honorable to his geholarship, and a modesty that is honorable to his genius. That such a work as this might have been done differently I can see; that it could have been done better I do not see at all."

Our able San Francisco contemporary. Light for All, having on the 15th April attained the age of one year, the event was observed by a social gathering of the friends of Spiritualism in the parlors of Dr. MacLennan, on the evening of that day. At the suggestion of Mr. R. A. Robinson, Thomas Gales Forster was called upon to preside. Words of cheer were then tendered, in prose and rhyme, to the editors and proprietors, Mr. and Mrs. A. S. Winchester, by many representative Spiritualists. Miss Saida Morton rendered in her usual excellent style some choice selections of music, and subscriptions and a donation of books made glad the hearts of those in whose behalf the entertainment was provided. Long before the appearance of Light for All its publication was urged by the spirit-world, but was delayed for the sole reason that there seemed to be no adequate means for its support: The oft-repeated assurance of spirit-friends that however dark the way looked, just at the right moment some belp would come, finally led Mr. and Mrs. W. to make the venture, and the prediction has been verified in numerous instances. Our best wishes are with the publishers for their future success, and many happy returns of the 15th of April.

The Olive Branch, a journal devoted to Spiritualism, published by D. Jones, 49 Rutgers street, Utica, N. Y., is well worthy the patronage of all friends of the cause. Always fair and honorable in argument, dignified in its presentation of truth, so far as revealed to it, and uncompromisingly opposed to all mere pretence and superficial reasoning, it goes forth each month as an emblem of peace over the wild wastes of life, bearing cheering hopes to weary pilgrims on the shores of time. The essays and poems published in its columns are given through the mediumship of David Jones, by the different spirits whose names are signed to each article, controlling his hand mechanically to write.

A correspondent writes that Mrs. Elsie Crindle and her son Harry have been holding successful circles of late at 1128 Vine street, Philadelphia. They are to be in New York

New Electric Motor.

The trial trip of the new electric railway in Berlin, Prussia, on the 17th ult., was made in a simple trani-car with an electric battery entirely concealed between the wheels. It was connected through the rails on which it ran with the principal battery at the station. The rails are thirty-nine inches apart and exactly resemble those of the ordinary railroad, the gauge being narrower. The greatest speed obtained was eighteen English miles an hour. Dr. Siemens has proved that, if necessary, far greater speed could be obtained, but this was not allowed by the German authorities. Some invention of this description is what we have been expecting for a long time. At least twenty years ago it was stated through our medium by a spirit who in the earthly form was an inventor, that the time was not remote when the cars upon railroads would be propelled by electricity instead of steam. Another spirit meuse, even if cars were propelled by that power up to a certain speed; and added that he had closely studied the subject while on earth and since leaving it, and had come to the conclusion that another power combined with electricity —which he named—would produce the desired result. When he could find a medium, he said, whose brain was similar to his own, he would give his invention to the world.

The editor of the Chronicle, Nyack, N. Y. having been requested by a clergyman not to permit the insertion of infidel communications, replies that "mankind by nature hate a lie and love the truth, and if infidelity gives us more truth than churchianity, then in the name of God and humanity let us have the truth even if we have to accept it from infidels." In the same paper a correspondent thanks him for what he has done in behalf of liberal views, commenting upon which the editor says it is a matter of indifference to him what views may be entertained by infidels or creed-bound religionists of an opposite extreme; "they all should be permitted to ventilate their views, because the agitation of thought is the beginning of wisdom, and when truth and error are brought in collision the latter must perish, for truth is eternal as God, and can never die. Mere belief or unbelief in a future existence has been wiped out by the positive fact that there is no death, and that what we have misnamed death is simply an act of the soul in disengaging itself from the physical body in its progress to a higher plane of life."

ENGLISH GOVERNMENTAL POLICY JUST NOW: -The thumb-screw (packed jury) and the rack: 'rent-rack!" How long will the best minds in England stand this rack-et? Americans are imprisoned without cause by perjured witnesses; laborers are turned out of their miserable dwellings at the point of the bayonet because they are too poor to pay their rents; the two splendid regiments of guards stationed in Dublin are becoming ashamed of the duty they are obliged to perform, viz., of throwing intothe street the dilapidated furniture of bog cabins; ministers of the gospel are cashiered with impunity if they differ from the Churchand-State policy of the bigoted authorities; men legally elected are dismissed from Parliament because they have the independence to think for themselves—and so on, ad infinitum! All predict that Mrs. L. will, ere long, take a prominent the liberal-minded in the British Isles should rise in their might as one man and shake off the chains that are being fastened upon them by a proud, overbearing aristocracy.

Es We are in receipt, at the hands of John W. Grattan and Wm. Flemming, Pittsburgh, Pa., of a fine photographic reproduction of a spirit message obtained on a double slate, on Sunday, May 22d, in bright gaslight, and in presence of eleven ladies and gentlemen at a circle held at the country residence of Mr. Flemming. The individual through whose medial instrumentality the writing was effected was Mr. R. W. Sour-the slate at the time of the writing resting on Mr. Grattan's knee, who felt the pressure of the unseen power as the operation of writing went forward. All present, it is stated, heard the pencil as it moved over the inner surface of the slate. The photograph can be seen by calling at the Banner of Light Bookstore.

The Annual General Meeting of the British National Association of Spiritualists' was appointed to be held May 31st. The present number of honorary and subscribing members is 272, and thirteen societies, home and foreign, are in alliance with the Association.

A "Conversazione" was held at the rooms of the Association, Friday evening, May 20th, at which members and friends were afforded an opportunity to extend their greeting and farewell good wishes to Rev. Dr. Davies on the eve of his departure to South Africa.

The Supreme Court of New Hampshire has decided that there is nothing in the Constitution of that State to hinder the taxation of church property. The contrary view has been long held, but the Court says: "An exemption not founded on a grant in the Constitution or on any contract in any charter or legislative act is not prescriptively established by enjoymont, however long continued. We decide that the Constitution does not exempt church property from taxation."

A reliable friend informs us that Mr. Frederic Crockett, the healer, who has been located at the Dexter House, Lenox street, Boston, for several months past, has had wonderful success in curing the sick, especially those the regular M. D.s were powerless to cure. He is also a superior psychometrical delineator of character. Monday he left for his native city, Rockland, Me., where he will spend two weeks; from there he goes to Onset Bay.

A very intelligent lady, residing in Massachusetts, says: "You have not spoken one moment too soon, nor any too severely, of the abusive and slanderous attacks of the Religio-Philosophical Journal. As I look upon the matter, you owed it to yourself and your readers that you branded the course of that journal as it deserves, and for one I thank you for doing so.'

Letters from President Garfield, Grace Greenwood, Donn Piatt and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago, Ill. The afflicted should send for free circular, giving letters in full and particulars of magnetized remedies.

Prof. S. B. Brittan's trenchant reply to Rev. Dr. Hawley, as printed in The Saratoga (N. Y.) Eagle, will be transferred to our columns next week, or at furthest, the week after.

It The Cassadaga Lake (New York) Camp-Meeting begins June 3d, 1881.

Interesting Letter from Mr. Albert Morton, of San Francisco. To the Editor of the Banner of Light:

I desire to testify as to the correctness of a communication given in the Message Department of the Banner of Light of May 8th, 1881, in which James

RYDER of this city says:

"My brother and I are here to-day, and we both wish to send our love home to our parents and all our friends. I used to belong to the Lyceum in San Francisco, and I would like to send my love to all who gather there from week to week, and tell them I am often with them, and I sometimes feel that I make myself known. I was twelve years old when I passed to the spiritworld—it was on a day of rejoicing. I met with an accident that caused my death.

My father's name is John Ryder; my brother's name is John; my name is James. I was called 'Jimmie' Ryder." RYDER of this city says:

I am personally acquainted with the parents of Jimmie" Ryder, and called upon Mrs. Mathews, the indefatigable and efficient Conductor of the San Francisco Lyceum, for information as to the message. I was informed that James Ryder was drowned in Lake Merced, in this county, on the Fourth of July, 1878. He was one of the most promising youths in the Lychanic differed with his friend by saying that ceum, and, although but twelve years of age, was electricity alone would not come into general elected its librarian a few days previous to his death. His father's name is John Ryder; he has a young brother in spirit-life named John Ryder, and his name is James, generally called "Jimmle." This message is a glorious testimonial of the value of that department of the Banner; is accurate in statement, and the friends of "Jimmie" are greatly pleased with his success in manifesting his presence.

In the Banner of Light of April 9th is a message from P. B. Randolph in which we are especially interested. He said, "I am here to send out a word of encouragement and cheer to the medium who dwells in the West." In a foot note we are told "the spirit-P. B. Randolph-assures the spirit-president of the circle that this message was given for a lady medium in California." Although friend Randolph has controlled my wife for a few sitters—orally and in writing--for several years, I was not aware she had made any special request of him; but on receipt of the message 1 learned she had asked his assistance in certain matters, and the answer in the Banner was a complete recognition of her desires, and he afterwards, through another medium, expressed his gratification in being able to convey his message in a manner which was entirely unxpected by us.

Is this "mind-reading," "unconscious cerebration, or a demonstration of Dr. Hammond's re named science of "siggignocism"?

We have recently been favored with a short visit from Dr. A. P. Webber, of No. 157 West Newton street, Boston. Although Dr. W. was not here for a public professional work, we had very gratifying evidences of his strong and refined healing powers. Several of his friends received very marked benefit from his treatment, and I am requested to make public acknowledgment of his invaluable services to them while here. May be reap the reward he richly deserves.

Our "Doctors' Plot" has received its quietus for at least two years, as our sapient Solons only hold biennial sessions. The tables were turned; the doctors were threatened with a dose of their own blue pills, and in self-defense were forced to fight the law which was devised for the purpose of putting an end to the pernicious practice of licaling without their consent.

Spiritualism is attracting a great deal of attention here at present. Sundays we have a session of the Lyceum, and a "Christian Spiritualists" "service in the morning; four meetings for lectures, test and discussions in the afternoon, and in the evening lectures and other exercises at Ixora Hall, under the auspices of the "Spiritual Union," and a lecture in Dashaway Hall by Prof. Denton.

Mrs. E. L. Watson is engaged in San José during May, but will resume her lectures in Ixora Hallit June. Mrs. Watson has not only been very successful in interesting and instructing large audiences here, but has endeared herself to a large circle of friends by her refined and genial manner.

Mrs. E. A. Lewis occupied the platform at Ixora Hall the first Sunday in May in a highly interesting way. I position as a trance lecturer, and through her labors we may yet make some return to the East Idr the eminent speakers with whom we have been recently favored.

Prof. Denton's lecture last Sunday evening was supplemented by a test séance by Mrs. Ada Foye, who met with her usual success in adding to philosophy evidence. The size of the audience was only limited by the capacity of the hall, at an admission fee of 35 and 50 cents. The leading papers of the city have given very full reports of Prof. Denton's lectures, and great interest is being aroused among investigators of the philosophy and facts of Spiritualism.

ALBERT MORTON. Fraternally yours,

Religion as Revealed by the Material and Spiritual Universe, by Edwin D. Babbitt.

To the Editor of the Banner of Light:

The work above-named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and reverential, well stored in secular knowledge, scientific, logical, apt at illustration, fluent and perspicuous in style of communication. Few writers can rival Mr. Babbitt in power and disposition to present and apply established facts of history and science in a manner and spirit well adapted to allure reflecting minds out from the darkness of ignorance, superstition, bigotry. atheism, materialism, and narrow science into the cheering brightness inherent in nature's finer realms; and make perceptible to man's spiritual faculties when so unfolded nature's spiritual scenes, agents and forces. Aided by the active, broad and keen perceptives of his own spiritual organism, Mr. Babbitt has put forth a very instructive and interesting work, in which culture and intuition act in harmony to present and commend for acceptance a cheerful and a thoroughly scientific religion. I think it must take high rank among our instructive spiritualistic works, and I hope for its very wide circulation. ALLEN PUTNAM.

We acknowledge the receipt of a fine photograph of the teachers and scholars of The Theosophical Society's Buddhist School for Boys, at Point de Galle, Ceylon," from the Theosophical Society at Bombay, to whom we tender our thanks for the same. The teachers are seated in front and the scholars are arranged in rows, one above the other, in the rear—the group numbering two hundred and twenty-five. The portraits are exceedingly good, being clear and distinct, and form an interesting study for the physiognomist, as well as an exhibit to all of the intellectual cast of features characteristic of the disciples of Gau-

The Jewish Times, of San Francisco, Cal., says, in referring to the 31st Anniversary Celebration recently held in that city-full reports of which have appeared in our columns—that Modern Spiritualism has drawn hundreds of thousands from the ranks of Christianity, . . . and it is simply astonishing to investigate the literature they have built up in so brief a period." It also adds-though perchance in the light of present occurrences there may be some who will accuse it of sarcasm in this regard-"Spiritualism has been called the doctrine of Unresistance, and its believers are certainly a quiet and unobtrusive people."

We have received a copy of a fine photograph of R. W. Sour, psychographic mediumfor which the donor has our thanks.

Read the card on third page regarding the Niantic, Ct., picnic.

BRIEF PARAGRAPHS.

The revised New Testament has had an immense ale, consequently the publishers of it have made an immense fortune. If this isn't using "the garb of heaven to serve the devil in," what is?

Real love and truth are stronger in the end than any evil or misfortune in the world.—David Copperfield.

THE CHICAGO VIRTUOSO. The time has come, Let it be understood-He left his country For his country's good.

The infidel Investigator advertises to sell the "New 'New' Testament." What next? It's too late, Bro. Seaver. Neither Christianity nor the sale of its new Testament will "save" you, we fear. Nothing but Spiritualism can do that.

We would not give one hour of what we know and have had demonstrated about the life after physical death, for all the hope and faith which the church has been able to inspire in a hundred years.—Worthington (Minn.) Advance.

Charles Stansfield, late of England, writes that he wishes to hear from Mr. Allen Hall, late of England, but does not know his American address. Mr. S. can be found by addressing him at box 58, Sandersville, Washington County, Ga.

THE WAY IT WORKS.

"There was a laughing devil in his sneer," Because he 'd taken too much lager bler.

The Governor of New York has signed the bill to prohibit discrimination against any person on account of race, color, or creed. Now bigotry can take a back

There is a certain Galveston family that does not attend church as regularly as they should, but they send the oldest boy every Sunday to keep up appearances. Last Sunday the head of the family said: "Go dress yourself, boy, it's time for you to go to church." "I would like to know," responded the boy, sulklly, "why I am the only one in this family who has got to be religious?" "Because you need it most, you scoundred—that's why!" thundered the stern parent, feeling for the young martyr's hair.—Ex.

We fear that the Investigator is getting off its base of late. It says, in an article criticising Miller's Psychometric Circular, that it suggested to the Banner of Light some twenty-five years ago "that the spirits should set up types and print papers." No it did n't. The Banner was n't printed twenty-five years ago.

"And did your late husband die in the hope of a blessed immortality, Sister Wiggins?" inquired the new minister, who was making his first call on a fair widow of his congregation. "Bless you, no," was the mournful response; "he dled in Chicago."

An Iowa man said nobody could do two things at once, and it took the bite of a hornet to convince him that a man could jump, yell, and claw wildly at the back of his trousers all at once.

UNPROGRESSIVE ENGLAND. The blue laws of England are a curse and a shame; They lessen her justice and tarnish her fame.

NANA'S DAUGHTER.—T. B. Peterson & Brothers, Philadelphia, have just published a book which will create a great sensation, being no less than a continuation of and sequel to the great Paris realistic novel of Nana, by Emile Zola. It is entitled "Nana's Daughter," and is one of the most exciting and absorbing stories ever given to the public.

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown spoke in Danby, Dorset, Pawlet, Vt., and Granville, N. Y., during the week ending May 23d. He was in attendance in this city the 25th upon the meeting of the Institute of Heredity, and will speak at East Princeton, Mass., the forenoon and afternoon of Sunday, June 5th, and in the Unitarian church at Barre in the evening. He was to deliver the oration at Barre May 30th, and speak in Baldwinsville on the 31st. He returns thence to Vermont, to fulfill a series of engagements beginning at Bennington June 2d. Parties wishing him between June 2d and 16th can address him in care of Harvey Howes, Esq., North Bennington, Vt. June 16th to 30th he can be engaged at points not far from home; and can be secured for July anywhere. Address him, after the 16th inst., at Saratoga Springs N. Y.

Mrs. A. E. Cunningham, who has been very sick for nearly a year, is slowly recovering, and now has hopes of so far regalning her health and strength during the summer as to be able to resume her labors in the spiritual ranks. She is an excellent (unconscious) test.

The success of the steamboat excursions from New Bedford to Onset guarantees regular excursions on Sundays, and greatly increased numbers of visitors.

If any of the following persons have been missed from their usual places of abode, the attractions of Onset at this early season must be responsible for it, as they are all there, viz: Mr. and Mrs. Butterfield, Chelsea; Capt. Alfred Nash and wife, Chelsea; Dr. I. P. Greenleaf, Boston; Mr. and Mrs. Upton, Fitchburg; Maj. T. B. Griffith and family, Carver; Mrs. Boston; Mr. and Mrs. Loring, Middleboro'; B. Robinsumer as to be able to resume her labors in the spiritual ranks. She is an excellent (unconscious) test. noon of Sunday, June 5th, and in the Unitarian church

itual ranks. She is an excellent (unconscious) test medium and lecturer. Her residence is 6 Bond street,

Mr. C. B. Huyghue will deliver the opening address on Sunday evening, June 5th, at the People's Liberal Spiritual Conference, Frobisher Hall. 23 East 14th street. New York City. Subject: "The Philosophy of Prayer."

Mrs. Shepard-Lillie on May 29th closed a very successful course of ten lectures before the Second Society of Spiritualists of New York City. She leaves for Philadelphia, where she will occupy the rostrum of the First Society of Spiritualists during the month of June.

Mrs. E. C. Woodruff, of South Haven, Mich., will visit Boston in June, and would like engagements on the way and in the vicinity of Boston.

Dr. L. E. H. Jackson has removed to Fitchburgh. Mass. Address Lock Box 18, care Mrs. Dr. Brigliam.

Albert Morton, San Francisco agent for the Banner of Light, writes: "Prof. William Denton has aroused quite an interest in the subject of Spiritualism here, among a class of people who do not generally attend spiritual meetings. He sails for Australia direct on the steamer 'City of Sidney' June 4th.

J. Frank Baxter, on Sundays June 5th and 12th, will lecture before the Spiritualists' Society of Willimantic, Conn.; on Monday evening, June 6th, he will speak in East Hartford; on Tuesday evening, June 7th, in South Manchester, and possibly also one other evening during the week. After June 15th his engagements take him to Central and Western New York.

Dr. Abbie E. Cutter will be at Lynn, Mass., during June, and at Wicket's Island, Onset Bay, East Wareham, during July and August.

Complimentary Testimonial.

The Berkeley Hall (Boston,) Spiritualist Society announces a grand sacred concert, with readings, to occur in that hall on Sunday evening, June 5th, at 7:30 o'clock. The enterprise is intended as a complimentary testimonial to that earnest worker. Timothy Bigelow, Esq., Treasurer of the society; and the following well known ladies and gentlemen will participate in the exercises:

Miss Ella M. Chamberlin, Mons. Edward N. Lafricain, William J. Colville, Madame Marie Fries-Bishop, Frank G. Reynolds, Mrs. Jennie Morris, Master Julius Eichler, Miss Henrietta B. Clarke, Miss Emma Greenleaf. Miss Loulie Bigelow, Miss Selma Eichler, Miss Mabel Bills, and Miss Amie Bigelow.

Indignant Liberals.

At a public meeting of the Liberal League, held in Buffalo, N. Y., on the evening of May the 12th, to express and second an earnest protest against the late outrage on the freedom of the United States mails, the following officers were unanimously elected for said meeting: President, S. B. Bancroft; Secretary, Dr. Edward; Business Committee, George Whitcombe, Amella H. Colby, Olive K. Smith and Parker Pilisbury. A series of appropriate resolutions, strongly voicing the sense of the meeting, was adopted without dissent during the session.

We would call the attention of our readers to the advertisement of the Banner of Light on our first page. If they wish for a thorough knowledge of what Spiritualism is, that is the best paper that ever was or ever can be printed, and its contributors the best writers of the age.—Hornellsville (N. Y.) Weekly Tribune.

In clairvoyance and thought-reading we see some of the powers of the freed human spirit flashing like jewels in man while still robed in flesh.—The London Spiritualist.

Notes from Onset Bay.

BY H. B. S.

See the advertisement of the Excursion to Onset Bay, on the 17th of June, in this week's paper. As the round trip tickets from Boston on this occasion are good for two days, and cost only \$1.50, a large party are expected to meet the friends from New Bedford and the towns on the Cape, to enjoy the exercises on this opening day of the season.

The Pavilion and Restaurant have both been enlarged, and the bridge and wharf put in first-rate order.

ate order.
P. E. Penniman, of Boston, has already open-

ed the Restaurant for the season, and is roady to receive all who wish to eat at a first-class Mr. R. Burgess, of Monument, has leased Mrs.

Union's cottage, on Union Avenue, and will be here with his boat to take parties out during the season.

Mr. Peabody has sold one of his cottages on West Central Avenue to Mrs. Ny2; of Middle-Mrs. B. Robertson has leased the cottage of Mrs. Clayton, on West Central Avenue, for the

accommodation of boarders.
The Association have planted three hundred

trees on streets and avenues.

Mrs. Ricker of Boston will occupy her beautiful cottage on the Boulevard about the 1st of

Capt. Alfred Nash of Chelsea has made ex-Boulevard and is already occupying it.
Improvements are in progress in and about the
Mediums' Home, applications for its use have

Mediums' Home, applications for its use having been numerous.

Mr. Wilcox has sold his cottage to Mr. Bliss of Boston on private terms.

Mrs. A. P. Brown's cottage on Union Avenue has been bought by Mr. Edgecomb of Boston.

Mr. Whitemore of Barnstable has sold lot and small cottage to Major T. B. Griffith of Carver.

Mrs. Mary Williams is running the grocery business at the Grove the same as last year.

Mr. E. M. Cook has the lumber business at the Grove, does teaming from the Dépôt, and the post-office this year will be at his grocery store.

The Association have bought horse and wagons for their own use in the Grove.

The energetic and faithful agent of the

The energetic and faithful agent of the Grove, Mr. W. H. Bourne, has made great im provements on the parks, streets and avenue since last season. He is the right man in the right place, and always ready to assist those in pursuit of the Association's lots.

Cook-houses have been built for the use o

the tenants of the Association's cottages, which are all engaged for the season.

The Association has been selling more lots this season than ever before, and the following persons have erected cottages since last year: Mrs. sons have erected cottages since last year: Mrs. Lizzie A. Smith, Barnstable, West Central Avenue; Mr. Kies Doane, Cotuit, West Central Avenue; Mrs. A. E. Carroll, Foxboro', Pleasant Avenue; Mrs. Betsey M. Haynes, Boston, West Central Avenue; Sidnoy Howe, Marlboro', Pearl Avenue; Mrs. S. L. Crocker, Boston, Park street; Mr. A. R. Coolidge, Somerville, West Boulevard; Mrs. Jane F. Nye, Middleboro'; E. L. Edwards, Malden, West Central Avenue; Cyrus Peabody, Warren, R. I.; Merrit & Thayor, Boston, East Central Avenue; and the following persons have cottages in process of building: Mark H. Plaisted, Boston; Mrs. E. R. Wendermuth, Milton; Mrs. Cox, Malden; Dr. Archibald Dakin, Wareham, Drug Store on Onset Avenue.

ham, Drug Store on Onset Avenue.
Dr. H. C. White, whose efficient volunteer services in conducting the conference meetings last year were so highly appreciated, will camp at

Onset this year.
Dr. A. H. Richardson, who has so long conducted camp-meetings at Shawsheen Grove and Walden Pond, will pitch tents for himself and friends at Onset this year, and participate in meetings, holding only three Sunday meetings

at Shawsheen.

Dr. Storer will have charge of the book-store, as usual, where the Banner of Light, spiritual books and papers, and the Boston dailies, can be found.

The success of the steamboat excursions from

mond, Warenam; Mr. Small, Hyannis; Mrs. H. Tribou, Braintree; I. L. Bashford, Boston; Mr. and Mrs. Turner, Sandwich; Mrs. S. S. Chase, Fall River; Albert Dean and wife, Haverhill; Miss Achsa Paine, Stoughton; Mr. and Mrs. W. M. Cook, Fall River; Wm. Fuller and wife, Hyannis.

Reperher the Resket Planic on Friday, June

Remember the Basket Picnicon Friday, June

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, May 29th, an interesting Memorial Service was held in Berkeley Hall at 10:30 a. M. After fine musical and other exercises W. J. Colville delivered, under spirit influence, a powerful discourse on "The Glory of Death at the Post of Duty." Speaking of the general observance of Decoration Day, he remarked that while it was a beautiful and poetle act to decorate the soldlers' graves, and valuable practically in so far as it assisted in rousing our finer sensibilities, the best way of showing our devotion to our departed heroes was to plant the flowers of kindness in the homes of sorrowing and needy widows and orphans. If decorating the graves called out a practical expression of sympathy, and made our lives nobler as we strove to imitate the laudable courage of fallen hetoes, then the ceremonles were valuable as conducive to a higher morality; but if we rest in forms alone, then all observances become snares. We admire our soldiers because they dared everything in obedience to their country's call, they sacrificed home enjoyments that they might avenge the wrongs of an injured race.

We cannot help admiring valor and response to duty's call, but let us beware of simply admiring it afar off. We are not called upon to fight on the tenteu field against the oppressors of a captive race, but in our daily career we need to show our colors fearlessly, and stand firmly at our post of duty. We revere the worthlies of old because they died in the harness—many of them put to death because of their loyalty to conviction. Loyalty must ever hold the highest place in morals. We cannot be respected by any man whose respect is worth having unless we boldly avow our convictions. We need not unnecessarily provoke others by intruding our views impertinently; but whenever principle is involved it is cowardly in the extreme to shrink from an outspoken avowal of our sentiments. Some people have embraced a truth and boast of its grandeur and superiority, and yet they are ashaned to own it before

Me services. At 3 P. M. a conference was held, of which a lengthy and very just report appeared in the *Herald* of the next

day.

On Sunday next, June 5th, Mr. Colville will deliver an inspirational lecture at 10:30, on "The Day of Peutecost, a Triumph of the Spirit through Unity in the Search for Truth." There will be vocal music with orchestral accompaniments, and Mons. Lafricain will be a conference will be chestral accompaniments, and Mons. Lafricain will play concert solos. At 3 P. M. a conference will be held, addressed by Mrs. Tillotson of Vineland and other reformers. At 7:30 P. M. a grand sacred concert. W. J. Colville has lectured recently with great success in Plymouth and Foxboro', Mass. He was announced to speak in Milford, May 31st and June 1st, and may be engaged anywhere, on Tuesdays and Wednesdays, by reliable parties desiring his services. Address 94 Pembroke street.

[A card from Mr. Colville informs us that through [A card from Mr. Colville informs us that through some misunderstanding or error in arrangements, he has been announced to deliver an invocation in Music Hall next Sunday afternoon. As he has made an engagement to speak in Lynn at the same time he cannot be present on that day at Music Hall, Boston—as, while his interest in the Lyceum cause leads him to regret that he must remain away, he feels it his duty to fuifill his lecture engagement as above.]

Elder Waite gives two exhibitions to the Yale students on the 28th and 29th insts. After that he goes to Providence, R. I., where he commences preaching in his new tent. From his humbugs to his gospel prayer-meeting will be a more sudden change than any predicted by Vennor, of the weather.—The Valley Visitor, (Newburyport, Mass.,) May 25th.

Geo. A. Fuller's Meetings.

George A. Fuller lectured in Mercantile Hall, Portland, Me., Sunday, May 20th. His subject for the afternoon was "Mediumship the Foundation of Spiritualism," and in the evening, by request. "Jesus of Nazareth; His position in history, and the relation of his teachings to those of Spiritualism." The audiences were quite enthuslastic in their applause. A large company greeted him on Wednesday evening at the public reception tendered by the society. He read a letter from a person who lieard him lecture the previous Sunday, exhorting him to renounce Spiritualism and accept "Jesus and Him crucified." This letter formed the basis of his remarks.

The People's Spiritual Meetings under the able management of Mr. H. C. Berry are a great success. Miss Alice Hatch deserves great credit for the able manner in which she conducts the musical part of the service.

Mr. Fuller will be at the Convention of the Vermont State Association of Spiritualists, Troy, Vt., June 3d, 4th and 5th. For week day evening lectures in the vicinity of his Sunday engagements, he may be engaged by addressing him at Dover, Mass.

The Secular Press Bureau,

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York: Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations splicited

AMOUNTS PAID IN AND PLEDGED FOR 1881.

_	CASH PAID,	
:-	From Jan, 1st to March 31st, (three months)	\$961,5
h	Ellzabeth Mason, New York City	2,0
	James Wilson, Bridgeport, Conn	10,0
C	W. P. Maynard, Englewood, Ill	2.0
V-	The Mansfield contribution	5,0
' -	Martin Hiscox, Providence, R. 1	160,
	Harlan Tillotson, San Jose, Cal	-,,
S	Sylvester Sawyer, Gardner, Mass	1, 0
	A Friend in Alabama	5.0
в	A Reader, Charleston, S. C	- ':
	S. Heuston, Cunningham, Mo	10,0
d.	A Woman who is not rich	1.0
r.	M. W. Waitt, Victoria, B. C	5,
	A Brother Man Edward S. Varney, Lowell, Mass	2.9
y	Laura M. DeLano, St. Peter, Minn.	1,0 5,0
	Friend	5,0
10	Friend	20.0
10	Mrs. E. Heath, Daieville, Conn	3,0
e.	Wm. Thayer, Portland Me	ŧ
	Wm. Thayer, Portland Me	1,0
g-	Dr. Jos. Beals, Greenfield, Mass	5,0
	CASH PLEDGED.	
10	Melville C. Smith, New York	25,0
11-	Alfred G. Badger, 179 Broadway, New York	10,0
38	Alfred G. Budger, 179 Broadway, New York S. B. Nichols, Brooklyn, N. Y. C. Snyder, Baltimore, Md. E. J. Durant, Lebanon, N. H	5,0
le	F I Durant Laborer V II	2,0 5,0
in	M. E. Congar, Chicago, 111.	2,
111	Augustus Day, Detroit, Mich	3,
	l B. F. Close, Columbia, Cal	3,
οf	C. W. Cotton, Portsmouth, O Onk Leaf and Helping Hand	5,1
h	Oak Leaf and Relping Hand	5,0
	Henry J. Newton, New York	100,
is	Charles Partridge,	50,
r-		
• -	Thousands of ladies have found sudden	relie

from all their woes by the use of Lydia E. Pinkham's Vegetable Compound, the great remedy for diseases peculiar to females. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

Druggists sell more German Corn Remover than any other article. Harmless, painless cure. 25 cents.

To Correspondents.

\$9 No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. H. H., NEW YORK, - Article on Astrology declined. To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price5centsper copy. \$2,50 per year, VOICE OF ANGELS, A Semi-Monthly. Published in Bos-VOICE OF ANGELS, A Semi-Monthly, Published in Roston, Mass. \$1.65 per annum. Single copies beents.
MIND AND MATTER. Published weekly in Philadelphia,
Pa. Price 6 cents per copy. Per year, \$2.45.
THE STRITTUAL RECORD, Published in Chicago, IR,
\$2.60 per year; single copies, 5 cents.
MILLER'S PSYCHOMETRIC CINCULAR, Published by C.
R. MIHIER & CA., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.
THE HERALD OF HEALTHAND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York, Price 10
cents.

cents.
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 69 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH: Utlea, N. Y. A monthly. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

cents.
The Western Light. Weekly. St. Louis, Mo. Singla copies, 5 cents, LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single conies, 10 cents. Cat. Single copies, 10 cents, THE COMMONER. Published weekly, Greenlack and Labor Reform. Single copy, 4 cents, -\$1,50 per year,

Subscriptions Received at this Office

THE SPIRITUAL RECORD. Published weekly in Chicago. III. \$2,00 per year. THE DLIVE BRANCH, Published monthly in Utica, N.Y. THEOLIVE DRANGE. THE BRANCH.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1,60 per annum.

WESTER'S LIGHT. Published weekly in St. Louis, Mo. \$2,50 per year; \$1,25 for six months.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$2,60 per Year.

83.00 per year.
THE SPIRITALIST: A Weekly Journal of Psychological Science, London, Eug. Price \$3.00 per year, postage \$1.00.
THE MEDIUM AND DAYMEAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by II. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and afficen cents for every insertion on the sevand intermediate.

enth page.

Special Notices forty cents per line, Minion,

Special values and special martion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted.

A3 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the 'New School," asks attention to her advertisement in another column.

Dr. F. L. H. Willis. DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. A.2.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, 33 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ap.16.8w*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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Message Department. send my love to all of them, eve

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

ensure prompt attention, seemed dressed to Colby & Rich, or to Lewis B. Wilson, Chairman.

Messages given through the Mediumship of Miss M. T. Shellamer.

J. S. Thrusher.

I sought to express myself at your last meeting, but failed to obtain a hearing. Two days previous to that time I sought to manifest to my friend in the body who had invited me to come to this circle, and send him a message. I tried to do so, but failed. To day I am glad to so I wanted to come back. My mother has to find-myself in possession of the medium's organ-, work real hard all the time; she don't feel ism. I return, first, because I feel it to be my duty to do so; secondly, because I wish my friend to realize that I am at times enabled to approach him and influence him with my presence. It is true I have failed to manifest to him through the various mediums he has visited, but for all that I have been by his side, I have watched the workings of his spirit, and I have felt glad to indorse them. It has been possible for me to impress him with my thought to which I have seen him give expression, and it has gladdened my spirit to feel that I can come into sympathetic communication with him, independent of any medium. I would say to my dear philosopher friend: You are in the right, as I know you were when I was in the body. I feel that you are walking the right path; I feel that your company is an angelic one, and that your environments are of the spiritual. It is true that you may not always sense the presence of your spirit-friends, yet you may do so sufficiently to realize their continued influence upon and interest in you. I am glad that I have been enabled to join your band. Although my particular work lies in another direction, yet there are hours when I may direct my influence and spiritual power upon you for some little good, as I believe I send-you my love, for I feel deeply and truly drawn unto you, and I say I am with you in your studies, I am with you in your work.

I perceive there is much for me yet to attain as an individual spirit. Wisdom and knowledge and truth lay before me, which are not to be gathered like the flowers that are so thickly set along the roadside; they are rather to be delved for, like gems which lie hidden and demand work before they will come to the light; but he who works bravely and well, early and late, will not fail to discover the gem and to bring it to the light. I wish to seek for those gems which I know lay before me-truth, wisdom and knowledge-and I shall be glad to transmit them to my friend, that he may give them appropriate setting and place them before the eyes of humanity who watch and wait for divine truth concerning the immortal life, for that knowledge which taketh the place of faith and bringeth glory and wisdom to guide the soul upward.

This is my first attempt at controlling in a will come all right. public circle, and, in fact, in any other place, therefore I do not expect to express myself as freely and thoroughly as I hope to in the future. I have friends in Boston, unto whom I send my affectionate greeting. There are those in this. city with whom I was formerly associated. I shall be glad to meet them at any time, but to my particular friend I would say: I am comfortably situated in the spirit-world. I have all that I require and need. I do not desire to take any more than what belongs to me as a spirit, for there are so many who are in need I feel to leave all the rest unto them. You may say it is J. S. Thrasher, of Galveston, Texas, to his philosopher friend, John Wetherbee, of Boston.

Fannie Randall.

[To the Chairman ; Will you please let me send a message? I know how to come, because I have come before; but I never came to this place. My mamma and papa will know, because my mamma is a medium, and I come to her. I talk right through her just as I am now talking through this medium. My little brother comes. my auntie, my grandpa, and lots of spirits. We have just splendid times at home: it makes mamma, and pana, and all the children feel real happy to have us come from the spirit-world. A gentleman here said I could come and send a message if I would like, and my mamma will feel so pleased to get it. She likes to get something through some other medium. We thought -it would do her good if I should come and tell her we all send our love. I want to tell her we are all coming by-and-by. I am coming, and I am going to bring all the good spirits that belong to her band, on the 10th of June. She will know what day that is. It is a day I like ever so much, because that day brought me all the pretty things of the spirit world. We are all coming on that day; we are all going to bring flowers, fresh, sweet flowers, to make the place so pretty. She will hear from us then, sure. She often hears from us, but this is going to be a special time. I guess she will feel surprised to know I have come here. I want to give her a surprise. I think it will do her good. Grandpa sends his love to papa, and tells him he is looking ahead for him. He says something is in and I felt that I was forever free. My friends store: I don't know what it is but grandpa surrounding my body sang my favorite hymn; knows, and he says it is all for good. He sends I heard their voices; I recognized their familiar encouragement and cheer, and says, pretty soon things are going to be brighter than they have sweeter enjoyment. I wish to thank them for been for the last few years. He says he is satisfied, but still there is brightness coming. Auntie sends her love to mamma—she is just the dear, good auntie that takes care of us little children; she is so kind we all love her very much. I don't know, but I think I have got just the prettiest home that ever was. I was a little bit of a girl when I went away. It seems along time to me; I have been growing ever since, and am now quite a big girl, and by-andby I am going to be a woman. I come back real often. My name is Fannie Randall. I come from way off ever so far, from Salt Lake City, Utah. My mother's name is Elizabeth; all her friends call her Lizzie. My father's name is James Randall. Won't you please say grandpa says he is own voice. I wish to say it was no fancy; I did helping Charlie; he has work to do with Charlie | return, three days after the decease of my body,

send my love to all of them, every one at home. May 6.

Séance held Feb. 15th; 1881. Invocation.

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The Messages published mater the above heading inticate that spirits carry with them the chriaceteristics of their earth-life to that beyond—whether for good or evil-consequently those who past from the carthly sphere in an underviously those who past from the carthly sphere in an underveloped state, eventually progress to a higher condition. We ask the teader to receive no decrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceiven more.

As at it is our carnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

As a constant desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication, and the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerings.

[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

As Letters appertaining to this department, in order to ensure prompt attention, should in every instance he addressed to toby & Rich, or to the fact that the properties of the spiritual press; may those who guard and guide the given power and strength to so forward in their work, that the glad tidings that there is no death may fly from zone to zone, and fill this vast land, that there is light and life and joy forevermore. Amen.

Susic Fisher.

[To the Chairman :] Please, mister, may I come? My name is Susie Fisher. My mother's name is Mary Jane Fisher. I have two little brothers and one little sister. My brothers are older than I am, but I call them little because they are small. My brother Willie is working now, running errands for a woman; my little sister is sick, and my mother feels awfully bad, good, and she feels so sorry that my sister Sarah is sick, it makes me feel bad, too. I wanted to come to mother-I want her to know I can come. My sister is going to get well-she is n't going to die. I guess she will be well before mother gets my message, then she will feel better. I think perhaps if she knew her little girl could come back, it would make her feel happier, do n't you? She has a real hard time, but there are some people who are good to her. She knows it, and she thinks she will do the best she can for them all. There was a woman -1 suppose she is a lady, but I call her a woman-who came to my mother, and wanted her to put all her children in the poor-house Wasn't that hard? And my mother said she could n't do that anyway, unless she was unable to take care of them. After the woman went away, my mother cried like everything. I saw her, and that made me feel bad, too. That was before I died. Then there were four of us, and the woman wanted mother to put us all away, and not see us any more! Then I got sick, and then I died. Mother said she knew I was safe and well; she felt happy about me, for she knew where I was; but if I had been in the poor-house, she wouldn't know what was going to become of me.

My mother don't know that the spirits of her friends are around her. I want her to know it. She has been getting along a little better since that time. I think the spirits help her. They come to her sometimes when she does sewing, and they make her rested. Then there are two ladies she sews for-I guess they are mediums, because the spirits can make them be real kind to my mother. They are kind, but then the spirits make them kinder; so I guess if mother knows all that, she will feel better. I hope she will. And perhaps sometime I can come and talk right out to her, right by her side-I mean perhaps she can be somewhere sometime where there is a medium, where I can talk. Oh, if she does, I shall be so glad! My mother lives in Trenton, N. J. Her name is Mary Jane; my name is Susie Fisher. Please say I send my love, won't you, to my mother, and to the children, too. We see that they are going to get | denborg stated that Jesus was the ultimate of along real nicely. I guess by and by everything

Hattie A. Davis.

My friends are in Oakland, Cal. I feel to return and speak to them, not knowing whether other teachers and philosophers; but in simple they will receive my message or not, but trust- eloquence, which the common people could uning and hoping it will reach them, for it seems derstand and appropriate for themselves; in to me such care and anxiety as mine will be trusting confidence in the Father of all, who able to guide the message home to that place | cares for every creature; in loving tenderness where I desire it to go. I feel limited. I feel and helpfulness, which would embrace the enthat I cannot give all the instructions and directions here which I should do, and which would the equal if not the peer of all others; but that be sure to bring my message under the eyes of my friends. It is not on my own account, but because I respect their wishes. Still, I return to say to them, Yes, it is all true, all that 1 hoped, all that I desired—even more than I could have dreamed of—and now I feel perfectly satisfied, and I may say gratified, with my new life. I know that my experiences were somewhat | ed in a perfected humanity, unfolded in all its strange and varied. I felt at times that I could parts, complete in all directions, deficient in not tell why I should receive this and that, why I must undergo such strange experiences and pass through so much that seemed calculated to depress the spirit, and yet now I feel to understand it. I feel to comprehend that they were for my benefit, even though they seemed to overshadow me while in the form; and I wish my friends to realize that all these things have passed away—that a new life, a new world has truly come to me-that I am now seeking to grow. I think they will understand.

Yet I return with messages of love from friends I have met; from those dear little ones who passed away early in life, blighted in the bud, as we would say; yet not blighted, for they have only been transplanted to a sunnier clime, where they grow and expand in the light of our Father's love. I have found them again, sweet, and beautiful and shining; they have brought me comfort and strength, and instructed me as I never could have instructed them, in the laws and studies of life. My passing out was strange yet beautiful. For a brief time it seemed that I was asleep, and unconsciousness clouded my being; but in a little while I awoke to a new morning, a new light, finding myself surrounded by familiar faces and friends. Looking back, I saw my body clothed in robes, for the grave. tones, and it seemed to waft my spirit to even all kindness, for all care, and to assure them that in the future I shall be able to guard them, to bring them some influences from above, and perhaps be a benefit to them when they, too, cross the river of death and enter the spiritworld. I hope I shall be received by my friends; that they will give me an opportunity to return to them. The friends I desire most to reach to day, as I said before, are in Oakland, Cal. I have other friends in the East; to them also I send my love and my remembrance, and an assurance that I can, at times, hasten to their side and speak to their spirits in the old familiar words. One friend has fancied that I returned to her and spoke-whispered in my

palpably that they will know I have never died. I am Hattie A. Davis.

R. A. Bullock.

waters since I emerged from the body, and it seems that I am almost a different being. One passing out under the same circumstances something of the same condition of spirit. I cannot say all was entirely bright and beautiful. I found myself to be the same man, possessed with the same hopes and fears, surrounded by the same tangled knots, which I could not unravel to my satisfaction; so I was no better off out of the body than I was in the hody, and I found myself attracted to the old the market, through the office, up and down the streets, meeting here and there a familiar face. I could not realize why it was I was not recognized. This was an unhappy experience to me, till I learned that I was a disembodied spirit that I was not tangible to my friends on earth. After a time I began to grow out of that condition, but it left its impress upon my spirit. I felt that I should never return to earth and manifest, even though I found it possible for spirits to do so; but to-day I have changed my mind. I think it will benefit me-I think perhaps my friends may be glad to hear from me, that I am very well situated at the present time: that I feel that I am now entitled to happiness, which to a certain degree is mine.

I have friends in the spirit-world who surround me with their love and protection. I rely upon it. This has enabled me to grow, and today to return and speak through mortal lips. I have an occupation in the spirit world very different from that which was mine in the body. My friends would not understand it or realize the significance of it did I speak of it now. When they join me in the spirit-world they will understand it fully; they will each one-find they, too, will have an occupation which will be adapted to themselves, and perhaps be of use to others. I merely send this out as a sort of a link connecting me with the past, for I intend to take up the chain of my past experiences, and go through them, in order to take out things which will be of benefit to me in the future, which will point me to certain landmarks by the way, and perhaps benefit my spirit. I send my fraternal greeting to all friends, and shall be glad to be remembered by each one. I desire my message to reach my friends in Woonsocket, R. I. R. A. Bullock.

Bennie Gray.

I can't say much. I want my mamma to know I have come, and I want my mamma's friend to tell her, and say I is n't sick any more nor do n't feel bad, but I is all well, in a pretty place, and did n't go over no river. There was no water there at all; it was all nice; the pretty grass and flowers were growing. There was no water at all to go over, to drown little boys, and I want to tell mamma so, then she will feel casy, won't she? And can I come again? My mamma lives in Chelsea, and I is Bennie Gray.

Séance held Feb. 18th, 1881.

Questions and Answers. CONTROLLING SPIRIT.-We are ready for your

uestions, Mr. Chairman. QUES.-[By Joseph Brown, Bangor, Me.] 1 nave lately read an article in which it was said that Jesus Christ was below Paul and Plato. On the other hand, a spirit claiming to be Swe-

God's intentions to man. Will the presiding

spirit give his opinion upon the subject?

Ans.-In scholarly attainments, in educational advantages, the poor carpenter may have been inferior to Plato and Paul, and many tire human family, we consider that Jesus was the Nazarene was the ultimate of God's intentions to man we are not prepared to affirm. There are possibilities of good and of power, depths of tenderness and love in the human soul, which we believe have never been unfolded. And we believe that the ultimate expression of God's intentions to mankind will be express none.

Q.-[By Reuben Albertstone, Sitka, Alaska Territory.] Mr. Samuel Militage, by birth a Sclavonian, quite uneducated, has become involuntarily developed as a clairyovant, clairau dient and writing medium. A spirit ("Bishop of the Greek Church") induced him to procure a New Testament, promising to cause him to be able to read it. The medium can and does now read the New Testament, although he can read nothing else, not even the messages coming through his own hands. Will you please explain the plienomena, and state if any like case has occurred before? .

A.—Such cases as that mentioned may not be con mon, and yet we do not consider them rare. The spirit influencing, who is in charge of this medium, is undoubtedly using him for a purpose of its own, which will in due time become manifest to those who surround the medium. Probably this particular medium is at present passing through a process of development, and it would be unwise for his spirit-guides to permit him to read any other document or work but that for which they intended him to be used. We cannot discuss this particular case, not being able to come en rapport with the medium. Were he present we could do so; we could then probably understand and explain the peculiar phenomenon manifested through his mediumistic powers, but he is undoubtedly a good medium, passing through this unfoldment at the present for a use and a work in the future. . If the spirit now controlling him is wise and good —and this will certainly be manifested in time no doubt the medium will be used for a good and noble work. In the meantime we would counsel patience and attention to the directions of the spirit guide in control.

Q.-[By F. O. Warner, New Braintree.] Please state, if possible, the cause of cancerous humors; also, whether these humors attack the mucous membrane of the human stomach, and prevent the proper digestion of food, and state what will prevent these humors, or remove them when in the system?

A .- We consider that the cause of cancerous impoverished and impure blood, which may be straightest, and I am sure they will find them.

Perhaps I shall gain power to return again will attack the mucous membrane and glands more frequently, and manifest to my friends so of the stomach, thereby disturbing the processes of digestion, which would cause pain and uneasiness to the person. Those who are afflicted with humors of the stomach should be particular in their food; they should partake of that I feel like a pilgrim returning to the land of which is of a soothing, healing nature, such as my fathers. I have passed through troubled warm, fresh milk, and sparingly of olive oil, fruits and grains; they should avoid all that is stimulating, such as spices, condiments and intoxicants; in that way the humors will be able through which I passed, will probably realize to slough themselves off through the system, and perhaps a benefit may ensue. Those who are suffering from an accretion of humor in the system, whether it be of a cancerous nature or no, should be, as we have said, very careful in regard to their diet. Flesh food is particularly noxious to the system that is filled with impure blood. Fruits, grains, vegetables and milk should be partaken of freely. We would add familiar scenes upon the earth. I passed into that in the spring of the year-not for days or weeks, but for months-it is advisable to partake daily of sarsaparilla tea. This we have given to us by a spirit physician; likewise when there is humor in the stomach interfering particularly with the process of digestion, it is advisable to prepare a syrup of bayberry bark and the honey of wild bees, to be taken by the teaspoonful three times a day.

William Aikens.

I am anxious to return and speak to my friends. I have many friends in Boston, in Albany and New York, and I feel that I shall at least succeed in reaching some of them and announcing my presence and my power to return from the spirit-world—to return strong and free, unlike the pale, emaciated shadow who spent his last days far away from home and friends, but powerful and strong. In the full vigor of mature manhood I return, to say to my friends I am now in possession of that health and strength which I felt myself robbed of in the later years of my earthly life. I feel that this will be the best message I can send to my friends and acquaintances, that they can in deed rejoice to know I have passed beyond the mortal pale of life and have entered a new home where all is adapted to my wants and the purposes of my being. I passed on with consumption, at Panama, far away from my friends, but I rejoice that I have power to wing my way backward to this place. The old, familiar scenes where my associations were are sweet and friendly, and I waft my blessing, my message of love to all who care to hear from me. My earthly existence was nearly forty-one years; my spiritual existence is brief, scarcely measuring one year. My name is William Aikens.

Mrs. Mary W. Bartlett.

I was told by the time my message would ap pear to my friends it would be very nearly the anniversary of my departure from earthly scenes, and I wish this to be so, desiring that when that anniversary shall occur, my friends may receive a letter from me, and feel that I have returned to give them greeting. I came here to-day to send out a few faint, feeble words and expressions of my life and being. I was old; age had left its impress upon me ere I was summoned from the earthly life, but I feel to return, renewed with the vigor of youth, and to say to my friends and to my family that I would you could see me now as I am in spirit; that you could behold me, freed from all traces of pain, and age, and weariness, and I am sure you would feel rejoiced that I had left the earthly life behind me, and entered upon a new home and new associations. I have met my friends who passed away before I did; they send their greeting and their love. We are all united and happy together. The experiences of early life, many of which were painful, are now explained, and I feel to rejoice in the goodness of our Father God. I come from Worcester. My name is Mrs. Mary W. Bartlett.

Joseph Hadley.

The change from the body, or from the mortal to the spiritual, I may say, was strange and startling to me. 1 did not expect to pass through such an experience as I have done during the last few months. My ideas and comprehensions of a future life were entirely different from this reality which presses upon me. I did not believe in the power of spirits to return to mortal life and manifest; I did not believe that spirits lived together as you live together here on earth, in families and circles, having social relipions and pleasant occasions; but so it is, and I find habitations similar to those of earth. I am surprised, yet I cannot say that I am altogether suited to this spiritual life which I now experience. I feel that, after all, it is best, because it is natural, and because we can appreciate it from our earthly experience which prepared us for this new life. And I feel to send a few words to my friends. I think some of them will see my message. My mother is with me. But a few short hours, as it were, separated us, and we were again united in another life, in a higher and a better world; and although she, too-poor old soul! if I may so express myself-was disappointed and surprised at her spiritual surroundings, yet now she has grown to appreciate them, to be glad because of them, and to rejoice in the presence of those friends with whom she had parted years before, who were waiting to we come her to the spirit-world. We are happy; we are satisfied in a measure, and expect to become more

I wish my friends to feel that I shall be at work: that I can never be idle: it is not for me to cease work, to rest forever. At this, of all things, I rejoice; and I find in my own experience that, no matter if we do believe in old religious ideas and notions, if we are earnest and true in our investigations, and desirous to learn the truth, the whole truth, and nothing but the truth concerning our souls' welfare and its destiny, we can very easily throw off the old ideas that weigh upon us, we can emerge from any darkness which surrounds us, and speedily gain information and knowledge concerning the new life which we enter. This is my experience. I speak of things as I find them. I send my greeting to my friends, and assure them that I am happy, and I should be happy also to meet with them at any future time, if they can provide me with an instrument for returning, and I shall be more than happy to welcome them to the spiritual world, and show them my surroundings, when they, too, are called over. I hope they will investigate this thing and seek for truth; that they will throw away all old ideas that cramp and confine the spirit; throw away all prejudice, and be as tolerant as they know how to be toward all people, all things and all religions; let them continue to receive all the good that they can receive from that which they feel may be the best and truest for them, and conhumors, and all other humors in the system, is tinue to walk that road which they feel is the inherited or acquired. It is very likely that all | selves in a good condition when they arrive on by-and-by that will be for great good. And I and speak to my friend in the early twilight. accretion of humors of any kind in the system | the other side of life. My name is Joseph Had-

ley. I may say that I come from Gloncester, Mass., as that was my abiding place when in the form.

Isabel Huling. At length I feel that I have the privilege of

coming and speaking at this place. I would like to send my message to my daughter, to assure her that her father would have come and manifested, but he found himself unable to control; that I have sought to come several times in the past, but could not gain control of the medium; but at length, through repeated experiments, I have succeeded in gaining possession, and I wish to say to my dear child. We often watch over you; we come to you in your home and into your surroundings. They are not always pleasant; you have your trials and your shadows; you are weighed upon in spirit; but I am glad to see that they pass away and leave you sunny and free, and that you can rejoice in a knowledge that your loved ones are around you. This will lighten your burdens through all the future; it will bring you peace in many a darkened hour; and yet I am glad to feel that your life is marked out for you in such a way that yon will receive joy and gladness as well as sorrow and pain, which seems to be the lot and experience of all beings. I feel that the time may come when I shall be able to come to you in person, to influence you with my presence and impress you with all that I desire to give. I have sought to come in the past. I came, bringing a lock of hair for identification, but I find that I shall have to come again and again in order to make myself known as I desire to. I am satisfied to do this, for I feel that I shall perform a work in the future, and my husband also. He, too, sends his love; he, too, will come and manifest through others, to give a token, to give sound advice which shall be of use in the future. I feel that I can say but a few words; but I rejoice that I can come, even though it be in a feeble manner, and express myself. For years I have been watching over and guiding and guarding my loved ones, and I shall always do so in the future time. Isabel Huling, to Mrs. Belle Gordon, of Huston, Penn. I wish to add that I have sought to manifest in Pittsburgh. I feel I shall be able to bring a power by-and by which shall be felt and known.

Estella Paige.

I wish it to be known that I am happy, that I am glad, that I have a beautiful spirit-home. I had shadows and sorrows in earthly life; I knew what trouble was; and yet now I do not sorrow for anything of the kind. I feel that this new life is so complete, so beautiful, that I cannot feel sad for any of the past, but I would not have my friends think that I am away from them, that I am over in the spiritual world proper, and do not know all that befalls those who are dear to me on earth, for it is not so. I often return. I return to my deep old home. who are dear to me on earth, for it is not so. I often return. I return to my dear old home, which is sweet to me, and to those who were so dear, so dear! and who now are close to my spirit. I come to day with a message of love which I hope will be one of consolation, one of peaces and which I hope will be received as coming from the dear ones in the spirit-world. Many times since my decease I have returned to my dear mother and sought to lighten her burdens, which pressed upon her very heavily. burdens, which pressed upon her very heavily. I have striven to bring consolation and to influence kind friends in her behalf, and I feel that I have indeed been blessed in my efforts. I feel that I can bring sunlight and peace to her heart, and point her to a home beyond the river of death, where all her dear ones await her, where a beautiful home is prepared for her, where she shall dwell in harmony and peace, and be glad to know that the sorrows and trials of earthly existence are forever past. God will indeed protect the widow and the fatherless; he will bring strength and consolation, and I know he will influence his children to assist and cheer those who are unhappy and distressed. I know ence kind friends in her behalf, and I feel that will influence his children to assist and cheer those who are unhappy and distressed. I know that he has done this; I know the angels are ever working for the benefit of those who are in sorrow and anguish. I wish to send out my thanks and my blessing to all those who have been so kind in the past; and, indeed, their angel friends surround them and bring them blessings; they strew their path with beautiful flowers, emblematical of pence and happiness, and they bring always and ever messages of and they bring always and ever messages of cheer from the home beyond. And if at any time I can be of use and assistance I shall be

I say now I am happy, dear mother—I am happy in my new home. All pain, all weariness has passed away, and strength and gladness are mine, which seem to enlarge my sympa-thies and love, which are ever flowing out from my spirit to yours. Sometime I hope to come again and give you more, but as this is my first attempt I must be contented. Estella Paige, to Mrs. Mary E. Paige, of Cincinnati, Ohio.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO AD-VANCING SPIRIT MESSAGES. A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise, the expression of my own ideas; that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Feb. 18.—Ira Holt; Celia A. Thayer.
Feb. 23.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lenuel Thompson; Eunice S. Somers; Henry Merediti; Un M. Shedd; Sophia Havens.

March 1.—George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Buckman; Chauncey Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Halnes; Jennie D. Reed; George A. Riley; Lydia Langhands; Dove-Eye.

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbe.

March 11.—Ellza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Flater;

Jarch 11.—Iliza W., Lowe; John N., Maddenn; Mattan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Fintley.

March 15.—James Rowen; Henry A., Jenekins; Lizzle F., McIntosh; Capt. Samuel Searle; Mary E. Thayer; Ablgali Cushing; Herbert Bicknell.

March 18.—Elisha Spandding; Nelle E. Street; George W. H., Bartlett; L. Avèry; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

March 22.—Hev. Eliphalet P. Crafts; Marion White; William Jennings; George S. Beals; Enoch Plummor.

March 25.—Col. C. C. Benton; Hattle Ames; Jerome Morrill; Wilder Bush; James Beard; Kate Seeloy.

March 29.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hibban! Shining Star.

April 5.—Mrs. Lucretin Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodi: Alice.

April 5.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A., Lewis; George W. Halj; Selah Lovejoy; Maria Coffin; Eliza Ahn Long.

April 12.—M. L., Massey; J. W. Brown; Charles May; Mary A., Gillon; William Norton; Lizzle Weich; Charles B., Brown.

April 15.—Ranson M. Gauld; Jessle Dumbay; William April 15.—Ranson M. Gauld; Jessle Dumbay; William

. Brown.
April 15.—Ransom M. Gould; Jessie Dunbar; William
night; John B. Pike; Nancy Goodwin.
April 22.—Lucy Alcott; Mrs. Flora Keeney; William T.
orris; Capt, James C. Fledler; J. Bartley; Mrs. Emma
arter. arier. April 26.—Lizzie A. J. Palmer; William Alderson; Edic Campbell; Henry Keep; Mary E. Henderson; Dr. John

. Warren. April 21.—Rev. George B. Jocelyn: Benjamin Moulton; 'auline Morris; Stephen Thatcher; Elisha Hathaway; Hat-

Patiline Morris; Stephen Thatcher; Elisha Hathaway; Hattle J. Bigelow.

May 3.—Elljah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pilman; Mary M. Cutter; Charles Peckham.

May 6.—Joste Williams; Charles Luslei; Froddle Fitch
Bullard; Lulu Sheppard; Lawrie E. Cortheli; Tommie Ray;
Mary Berlina Gray; Orrin E. Bates; Forest Lilly; Annie
Brainhall.

May 10.—Henry M. Anglin; Bridget Twomey; Charles minhall. Muy 10.—Henry M. Anglin; Bridget Twomey; Charles Miller; Nellis L. Goodwin; J. P. Simmons; Charled

Silico.

May 13.—Rosanna C. Randall; Bernard Brennan; Mamile French; Julis B. Morrill; Richard G. Alexander.

May 20.—Father Cleveland; Joseph Turner; Lizzle Rice; Josian M. Coxan; Andrew Frank Little; Flying Arrow.

May 24.—Daniel P. Faulkher; George W. Gates; Annie E. Carvy; F. W. Winter; John Kennedy.

May 27.—John Leathers; Laura M. F. Thaxter; Samuel B. Parker; Annie Mayo; Richard Martin; William Flahlough.

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May 23.—4w

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NATURAL LAW.

NATURAL LAW.

16 THE universe is governed by law," were words fitty spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-beard of the Solar System by the hand of Nature and the hispiration of Omnific power, Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptles, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (plaing hour of the day), and 53-ct, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me \$1, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending mo \$2, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Stekness, its character and time, also its result. Bustness, years just and future, good and bad. Partnerships, whether good or unfavorable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one unithout charge who will secure me three (\$2) nativities and forward me \$3.

The nost sensitive may be assured that no statement will be made touching the length of life unless by their request, I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

OLIVER AMES GOOLD,

PRICE REDUCED.

" PRICE REDUCED.

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Jan. 4.

Annibersary. Wilcek.

The Institute of Heredity.

We stated in a recent issue that this new and important organization important emphatically, when its aims and purposes for the good of humanity are borne in mind,) was to hold a convention of its friends in Wesleyan Hall, Boston, Wednesday, May 25th. The day was fine-as was the weather generally on anniversary week, to the astonishment of the meteorological quid nones, who had, from past and long continued experience, been led to anticipate copious rains during that period, the attendance excellent, and the good results which are to flow from the agitation of thought evolved by the sessions will, we hope, match in volume the zeal, harmony and good-will exhibited by all who were present.

were present.

The first session opened at 10 a.m. In the absence of the President, Hon. Daniel Needham, Mr. John Newell, one of the directors, was called to the chair.

The Sceretary, Mr. Loring Moody, then made a statement in regard to the purposes of the society, which were to do what Church and State had not done—to prevent crime and disease by inculcating such sound ideas that children shall be well born, both physically and morally. He said that the only course for reformers was to go forward fearlessly-and probe the cells of society to their lowest depths. The preliminary circular of the organization had received the approval of Henry W. Longfellow, Samuel E. Sewall, Mrs. Horace Mann and others. The speaker intended at first to open a school for the young, to teach the sancity of the reproductive relations. Favorable responses to the circular ha come from all parts of the Union, calling for more vigorous effort. A meeting was held November 27th, 1880, and a proposed meeting in the following January was postponed until the present time. We intend to move right forward, said Mr. Moody, on the line of human progress. There is a divinity in sex, which will be impressed on youthful minds of coming generations. Everything will be open for earnest and sincere inquiry.

Dr. F. J. Greene read a well-written paper, illustrated with biological facts. The question to be setted is how to establish such pre-natal conditions that crime and disease may be prevented. To do tids the generative power must be so educated that it shall not be abused. Restrictive forces neither cure nor prevent; reform must be commenced by education, not by coercion. Children cannot be strong and healthy, he said, if their progenitors were weak and debased. Among the Greeks marriages were contracted with a view to healthy offspring, and we sliould initate their example. The first session opened at 10 A. M. In the absence

example.
Ellen H. Sheldon of Washington read an interesting paper, maintaining that happiness increases as man adapts himself to the environment, especially in race-

example.

Ellen H. Sheldon of Washington read an interesting paper, maintaining that happiness increases as man adapts himself to the environment, especially in race-culture.

Further remarks were made by Mrs. Dr. Lozler of New York, and Ellen H. Sheldon, of Washington, D. C. Mr. Charles W. Gardiner, of Portsmonth, N. H., expressed his views in the following vein:

The experience that an official connection with a Society for the Prevention of Crucity to Children has brought me in contact with vice in its most glaring and repulsive form, has caused me to arrive at the conclusion that the greatest crucity that can be practiced upon children is to pre-natally doom them to a life of crime or disease, or both. The speaker gave illustrations by eiting several cases of crucity that had recently come within his observation. H. was urged that we have been dealing with effects too long. It is time now that we sought the causes of the many burdens that society is hearing and grouning beneath to-day. Nature we find very genial and lovely when we live hiarmony with her laws, but such gross disobedience of her teachings can but be fraught with the severest punishment. To whom shall we look for co-laborers in this work? Not to the Church, for the Church is always behind in all works of moral reform. We must draw upon those of liberal thought for aid; they must come to the front and engage in this all important work in carnest. Missionary labors in the distribution of printed information concerning the laws of herealty must be fortheoming and abundant. Educate—in the strict meaning of the word; lead out the mind from its logs of knorance. Pull up the rank weeds of vice, lay then upon the rack of knowledge, and with the swinger in the alternoon of challites to disprint on the word; lead out the mind from its logs of knorance. This provessed in the successful operation of this lastitute of the row of the politic of the coverning social difficulties that environ us.

The Convention then adjourned for dinner.

The convention then

Miss Sheldon.

The Secretary announced that a business meeting would be held at ten o'clock next morning at 35 Pemberton Square. The Convention then adjourned. The doings at the Convention were quite generally alluded to by the dally press of Boston, and it gives us pleasure to record that the *Duily advertiser* (notwithstanding its generally conservative attitude toward reform subjects) gave the most extended report of them all.

The Woman's Suffrage Association.

The thirteenth annual convention of the National Woman's Suffrage Association held its first session in the Tremont Temple Thursday morning, May 26th The President, Mrs. Elizabeth Cady Stanton, called the meeting to order at 10:30. An invocation was made by Rev. Olympia Brown Willis, of Wisconsin. after which Mrs. H. H. Robinson, Vice President, delivered an address of welcome to the delegates gathered from nearly every State in the Union to present the claims of their cause to the public. To this Mrs. Stanton responded. Ars. E. A. Merriwether of Tennessee then read a paper by Mrs. Beauchamp of Texas, and addresses followed by Miss Susan B. Anthony, Rev. Frederic A. Hinckley of Providence, Mrs. Lillie Devereux Blake of New York, Elizabeth Avery Merriweather, Rev. Ada C. Bolles of Cambridge, A. Bronson Alcott and others.

Rev. Frederic A. Hinckley of Providence, Mrs. Lillie Devereux Blake of New York, Elizabeth Avery Merriweather. Hev. Ada C. Bolies of Cambridge, A. Bronson Alcott and others.

The first speaker at the afternoon session was Mrs. Anna Garlin Spencer, of Washington, who made an eloquent plea for female franchise. She was followed by Rev. Olympia Brown Willis upon the power and importance of the universal ballot. She asserted that this country will not be in any true sense a republic until the soffrage franchise is attainable by every woman within its limits. She could conceive of no reasons in the whole argument of philosophy sufficient to deny to woman a right to be free, and asked whether it could be possible that the liberal, generous, wholesouled men of New England are waiting for arguments to convince that their mothers, sisters, wives and daughters did not possess the same comprehensive faculties that they themselves did.

Mrs. H. B. Shattuck' spoke of the duty of women to avail themselves of the privilege of voting for school committees, as one siep toward greater advantages. She lamented the lukewarmness of many, thought there was too great a tendency to a feeling of discouragement, and declared that though they might be obliged to labor and wait long, success is sure to follow. Mrs. Stanton in a brief address replied to some objections. Letters of sympathy with the object of the meeting from various persons were read; also invitations extended to delegates to visit several public institutions, and to a reception at the City Hall, all of which were accepted.

At the evening session Miss Susan B. Anthony delivered a lengthy and elaborate address upon "The Popular Vote Method." It was an able production, and highly appreciated by the andience. At its close Miss May W. Sewall, in behalf of the Citizen's Suffrage Association of Philadelphia, presented Miss Anthony with a solid gold cross as a token of gratitude for her life long devolion to the Interests of woman. The Popular Vote Method. "It was an able produc

them the right to vote in all elections, State and national. Mrs. Hooker proceeded to carefully and skillfully analyze each separate article of that document in support of the statements she had made. Contrasting the privileges granted to ignorant, foreign men, with the deprivations to which free-born, intelligent citizens of the United States are subject, because they are women, she alluded to the celebrated Anthony case, of the action of Judge Hunt, characterizing his decision as nothing less than infamous. The trials and sorrows endured by the women who are fighting the cause of female franchise were eloquently pictured by the speaker. Mrs. Hooker was listened to throughout with breathless interest, save when interruptions occurred by applause, that came spontaneously from her audience at some of the most salient points of her address. She was followed by Martha McClellan Brown upon "The Ethics of Sex," in an essay of great ability.

The sixth and last session was in the evening. Mrs.

Brown upon "The Etimes of Sex, "In an acting ability.

The sixth and last session was in the evening. Mrs. Sewall, of Philadeiphia, spoke of the necessity of woman suffrage as a domestic need. Mrs. Merriwether, of Memphis, Tenn., reviewed the entire subject, and spoke particularly upon its legal aspects. Mrs. E. L. Saxon took for her subject "Woman's Intellectual Powers as Developed by the Ballot," A brief closing address was then made by Mrs. Stanton, and the Convention adjourned.

don adjourned. On Saturday a business-meeting was held in the mornlng. A reception was given to the delegates at the City Hall by the Mayor at 12. In the afternoon they visited the Woman's Prison at Sherborn, and in the evening attended a reception at the residence of Mrs. Fenno Tudor, on Beacon street.

Spiritualist Meetings in Boston.

New Ern Hall. - The Shawmut Spiritual Lyceum meets i this hall, 176 Tremont street, every Sunday at 10½ A. M. B. Hatch, Conductor. Palue Memoriai Hall.—Children's Progressive Ly-coum No. I holds its sessions every Sunday moraing at this hall, Appleton street, commencing at 10% o'clock, Thepub-ic cordially invited. F. L. Union, Conductor.

Herberg Hall.—Free Spiritual Meetings are hold in this hall, 4 Berkeley street, every Sunday at 1025 A. M. and 3 P. M. Vesper Service first Sunday in every month, at 75 P. M. The public conduity invited. President and Lec-turer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds needings in this hall, Warren street, every Thursday, at 4 P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 105 A. M. and 2½ and 7½ P. H. Excellent quartette singing provided. Bythian Hall, 176 Tremont street.—Meeting every sunday atternoon at 25 o'clock. Dr. N. P. Smith, inspira-tional speaker. Orick Nickerson, Chairman.

Ladies' Aid Parior.—The Spiritualist' Ladies' Aid Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening. Business meeting at 40°clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. M. Tyler, Secretary.

Pembroke Rooms, 94 Pembroke street.—W. J. Colville holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and fectures on "Art Magic" on Fridays 43 P. M.

Chelsen.—Spiritual Harmontal Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows' Building, opposite Bellingham Car Ston. Next Sunday afternoon, conference; in the evening, Mrs. N. J. Willis, inspirational speaker, will occupy the platform platform.

The Ladles' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.-Although the clouds lowered in the morning, ere the noontime the sunshine came forth; so also with our Lyceum: In the early morning, the appearance was such that a small attendance might be expected; but when we came to have the March there was hardly room for the pupils. Everything passed off finely, and the audience fully testified their appreciation. The orchestra gave selections previous to the opening, after which a service of song followed; the Silver Chain rechation and Banner March next supervened, followed by recitations, vocal and instrumental music by the following: Gracle Burroughs, Haskell Baxter, Emma Ware, Charles Tilton, Kittle May Bosquet, Claudia Russell, Eva Conkey, Bessie Stevens, Bessie Brown and Jennie McIntyre, Mr. George W. Coots read the story of "Dora" with fine effect: Mrs. M. A. Brown, Hattle Richards, Dr. Moore and Hattle Wilson, all hada kind word to offer. Physical exercises led by Master Rand closed the service, as a rehearsal for next Sunday was to occupy much time.

As a full list of our order of exercises at Music Hall for next Sunday was given in your last paper, Mr. Editor, we will not energach imm, your valuable space. the morning, ere the noontime the sunshine came

Much time.

As a full list of our order of exercises at Music Hall for next Sunday was given in your last paper. Mr. Editor, we will not encroach upon your valuable space, but will simply say that as we hold our session in the afternoon of Sunday, June 5th, in Music Hall, we hope to see our friends present in large numbers. Doors open at 1 o'clock. The committee will be in attendance from 9 a.m., when they will be pleased to receive such donations of flowers as may be presented by the friends, and they are solicited from all.

On Tuesday evening next the ladies will provide a collation and entertainment compilmentary to the pupils. A few tickets will be for sale, and can be procured at Music Hall on Sunday next.

Many thanks are due Mrs. Johnston, Mr. Baxter and others for donations of flowers which decorated our platform yesterday.

J. B. HATCH, JR.,

Roston, May 30th, 1881.

To the Editor of the Banner of Light:

On Tuesday eventing next the lattles will provide a control and the provide an

PAINE HALL.-On Sunday, May 29th, a goodly num ber assembled at the Lyceum's session and the usual harmony prevailed. The children with happy faces joined in the exercises, and the new faces in the audience spoke of a healthy, growing interest in our af-

Recitations by Carl Chainey, Allie Waite and Otto Jennie Smith, a plano solo by Emma Bell (by request), and a duot by Mrs. Jones and Mrs. Souther comprised the requirement of the request of t

and a duet by Mrs. Jones and Mrs. Souther comprised the regular exercises.

We must compilment Mr. Bond upon his selections to-day, the rendering of which was highly appreciated. Mr. Rockwood, our past Corresponding Secretary, made some pleasing remarks and closed with a poem. Mr. E. W. Emerson being called upon, made remarks, accompanied with tests, which were highly satisfactory. An elderly lady from Philadelphia, name not known, under an inspiration, addressed the school to the acceptance of all. Dr. A. H. Richardson also made remarks in his usual happy manner. The callsthenics, led by the Assistant Guardian, Helen M. Dill, were, as usual, good; and after the Target March, the Lyceum adjourned.

On the afternoon of next Sunday, June 5th, this Lyceum will participate in the enjoyments of a grove-meeting at the Highlands—the members and their friends to be conveyed to and from the grounds in cars provided for the occasion. F. L. Omond, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sanday, May 20th, 1881.

MEMORIAL DAY AT THE LADIES AID SOCIETY.—

MEMORIAL DAY AT THE LADIES' AID SOCIETY.—
On Sunday afternoon and evening last this Society held a memorial service in honor of the members who have passed to a higher life since its organization. The rooms were florally decorated with good taste, and the services were fully attended. Mrs. Perkins, the President, read the following list of members who have passed on:

ed on:

Mrs. Martha Crosby. Mrs. Hannah Smith, Mrs. H. S. Williams, Mrs. — Barnard, Mrs. S. L. Dana, Mrs. — Warren, Margaret Milk, Mrs. — Fiske, Mrs. Aggle Dayls Hall, Mrs. Captain Crowell, Dr. H. F. Gardner, Mrs. N. L. Griffith, Mrs. Nellie M. Franklin, Mrs. — Cunningham, Mrs. Sarah Morton, Mrs. — Hill, Mrs. Mary M. Hardy, Major Page, Mr. Thomas Swett, Mrs. Mary F. Starbird, Mr. Henry Wood, Mr. Ablel Clark, Mr. Luther Stone, Mrs. Ducklison, Mrs. Emma A. (Fessenden) Brackett, Mrs. Wentworth, Mrs. Newhall, Mrs. Susan Russell, Mrs. Martha Cromble, Mrs. Harriet Fessenden, Mrs. Lizzle J. Foster.

At the close of the reading Mrs. Perkins recited a

At the close of the reading Mrs. Perkins recited a poem (at the stated request of Mrs. Aggle Davis Hall, now in the other life) entitled "Spirits," which was printed in the Banner of Light for April 30th.

Mrs. Lincoln acted as chairman, and introduced Dr. A. H. Richardson as the first speaker. His remarks were very appropriate, and showed acquaintance with many of the departed members. He was followed by Dr. John H. Currier. Mrs. Morse, who has become quite a favorite since her solourn in Boston, followed with an eloquent discourse. Mrs. Sarah Byrnes, also one of the old trance speakers of the cause, delivered a touching address. The remarks of the speakers

were alternated with fine music by Charles W. Sullivan of Boston, and Miss Amanda Balley of Salem. Mr. Emerson, medium from Manchester, gave platform tests at the close of the meeting, when many of the departed members were recognized as characteristically manifesting their invisible presence. In the evening Mrs. A. A. C. Perkins presided; Dr. A. H. Richardson made a brief address of welcome; a lady recited "Cover Them Over," by Will Carleton; the choir, consisting on this occasion of Mr. C. W. Sullivan (tenor), Miss Amanda Balley (soprano), and Mrs. Edward Halt (alto), sang, "The Faded Coat of Blue"; Mrs. M. V. Lincoln, Vice President, spoke a few words regarding Dr. H. F. Gardner, and called upon John Wetherbee for remarks, the gentleman responding with his usual vigor and aptitude; Mrs. Perkins reiterated the statement made at the opening session, that the last Sunday in Mayhad been permanently set apart, by direction of the spirit workers. as a "memorial day" in remembrance of those members of the society who had gone out from the physical life, and the people present might therefore consider themselves the guests of the spirits rather than the Ladies' Ald Society.

Dr. H. B. Storer then delivered a soulful and clo-

ty.

Dr. H. B. Storer then delivered a soulful and eloquent discourse; after hwich Lucette Webster, the falented elocutionist, who was present, recited at request "The Sleeping Sentine!"; Dr. John H. Carrier follow-discourse these memorial services and referrible to the wide request these memorials arrives. "The Sleeping Sentinet": Dr. John H. Currier followed; referring to the wide range these memorial services were taking—embracing as they did the national and patriotic dead of the late civil war (concerning whom he spoke most feelingly) as well as the members—he desired in this connection to call attention to what had been accomplished for the cause by those early soldiers of Spiritualism, Mrs. Fannie A. Conant, William White, Charles H. Crowell, William Berry, Jennie S. Rudd and others. Remarks by Dr. A. H. Richardson, and tests by E. W. Emerson, concluded the meeting.

Sunday afternoon, June 5th, will close the season with a lecture from Dr. J. Wm. Van Namee; and on the evening of June 5th Dr. A. H. Richardson will hold a free reception at the Ladies' Aid Parlors to all his friends and co workers. A pleasant meeting is anticipated.

Spiritualist Meetings in Brooklyn and New York. BROOKLYN.

The Spiritual Society Conference Meetings are held at Everett Hall, 39 Fulton street, every Saturday evening at so'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience will be at liberty to speak pro or con., under the ten-minutes rule, J. David, Chairman.

The Spiritual Fraternity Conference Meetings will be held until further notice at Brooklyn Institute, cor-ner Washington and Concord streets, every Friday evening, S. B. Nichols, President,

The Eastern District Spiritual Fraternity meets at Latham's Hall. Ninth street, near Grand, every Sunday, at 7% P. M. D. M. Cole, President.

The Enstern District Spiritual Conference mee, s every Wednesday evening at Phonix Hall, at 7%. Charle's R. Miller, President; W. H. Coffin, Secretary. NEW YORK.

The People's Liberal Spiritual Conference meets every Studdy evening at 8 o'clock at Frobisher Hall, No. 23 East 10th street. The first speaker is allowed twenty minutest after that, those first recognized by the chairman ten minutes each, ladles and strangers having the preference, George F. Winch, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

As our platform welcomes all earnest thinkers of any form of faith, or no faith, we invited Col. E. Q. Goodrich, of New York City, to speak this evening. The Colonel is a pronounced materialist, and has given a good deal of time and patience to the investigation of our phenomena, and pronounces them to be genuine, but as yet has not become convinced of the continuity of life beyond what is called death.

He frankly said, after relating his experiences with Dr. Slade, that no one who has a belief in a future life could be otherwise than convinced after witnessing such phenomena as had been produced through Dr. Slade in his presence. He stated that he took his own double slate to Dr. Slade's rooms; that Dr. Slade requested him to thoroughly examine the table, which he did. He then placed a small crumb of pencil on the slate and closed it. Dr. Slade held his thumb and inger on one side of the slate, and as it rested on his own arm, he heard the rapid movement of the writing on the slate. Three raps signified that the writing was completed, and on opening it there were three distinct handwritings on the slate. One was a communication stating it to be from a man who had died in Madison street, New York City, giving number of street and time of death. Col. G. went to the place, found the statement correct; then went to his former place of business on Ann street, taking with him an expert in handwriting from the New York Daily Horald, and they found by examining the books and papers that the handwriting was an exact fac simile. The chirography was a marked and peculiar one; and the writing on the slate and what they found in the man's store were exact in every particular. As a Spiritualist, the reporter cannot see how any evidence can be any stronger or more conclusive of a conscious individuality.

The lecture was catholle in spirit, and listened to

lieve it fair to claim that but for it the peculiar phenomena would never perhaps have occurred, or, it occurring, some other accounting would have been found for it. We are all like trees whose twigs have been bent."[4]

Col. G. is an easy speaker, and seems a man of carnest and sincere convictions, and his vigorous criticisms in regard to the results of spirit presence caused a healthful friction in our audience.

Win. C. Bowen said: There is much that has been given in the address of the evening in which I agree—especially when the speaker contrasted the claims of Spiritualism with those of Christianity, but I do not reach the same conclusions that he has come to, when we consider that all communications that come to us from the spirit world are more or less tinged and affected by the channel through which the spirit is compelled to use; we must direct our ciforts to the unfolding and developing of higherforms of mediunship, but the evidences that establish the fact of another life and communication with the inhabitants of that world are far greater than those upon which facts in science have been and are being demonstrated. The speaker who preceded me has well said that such facts as he relates having experienced with Dr. Henry Slade would convince nine-tenths of all who witness them of a continuity of life and a conscious individuality.

Deacon D. M. Cole said: There is something back of all phenomena, back of all individual spirits, and that is what men call God—a force—not to be seen, but still felt in everything in nature, in the physical as well as the spiritual world. You wonder that the spirits do not do more—give more evidences of these grand truths. This largely depends upon you. A musician cannot give us the soul inspiring strains of Mozart from an instrument with broken keysorstrings. So it is withyour inspirations and revelations. When you reach out for the higher aspects and inspirations of Spiritualism you will receive just what your own soul aspires to receive. The sublimity of God may be see

(*) Want of space compels us to shorten the report of this discourse as written out by Mr. Nichols, but the drift of the concluding portion of the synopsis can be gained by a perusal of the following sentence: "I urge further against Spiritualism that it presents to us the coming life as one of general intellectual retrogression. In no walk of science, literature or art has there been one single stump uprooted, one clearing made, or one shrub planted. The loom and steam engine have not gained one revolution in all the thirty years of Spiritualism, "—Ed. B. of L.

Phoenix Hall.

Phoenix Hall.

To the Editor of the Banner of Light:

The Eastern District Spiritual Conference met at Phoenix Hall, Wednesday evening, May 25th, and the opening address made by Dr. Newbery of Brentwood, L. I., upon the "Relations of the Physical Temperament to the Perfect Ability of the Human Race," was listened to with much interest.

Mr. Swift, entranced, next addressed the audience, his control fully corroborating the remarks of the previous speaker, and eyincing a perfect mastery of the subject under discussion.

Mrs. Austin of New York made a few appropriate remarks. A vote of thanks was extended to Dr. Newbury for his able lecture, and an invitation was extended to him to deliver the opening address, Wednesday evening, June 1st, which was accepted. His subject will be, "Perfection Socially, and the Educational Courses of Events which take Place in Natural Order."

June 8th we are to have a Literary Entertainment. The first part of the evening Mrs. Howard, a fine elocutionist, will give readings, after which Mr. A. F. Ackerly will hold a materializing seance.

W. H. Coffin, Sec.

204 South 8th street, Brooklyn, E. D., May 26th.

204 South 8th street, Brooklyn, E. D., May 26th.

Even the lowest classes of manifestations give some gleams of hope outside the range of their more direct influence, and they can be made beneficial if stringently kept by society well under the subjection of the moral law and high religious intuitions.—The London Spiritu-alist.

A Card from Emma Hardinge Britten. To the Editor of the Banner of Light:

Permit me through your columns to address a few words to my dear old associates and fellow laborers, still my estcemed and well remembered friends. By many letters received, together with other modes of information, I know that the query arises why I am no longer active as formerly in advocating and promoting the glorious truths of Spiritualism with all the soulsaving doctrines which grow out of that faith.

To these queries I wish to respond as briefly as possible, by giving three only out of many very cogent reasons. My most intimate friends in the spiritual ranks will recollect that for some months previous to ranks will recollect that be some months previous to my quitting America, during the last year, I often said (speaking under impression) that my time for quitting the rostrum was close at hand. I candidly confess I could not then discern the reasons of my enforced though involuntary utterances. My friends in the form were pleased to say—and my own consciousness said yea, also—that my inspiration was stronger than ever, and never during my twenty-two years' ministry on the spiritual platform had I been privileged to move the masses with messages from the higher life more efficiently than during the last years and months of my ministry. The why and wherefore of the charge, "TO BY SILENT FOR THE PRESENT," has been made sufficiently clear to me since I came to this country to compel me to bow my head and say, "Thy will not mine be done." Amongst the simply external causes of this recession I beg to name, first, special and urgent duties occupying my time and attention, which grow out of my family relations; next, the assurance of beloved and well trusted spirit fir had shat there is no place open for me at present on the spiritual restrum. Thirdly, the fact that the disability which my dear Philadelphia friends will remember affected my throat during my last lectures in January of this year, whilst among them, still continues, and I am assured by wise, kind and far seeing intelligences, sital. CONTINUE until the time has come when in their wisdom they can command me again to take the rostrum.

That which I have herein written must suffice for the present. I have only to add that many important, and I trust valuable literary undertakings, have been mapped out for me; work which I hope to enter upon at the expiration of the two or three months still required to perform the family duties which I deem it my best acknowledgment of spiritual responsibility to act out. Sometime, then, in the coming summer will see me, pen in hand, laboring as guithusiastically for Spiritualism—that is, the Spirituals proposition of the tw my quitting America, during the last year, I often said (speaking under impression) that my time for quitting the rostrum was close at hand. I candidly confess I

Lynn, Mass.

FIRST SOCIETY OF PROGRESSIVE SPIRITUALISTS.

Owing to liness, your correspondent failed to write a report of last Sunday's meetings. Miss Lucy Barnicout, of Chelsea, took part in our morning conference, making such a favorable impression that her services were secured by our committee for to day's lecture exercises; and she quite filled our expectations, her guides taking for the afternoon subject "Woman," giving a very practical exposition of woman suffrage in its various hearings, making a strong appeal to men who now had the free use of the ballot to grant unto women the God-given right to the same, showing wherein society, the State and the Antion would thereby be benefited, and closing with an inspirational poem. sung instead of being rocited.

In the evening the subject taken was one appropriate to Decoration Day, viz., "Our Fallen and our Living Heroes," which was prefaced by the reading of a poem entitled, "The Soldier's Reprieve," her guides paying just tribute to the living as well as the ascended ones. The exercises closed with an improvised poem, sung to the rune of "Star Spangled Banner," making a deep impression upon a large and an attentive audience. Her little Indian control, "Pale Lity," gave several psychometrical readings from gloves and handkerchlefs, which, though a new whase of medium-

tive audience. Her little Indian control, "Pale Lity," gave several psychometrical readings from gloves and handkerchiefs, which, though a new phase of mediumship with her in public, were very satisfactory, and we predict for Miss B. a useful future as a public speaker.

W. J. Colville occupies our platform each Sunday in June; the 5th at, 3 o'clock, and upon succeeding Sundays at 7:30 p. M., after which our meetings will be adjourned until September.

Gustayus.

PSYCHOMETRIC READINGS .- Mrs. J. Francenia Dil-Ingham holds scances for psychometric and phreno-logical readings at No. 30 Market street, Lynn, on Fri-day afternoon and Wednesday evening of each week. A correspondent informs us that Mrs. D. is blindfolded during the scances, and that her delineations have been of a remarkably correct and convincing character.

Mr. J. William Fletcher in Philadelphia.

Mr. J. William Fletcher in Philadlelphia.

A correspondent writes: "The Academy Hall was largely attended on Sunday morning to listen to Mr. Fletcher's eloquent description of 'The Pathway to Heaven.' Before the lecture the Treasurer made his statement and spoke of a defleit in the funds; the sum was almost immediately subscribed and the debt cancelled. The lecturer showed how dependent was man upon conditions and surroundings, how false his education, and how the after life was but the result of this. In the lower spheres of the spirit-world these words were forever seen: 'Conquer thyself;' and as the spirit overcomes selfishness it is drawn nearer to heaven and nearer to God. The pathway to heaven is paved with sacrifices, and all must walk therein if they would reach the land where sinless spirits dwell. In the evening, although the heat was very oppressive, every seat was filled, and the lecture upon "Joan d'Arc" was declared to be the most cloquent and beautiful of any given in the series.

After the lecture Mr. Ed. S. Wheeler rose, and supplemented the address with some most touching and interesting remarks—finishing by eulogizing the speaker.

A large number of personal tests were then given by the guldes of Mr. Fletcher.

On Thursday evening Mr. F. held his last reception, but the crowd was so great that many were unable to get in.

On Tuesday he has a complimentary benefit at Academy Hall, services consisting of music, recitations, a lecture upon 'Jerusalem,' and a séance for 'materialization' in the light, given by Mrs. Crindle, the celebrated medium of California.

On Wednesday evening Mr. Fletcher lectures in Vineland, N. J., and on Sunday in Beverly, Mass. He will also give the opening lectures at the Neshaminy Falls Camp Meeting."

An Appeal To the Spiritualists and Liberalists of America: DEAR FRIENDS: I am led to make an appeal

DEAR FRIENDS: I am led to make an appeal to you for your assistance by the recent decision of the post-office department at Washington, D. C., which excludes my new quarterly paper from being admitted to the mails at pound rates, upon the ground that it is an advertising sheet. I have done all in my power to have the decision reversed, but every appeal I have made has proved fruitless. Thinking that there could not be a possibility of my paper being rejected, I ordered and paid for 25,000 copies of the first number, and supposed 25,000 copies of the first number, and supposed that the mailing of the edition would cost me not over \$50,00; but, by the decision rendered, I shall be obliged to pay \$250,00, or one cent on each paper. I cannot meet this amount, as I have already mailed 7,000 at that rate, which has taken all my available funds. I regret exceedingly to be obliged to ask assistance, but assistance I earnestly solicit, and at once. All amounts sent to me, however small, will be acknowledged in No. 2 of the Advance and Review, and credited as subscriptions to the paper. Shall I make this appeal in vain?

Fraternally yours, Fraternally yours,

JAMES A. BLISS. 713 Sansom street, Philadelphia, Pa.

A GREAT REVELATION.

Some Valuable Thoughts Concerning Human Happiness and Timely Suggestions about Securing it.

Synopsis of a Lecture Delivered by Dr. Charles Craig Before the Metropolitan Scientific Association.

"The public speaker of the present day labors under difficulties of which the speakers of the last century never dreamed; for while the audiences of the past received what was said without question, those of the present day are usually the mental equals or superiors of the ones who address them. Rev. Dr. Tyng, of New York, when a theological student, supplied a church in a neighboring town, and on his way to preach one morning met an aged colored man. 'Well, Uncle, do you ever go to hear the young preacher?' asked the unfledged doctor. 'No, Massa,' replied the negro, 'dis chile don't'let none o' dem students practis on him.' The darkey had begun to think. The free and independent thought of this age accepts statements only where they are proven to be truth, while the development of mental power seems equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause

COMMENT ON EVERY SIDE,

while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body, and everything which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposably scientific people were only a few years ago, as compared with the present day, may be better understood from a few illustrative facts. A prominent writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that went to England. People once believed that the heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once supposed that if a person felt a pain in the back, the liver was deranged; if a pain came in the lower chest the lungs were affected, and consumption was near; it is now known that a pain in the back indicates diseased kidneys, while troubles in the lower chest arise from a disordered liver, and not imperfect lungs. A severe pain in the head was once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body, and away from the head, cause headaches. and that only by removing the cause can the pain be cured. It is a matter of

PRIVATE HISTORY

that Gen. Washington was bled to death. His last illness was slight, and caused principally by wearlness. A physician was called who bled him copiously.' Strange to say the patient became no better. Another doctor was called, who again took away a large amount of the vital fiuld. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died-murdered by malpractice-bled to death. That was the age of medical bleeding!"

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kidneys and liver were the causes of disease, and that many people are suffering from kidney and liver troubles to day who do not know it, but who should know It, and attend to them at once, continued:

"Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorders. The slightest causes sometimes seem to throw its delicate machinery out of order, while the most simple and common sense care restores and keeps them in perfect condition. When it is remembered that the amount of happiness or misery we are to have in this world is dependent upon a perfect body, is it not strange that simple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a time in every one's experience when it must be faced.

"And here pardon me for relating a little personal experience. In the year 1870 I found myself losing both in strength and health. I could assign no cause for the decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time, they declared I was suffering from Bright's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow, and I fainted repeatedly. My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved; I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that a physical longing which I felt (and which I most firmly believe was an inspiration) caused me to send for the leaves of a plant I had once known in medical practice. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once: I began to mend rapidly: in five weeks I was able to be about, and in two months I became perfectly well, and have so continued to this day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicines never before explored. I sought the cause of physical order and disorder, hap. piness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the ransing found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used was a food and restorer to my well-nigh exhausted kidneys and liver. It had come to them when their life was nearly gone, and by its simple yet powerful influence had purified, strengthened and restored them, and saved me from death. Realizing the great benefit which a knowledge of this truth would give to the world I began, in a modest way, to treat those afflicted, and in every case I found the same

HAPPY RESULTS

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IIAPPY RESULTS

which I had experienced. Not only this, but thany who were not conscious of any physical trouble, but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H.-Warner, of Rochester, N. Y., a gentleman whom I had cured of asevere kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular to the entire country. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to day Warner's Safe Kidney and Liver Cure, the pure remedy that saved my life, is known and used in all parts of the continent.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well founded, but the value of a pure remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that this prejudice should extend toward all the doctors who are carnestly and intelligently trying to do their duty? Because Warner's Safe Kidney and Liver Cure saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish."

The doctor then paid some high compliments to American science, and closed his lecture as follows:

"How to restore the health when broken, and how to keep the body perfect and free from disease must ever be man's highest study. That one of the greatest the fleet and the discovery which I have been permitted to make, and whic