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#### **Banner** Contents.

FIRST PAGE.-Views of Our Heavenly Home-Chapter II. The Reviewer:-Religion and Materialism-Material-Ism and Theology. SECOND PAGE. - Poetry: - Lovo. The Anniversary

- Celebration of the 29th Anniversary of Modern Splitt-unliem in "hiladelphia; Rochester, N. Y.; and Salem, Mass. A Spring Flower-Song. Spiritual Phenomena: -One of the Finest Spiritual Manifestations of Our
- Day, etc. **THIRD** PAGE.—Poetry:—The God in Man. Banner Cor-respondence:—Lettors from New York, Massachusetts, Kentucky, Indiana, Mississippi, Vormout, Wisconsin and Ohio. Free Thought:—The ''M. D.s' '' Protect-ive Law. Born in the Spirit. Obituary and Conven-tion Notices.
- FOURTH PAGE. Editorial Articles: Mr. Mutray on Regurrection, A Venerable Church-Witchcraft and Spiritualism, etc.

FIFTH FAGE. - Brief Editorials, New Publications, New Advortisements, etc.

BIXTH PAGE. - Message Department: - Bpirit Messages through the Mediumship of Mrs. Jonnie S. Rudd and Mrs. Barah A. Danskin.

SEVENTH PAGE.-"Mediums in Boston," Book and Miscollaneous Advertisements. EIGHTH PAGE. Foreign Correspondence: -Echoes from England. Mme. Biwyatsky on Fakirs. Soul Flights-The Wonderful Case of Mrs. Schnader. Brief Para-graphs. Current Events, etc.

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VIEWS OUR HEAVENLY HOME.

A SEQUEL

TO A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

#### CHAPTER II.

"We'd sail across thy sliver seas, We'd hear thy streams and murmuring trees, We'd feel thy gentle, fragrant breeze, Summer-Land, sweet Summer-Land!" -[Song by Love M. Willis.

In this communication it is purposed to treat plainly a subject full of celestial effulgence and ov srflowing with harmonious beauty, which has been quite briefly alluded to on p. 38, "Death and the After-Life"; in "Stellar Key," p. 157; also in the "Great Harmonia," Vol. V., p. 414, et. seq., viz: Concerning the streams and rivers of immensity.

No science of chemistry, no theory of electricity, no philosophy of geological development, no system of meteorology, no explanation of planetary revolution and harmony, can be even approximately complete without some definite and practical knowledge concerning these invisible, yet substantial elemental circulations which exist and labor in the vast upper spaces.

In my own way I have several times observed that, from each of the earths in our system, great electrical and magnetic rivers flow out and in, to and fro, like a ceaseless tide; on the soft, golden bosom of which all death-emancipated men, women and children float into their celestial home; and by means of which they and all other voyagers may, and do, return again and again, personally or by representation, or by telegramic contact, or by cerebral and mental impressment. And I have also observed (and most of my present statements and facts are of recent date), that the flowings and ebbings of these elemental Gulf | solids, fluids, gases, &c.-are in its constitution. Streams-those Amazonian rivers, which sweep through the upper atmospheres and onward far away among the interstellar spaces-correspond, in a general way, to the forward and backward movements of the blood, which floats upon currents yet more vital, from its governmental centre, the heart, to the finest and most remote points, the outermost of the human body. Let this perfect analogy, based upon a fact inseparable from your daily life, impress itself distinctly upon your mind. As the crimson fluid of your heart, which is both positive (arterial) and negative (venous), and which with corresponding reciprocations pulsates to and fro, in and out, throughout the arteries and veins of the human body; so, and upon like principles of motion and with similar functions, the magnetic and electrical streams of the upper regions start-from geo-centres (earths) and from helio-centres(suns) and flow with every conceivable form of beauty through the heavenly atmospheric fields. The directions of these streams are as various as are the radial lines from a globe, and in numbers they are strictly countless. These great living currents promote the refinements and assimilations of atoms among the organs (globes) of the infinite body of God. They form and flow forth between all the solar centres and the inhabited globes in space ; and thence they stream onward and inward into the next great sphere of human existence, which we now call the Summerland. Your attention is now asked to a brief consideration of this transcendent fact, which is one of the greatest wonders of the starry universe, which no astronomer has yet seen, because it belongs to the so called invisible ocean of imponderables-a fact, hidden in the physical constitution of Nature, which no investigator can afford either to peglect or underestimate. For are not all men pilgrims? Are they not stopping on earth over night as at a way-side inn-their home not being the house they for the season occupy? Nor can any man among you afford to underestimate or ridicule your fellow pilgrims. In your scholastic pride, in your majestic assurance as fact-adoring scientists, you can neither afford to bandage your eyes nor to stuff your ears to spiritual facts; nor can you afford to be absorbed by nor affectedly satisfied with your own special theories, cogitations, and discoveries; because you have already acquired sufficient culture, and because you possess enough limited knowledge, to impress your judgment with the boundlessness of your ignorance concerning. things and principles which animate and govern tion. The north-centre is an immense helix, an the surrounding universe of matter and mind.

sult maps drawn faithfully by stranger hands, | of the globe. The simultaneous and incessant | the vital forces, generated in and by the nerveand you also read guide-books written by primitive pioneer travelers who have braved and shunned the dangers and enjoyed the beauty, sublimity, and goodness of the remote region which (now that the pathways are all cut and cleared for you) you heroically set forth to explore. Incalculably more natural and more honest is it that, not knowing anything absolutely essential concerning the splendid sublimities of infinitude, you should consult the diagrams and read the guiding chapters hereby submitted to

your serious investigation. Chemists recently have enumerated sixty-eight elementary substances-meaning bodies which are simple, not containing anything beside themselves—not capable of either alteration or decomposition; such, for example, as the solids, called gold, iron, sulphur; the *fluids*, known as bromine, mercury, &c.; and the gases, oxygen, hydrogen, nitrogen, &c. But with the development of scientific knowledge, is gradually being born the idea that there are a very few elementary substances-not less than two, nor more than five-out of which the stupendous system, with its infinite details, has been and is constructed. Thirty years ago the writer of these chapters was in a condition, intellectually and spiritually, to affirm that Fire, Heat, Light, and Electricity, (see Nat. Div. Rev. Part II.) were and are the essentials from which the universe, as it now is, was unfolded from least to the greatest. "Fire' being the name for both a condition and an effect; so, also, of the other three successive terms. Electricity was evolved from Light ; light from Heat; heat from the central, primordial condition, Fire. If the language of scientists would better meet the popular necessity, I would affirm that Matter and Motion, or Substance and Force, are the eternal twin principles at the origin and foundation of the universal whole. The primitive or lowest form of motion is angular; hence, as the first legitimate effect, Fire; the next advancement in the form of the motion, ascending out of the angular, evolved Heat; when the perfect circular motion was developed, then Light flowed throughout infinitude; the next step in the progression of motion unfolded the spiral, and forthwith, as from. an inconceivable vortex of substance and force, a boundless ocean of Electricity overwhelmingly floods and enchains

the systems of immensity. Let us now confine our observations and reflections to our own planet; the round earth beneath our feet, with its atmospheric envelopment over our heads. Minerals constitute the body of our globe; vegetation succeeds and crowns the mineral compounds; animals succeed the vegetable empire; and the human world, mankind, succeeds and covers all, and is the proprietor of all predecessors-minerals, vegetables, animals. This truth is not only clearly demonstrated by the actual manifestations of nature, but it is as easy of comprehension as the simplest proposition in arithmetic. The earth is an immense chemical laboratory. The four or the sixty-four elementary bodiesand the indwelling laws of development are everywhere the same; therefore, whatever can occur in our Sun, in Arcturus, in any helio-centre in space, can be and is repeated, on a scale more or less limited and perfect, under our very feet, over our heads, before and within our very eyes, day by day and hour by hour. Electricity is the name of one of our omnipres ent servants. But his relatives are numerous, some obscure, all honest, and they have traveled all over the world, with various names and aliases-Galvanism, Voltaism, Electro-Magnetism, Electro-Dynamics, Lightning, &c. Mankind have known something about electricity ever since the Arabians and the Greeks evolved it by means of silken ribbons or frictionized amber. Hence it is no stranger, it is accepted as a fact ; but its origin is yet entombed in mystery. Franklin invited it from the clouds, and his successors have evolved it from their chemical compounds and improved batteries; but its true cause and fountain source are yet unknown to men of science. It is, however, well enough known that electricity may be and often is developed by mechanical action; also by rapid changes in temperatures; by the disengagement of confined gases; by the chemical activity, and by the vernal and autumnal transformations of the leaves of plants and trees; by the decomposition of animal or vegetable bodies; by changes in the atmosphere; by warm spring rains and by cold wind and snow storms; by rapid condensation and evaporation; and by the sudden compression and discharge of oxygen, nitrogen, hydrogen, and magnetism. The earth is literally a perpetual motion ; it is really a revolving electrical machine; it is practically an immense magnetic battery. From its vast mineral mountains beneath the sea-from its great beds of iron, copper, zinc, silver, antimony, potassium, bismuth, platinum, gold, tinan unceasing rain, sometimes a terrific storm, of electricity ascends like the breathings of lightning into the atmosphere. It is an incessant electrical storm, literally speaking; and the great enveloping volume of atmosphere is its receiving and distributing reservoir. The motion of electricity, as before said, is spiral; in this connection I mean the electricity of space. With a swiftness beyond imagination, it streams in great ribbons, and winds itself upon its own natural spool at the north. The north magnetic pole of our earth, you will remember, is not the same in location as its axis of revoluatmospherically coiled receptacle, for the multi-In visiting a country for the first time you con- | tudinous electrical currents arising from all parts | versal law of compensation or equivalents, as | leads finally to bankruptcy."

rapid motion of the collected electric storms manifestations known as the aurora borealis, which especially characterize the northern hemisphere.

Immediately on its arrival at the north helix, electricity is instantaneously transformed into a more refined form of motionary and motive force, which I have been deeply impressed should be called "Etherium"; but for all ordinary purposes it may be very properly denominated celestial magnetism.

electric coil is a substance as warm as a breath of <sup>†</sup> which is positive and warm to the negative and

EARTH'S ATMOSPHER Nº 2

#### FORMATION OF THE MAGNETIC RIVERS.

August; and this, too, at the extreme north, | cold volumes of electricity; which positive goldwhere the light and heat of the sun do not exert | en Amazonian river, like a warm Gulf-Stream any great influence. Mountains of ice and a tending toward regions far, far among the stars, continent of snow surround this warm, vivifying, first rises high in the air, and, flowing above the magnetical centre! In certain years and centuries South-pole, pulsates onward and outward and birds and vegetation, also a few animals, come up and subsist for a time beneath this borcal immortal melody upon the welcoming shores of magnetic sun; but, in other seasons and centu- the Summer Land. ries when the north helix is vitally changed by solar and atmospheric causes, the warmth and feet in giving relative proportions, is nevertheradiance become suddenly too diminished to in less a fair outline representation of the formavite or sustain life either vegetable or organic. tion, emanation, and counterflowings of the It is unnecessary that I should refer to geological discoveries, or to the testimony of Arctic explorers, to confirm the declarations herein made. Neither is it necessary to remind mankind of the polar phenomena-those tremulous lights and mical destiny) are, as before said, incessantly changeful colors which are frequently seen at night in our northern sky. But there are other evidences to which your attention may be attracted in future chapters. At this point, and before direct explanatory reference is made to the diagram, No. 2, you might do well to glance at it and study it for a moment, or until its outline import makes a mark upon your imagination. ("Imagination!" you exclaim, "ah, yes-that is the unreliable faculty which must be appealed to by the writer." My reply is, "If you really wish to learn what I mean by 'imagination,' read the true explanations of this inward power in either the Penetralia or the Fountain." From this digression we pass on to the subject under consideration.) The incessant formation of countless streams or ribbon-like rivers of electricity in the air, and from three to ten miles above the heads of mankind all over the round world, is in itself a scientific wonder, and is the cause of "more things (sights and signs) in heaven and earth" than is written down in any philosopher's volume. It is an invisible, natural fact at the basis of all at- | mospheric motio s; it causes all electric variation; and explains the dipping and fluttering | inward to the beautiful shores of our Heavenly freaks of the magnetic needle. It is the primal cause of climatic alterations in the far upper strata of the atmosphere ; the cause of the formation of banks of auroral vapor, and of certain boreal clouds of 'unrivalled brightness and beauty; the cause, in a word, of almost all the remarkable auroral and boreal splendors-the magnificent waves of prismatic light in the North, in the Eastern horizon, and sometimes brilliantly centering and unfolding like a blossomed rose at the zenith; the cause of flashes of blood-red flame in the sky, or of undulations of various colors at prodigious altitudes, forming a corona of orange, green, blue, purple, terminating in a centre which seems to rotate like a wheel; the cause of the fearful development of floods of light resulting from the flight and ignition and sudden precipitation of cosmic atoms a few miles above the earth's surface, which flight occurs in a method somewhat periodical; the cause, in connection with the voluminous streams of terrestrial magnetism, of a certain proportion of the motion of the tides, of the alterations of the zones and of changes in inhabitable regions; and finally, and most remarkable of all, these mighty streams and rivers of electricity and magnetism, which are evolved from the inexhaustible fountains of the globe, have as much to accomplish in promoting and maintaining the revolution of the globe itself, regulated by the uni-

rush of terrestrially evolved electricity to this centres of the heart and brain and lungs in man's great north spiral centre, results in the instant [ body, are compelled to accomplish in sustaining formation of a never-ceasing self-illuminating the involuntary motions of these organs by which vortex. The luminous lightnings evolved by they are energized with streams and rivers of this great battery, and from the inconceivably life and animation, not to speak of the elements of the future spiritual body which those same within the polar vortex, make those wondrous organs and forces are constantly attracting, evolving, and refining.

But you must not, because of all this overvhelming newness and beauty in the organization of Father God and Mother Nature, lose your mental sight of the subject just now so interesting-namely: the formation at the same moment, and in all seasons, and on all sides of the earth, of the great streams of electricity which speed, with a thought's celerity, into the spiral electric helix at the great north centre; whereby This wondrous elemental evolution from the is generated and evolved a flood of magnetism,

# upward and inward, until it breaks like a note of

# The Rebiewer.

Religion and Materialism-Materialism and Theology.

By James Martineau, LL.D., London (England). G. P. Putnam & Sons, New York. To the Editor of the Banner of Light:

The author of these two choice little books is a learned, eminent and liberal Unitarian clergyman in London, a brother of the late Harriet Martineau. The first is an address delivered at Manchoster 'New College, London, in October, 1874; the last comprises two articles from the Contemporary Review (London), being a continuation of the argument of the address. The fact that John Tyndall felt the power and importance of this address enough to make two efforts to criticise it, and that the articles from the Contemporary Review are, in part, replies to Tyndall's criticism, gives especial value and interest to these works-representing a statement of the potency of spiritual force, intelligence and design, ruling in and through the world of matter, as against Tyndall's "potency of matter" of Spiritualism against materialism.

Mr. Martineau is not an upholder of creeds and logmas, but holds "that a preacher, instead of being the organ of a given theology, should himself, by the natural influence of mental superiority, pass to the front and take the lead in a regulated growth of opinion." At the opening of the second book he sums up the grounds taken in his address as follows: "That the universe which includes us and folds us round is the life dwell. ing of an Eternal Mind; that the world of our abode is the scene of a moral government, incipient but not yet complete; and that the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine communion." As specimens of his keen way of meeting Tyndall's criticism I quote a few paragraphs: "Tyndall says, 'Matter I define as that mysterious thing by which all this has been accomplished,' i. e., the whole series of phenomena, from the evaporization of water to self-conscious life of man. Need I say that such a propasition is no definition, and dispenses with ad proof, being simply an oracle tautologically declaring the very position in dispute, that matter carries in it 'the promise and potency of all terrestrial life '? The whole group of descriptive illustration which lead up to this innocent dictum are only an expression of the same petitio principii; they simply say over and over again, the force immanent in matter is matter-they are identical. . . . This is not a process of reasoning, but an act of will—a decretal enveloped in a scientific nimbus. Nothing can be less relevant than to show (and nothing else is attempted) that the forces of heat, of attraction, o life, of consciousness, are attached to material media and organisms, which they move and weave and animate: this is questioned by no one. In the sense of being immanent in matter, and manifesting themselves by its movements, they are material forces, but not in the sense of being derivable from the essential properties in matter, qua matter. And this is the only sense on which philosophies divide and reasoning is possible.' Surely this is a courteous, yet clear and strong way of saying, "Mr. Tyndall, you do not state and prove, you only assert, and that not clearly." He asks, "If I am to see a ruling power in the world, is it folly to prefer a man-like to a brutelike power? a seeing to a blind? The similitude to men means no more and goes no further than the supremacy of intellectual insight and moral ends over every inferior alternative; and how it can be contemptible and childish to derive everything from the highest known order of power, rather than the lowest, to converse with nature as an embodied thought instead of taking it as a dynamic engine, it is difficult to understand." Admirably stated is this ! The spiritual idea, which recognizes the indwelling supremacy of the Soul of Things, of contributions of force; and thus wholly freed God, sees "Nature as embodied Thought"; the material idea toward which "potency of matter" leads, takes Nature "as a dynamic engine." Give us the "embodied thought," and high spiritual culture is possible. Mr. Martineau's showing of the absurdity of deriving the higher from the lower, mind from matter, is very fine, as is much else we omit. Between James Martineau, who writes as a religious teacher, and Epes Sargent, who writes as a believer in spirit intercourse as well as a Spiritual Philosophy, in his masterly tract, "Does Matter do it All?" addressed to Tyndall, "the potency of matter" and its eminent but unfortunate propounder fare hard. I give a sentence of Martineau on the religious aspect of this subject: "Look at the sacred poetry and recorded devotion of Christendom; how many lines of it would have any meaning left, if the conditions of conscious relationship and immediate converse between the human and the Divine Mind were withdrawn? And wherever the sense of these conditions has been enfeebled, through superficial "rationalism," or ethical self-confidence, "religious sterility" has followed. To its inner essence, thus tested by positive and negative experience, religion will remain constant, . . . still speaking in the same simple tones, and breathing the old affections of personal love and trust and aspiration." These works should be read, and pondered widely, especially read by thoughtful Spiritualists, who would be grounded on a spiritual, and not a material philosophy, and recognize the Soul of Things as the true potency in matter. Well says to 'concentrate yourself; never dissipate your | Bartol of Boston, "Without the Infinite Spirit no powers. Incessant activity, of whatever kind, finite spirits are possible "-a " saying worthy of G. B. STEBBINS. all acceptation."

chemical and electrical atoms which are popularly known as the forms of a motion. These eliminated and ascending particles are indicated by a a; which atoms (some of which have a cosevolved from the earth's chemical laboratoriesrising, like unparticled rain or universal perspiration, from every pore of the earth's body, to a height differing from three to ten miles; here forming a northward flowing stream, b, which proceeds to the great polar swirling whirlpool or electrical vortex, V; from thence, having been repolarized and attenuated, they disappear in a great belt of celestial magnetism, which perfectly surrounds and engirdles the earth like an elastic ribbon-a beautiful, warm, currental river, which streams rhythmically like an epic into the vast infinitude. This might be called "the celestial highway "-leaving the earth and all entanglement with its axial revolutions at the central point of the exceedingly rarefied atmosphere, which forms an egressive opening at and beyond the South-pole-blending with itself in the bosom of space, augmenting its energy more and more by inherent attributes and from the incidental from the attractions of earth, and responding to the gravitational invitations of an interior universe, this royal road of surging elements continues its inconceivably swift flight onward and Home.

N. B.--Additional explanations of the diagram, with im portant reflections, will appear in the next chapter. [To be Continued.]

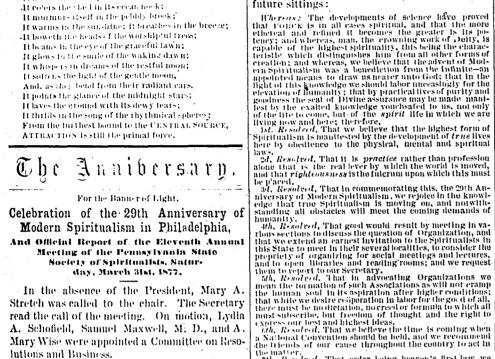
#### Heal Thyself.

Now that the people are waking to a sense of the great wrong that has been perpetrated upon them by the medical conspiracy that has been entered into to rob them of their right to choose their own physician, says the San José Mercury t becomes necessary for all to learn how to trea themselves, as far as they can safely do so. It is a well known fact that women, from their finer and more complicated organism, are greater suf ferers from disease than are the more rugged sex For all forms of disease known as female weak nesses, we are assured by an old lady who has had almost a half century's experience as a nurse there is an infallible remedy in the use of the following preparation : Take peach pits, say a quart bottle full, fill up with good Holland gin or Jamaica rum, take a half wine glass three times a day. If found too strong, dilute with water. The lady referred to has cured not less than five hundred cases with this remedy. It is not only harmless, but a sure cure for all diseases of the womb resulting from weakness. It costs but little to try it.

'It was Goethe, equally laborious and illustrious, who gave a hint to all journalists and writers especially, in the following : "Strive constantly

#### Written for the Bauner of Light. LOVE. BY FANNY GREEN M'DOUGALL.

Love is the authem the stars rehearse. As they wheel through the circling universe; Into crystals it fashions the sparkling sand. And it mantles with verdure the smiling land; It wakes in the bloom of the opening flower; If dwells in the shade of the viny bower; It speaks in the voice of the lowing herds: It sings in the song of the joyous birds; It enriches with corn the responsive plaint It beweth the heads of the golden grain; And when the germs sleep far below, It mantles the earth with its feathery snew; It quickenctic with tides the musical main; It modeth the drops of the summer rain; alt colors the check in its even nock). It murmurs itself in the pebbly brock; It warms in the suisidiar; it breathes in the breeze It howeth the heads of the worship ul trees; It beams in the eye of the graceful tawn; It glows in the single of the waking dawn; It whispers in dreams of the restful noon; It softens the light of the gentle moon, And, as they bend from their radiant cars. It points the glance of the midnight stars: It haves the ground with its dewy tears; It thrids in the song of the rhythmical spheres; from the furthest bound to the CESTRAL SOURCE, ATTRACTION is still the primal force.



day, March 31st, 1877.

In the absence of the President, Mary A. Stretch was called to the chair. The Secretary read the call of the meeting. On motion, Lydia A. Schofield, Samuel Maxwell, M. D., and A. Mary Wise were appointed a Committee on Resolutions and Business.

Joel H. Rhodes, M. D., Sarah A. Anthony, Joseph J. Harmer, Dr. Mary Mann and William R. Evans were appointed a Committee on Nominations.

Elizabeth George, Eliza L. Ashburner, Charles Humphries, Henry B. Howard and Mrs. Van Duzce were appointed a Committee on Finance. Edward S. Wheeler gave some reminiscences of the early days of the Massachusetts State Association, which was the first Society of this kind. He referred to the labors of Cephas B. Lynn, then a Lyceum boy. The Committee on Business reported for the

afternoon : Reading of letters and conference on the Anniversary, ten-minute speeches ; the meeting to close after the reading of the report of the Committee on Resolutions.

A letter from J. H. Harter of Auburn, N. Y., was read:

Dr. Henry T. Child. said : The fundamental principles of Spiritualism were very simple, and could be embodied in a few words. There are three fundamental principles : The first proposi-tion, one which mankind had been grasping after for long ages, but had only faintly realized, was, that man is a snirit now and here." We look upon these material forms, and in the crudeness and superficiality of our thoughts we call them men and women; but when our spiritual eyes are opened, as they may be even in this life, we see that there is an interior spiritual body in cach one. We may at times see these outward material bodies fading away like the clouds at night, leaving the *stars*, so the spirit shines out before us in beauty and brightness. The second proposition, which comes to us as a conviction, and is demonstrated and confirmed by the facts of Spiritualism, is that these spirits are immortal and have continued consciousness, unbroken by the change called death. The third proposition, which is so beautifully illustrated in all the phenomena of Spiritualism, is that spirits, after the change called death, can and do visit us and commune with us, giving the most absolute proofs of identity and a vast amount of important information in regard to the after-life. Standing upon these as a foundation we shall be unmoved by the taunts of scorn from the ignorant, the slanders of the bigot, and the self-conceited denunciations of the sa-called scientific, whose superficial observations do not reach beyond the that there are millions to day who are established firmly in this belief, and that myriads in all lands and among all classes are seeking this knowl-edge. Let us do all we can to open the avenues of knowledge, and sow this gospel of glad tidings unto all people, " broadcast over the whole earth with a liberal hand." J. M. Spear presented the following Declara-tion of Sentiments: We believe that all persons should have and enjoy the full and free use of all their natural rights, being at all times careful that the densitie to be the sentencies of the sentencies. that they do not injure others in body or in mind; that it is the duty and privilege of all individuals and associations to promote the happiness and welfare of their kind, coöperating as opporfunities are favorable in establishing useful industries, judicious economies, promoting liberal sentiments, generous feelings, universal charity, exact justice, good order and love of the beauti-Nature and Art, encouraging thorough equal and universal education, which shall assist all classes to be lovers and benefactors of their kind, gentle in their manners, pure in their thoughts, chaste in their habits, teachers of Nature's laws, and promotors of liberty, union, peace and health? Dr. L. K. Coonley made a short address. Dr. Child, Tristram II. Brown of Trenton, N. J., and Miss Ella E. Gibson spoke of the progress of the cause. A letter from Mrs. Mary J. Wilcoxson was read, also one from Cyrus Jeffries of Pennsylvania, in which he said : "Would it not be well to recommend the holding of a National Assembly of Spiritualists at Washington, D. C., embracing the Fourth of July, 1877, for the purpose of perfecting a permanent organization of American Spiritualists? And would it not be well to recommend to that assembly in the formation of their compact or Constitution, to adopt our faith as a religion, and not as a philosophy alone, as this would bring us within the pale of both the National and State constitutions, and would ever protect us in our rights before the law? And would it not also be well to recommend to that Assembly that in forming their Consti-tution they adopt no creed, confession or discipline as a faith for our people, but that they merely set forth a permanent Platform of Prin-ciples as a bond of unity for the brother and sis-terhood of all good Spiritualists? "And would it not be well for your State meeting at present to appoint the requisite number of delegates to the National Assembly or Convention for the State of Pennsylvania?" The committee on nominations reported the

risburg; John S. Isett, Spruce Creek; Mrs. N. tended influence, and arrange for having mission-S. Ewer, Columbus, Warren Co. On motion, it was resolved that the Board be aries in the field. Signed by direction of the Board, HENRY T. CHILD, M. D., Sec'y. requested to use such means as they may deem proper to extend the influence of the society in-

to all parts of the State, and that they elect mem

Dr. Rhodes gave a history of the Society, and made an appeal in its behalf for funds to carry on the contemplated work of organizing societies

Sunday morning, April 1st, the hall was well filled at an early hour. The President being ab-

sent, the meeting was called to order by Dr.

Rhodes, Vice President. The report of the Committee on Resolutions

was read, as follows, and referred for action to

be matter. 7th, Recorder d. That order being heaven's first law, we arrestly entreat that all our meetings shall be held in such alignified and impressive manner as to elicit interest and

ELEVENTH ANNUAL REPORT OF THE EXECUTIVE

COMMITTEE OF THE PENNSYLVANIA SOCIETY

Modern Spiritualism, with its power and its

weakness, its facts and its fancies, is undoubted ly one of the grandest movements which charac-

future are relieved from the dread of that un-known condition, and find their lives molded into

more harmonious relations with the present ; but

trines of all the various religious denominations

in the world. Its real history must be written in the future,

when it is better understood, practiced, and ap-

OF SPIRITUALISTS, MARCH 31ST, 1877.

for this purpose.

future sittings :

throughout the State.

The following letter from Mary J. Wilcoxson was read : bers of the Board who will cooperate with them

HILL-BIDE HOME, CARVERSVILLE, PA., Murch 28th, 1877. To the Anniversary Meeting of Spiritualists, Phil

adelphia: My DEAR FRIENDS AND CO-WORKERS-I have longed to be with you on this twenty ninth anniversary of our glorious revelation, but find it impracticable. I respond to the call to write to you, hoping to realize in spirit some sweet communion of soul from this assembly, though debarred the benefits in store for those who can be present. No one can contemplate the privilege of being with you with more earnestness more profound sympathy and real consideration, than an old long tried soldier who is now conpelled to lay aside the armor of active duty, from sheer inability to cope with those multiplied obtacles which have at last driven me from the field. Ah well do I know and feel to-day, as I nett. Ah well do I know and feel to-day, as I calmly survey the subject, at what an immense cost and sacrifice of life, health, peace and com-fort, of temporal goods, of our reputation and standing with olden friends, &c., has this vic-tory for Spiritualism been won! Yes, we call it a victory, but our grandest victory is not yet ac-complished; there is still hard work for the com-ing army of recruits, there is hard work for us ing army of recruits, there is hard work for us! We have not yet gained the altitudes from whence we can look down upon a conquered foe! And those grand Sinais, to which we so fervently aspire, will not come to us, we must elimb to them ! It is upon the mounts of transfiguration—there where the raiment of the soul, white and shinwhen the the peace, and purity, and harmony within; there, when having risen above the petty distinctions that divide us, we may clasp hands with the glorified in a daily renewal of our lifework; there, where men see the practical fruits of our philosophy, that we may claim a victory over every foe; but if we forget the law of love and kindness, if we suffer our honest differences of opinion to create any hostile feeling, if we follow controversy, or wage a war of words until it engenders acrimony and bitterness, if we forget the golden rule, forget our duty toward our fellow-beings, and a pestilence of inharmony prevalls, we have not conquered ! we are not vic-tors ! "By their fruits ye shall know them."

 The Resolved, That order being neaven's next away we can easily entited that allour meetings shall be held in such a dignific d and impressive manner as to effect interest and command respect.
 Sh. Resolved, That since Spiritualsm enables us to realize mere fuily the screenless of human life, we should exert every means in our power for the aboliton of capital panishment; the enormity of this relic of barbarism is greatly argumented; and our responsibility is increased by the knowledge that these condenneed and erring ones, many of when are vietims of the table conditions of society, are thrust out into the other life, where their undevelop of a spirits often ever a powerful influence for evil.
 *wh. Resolved*, That we believe society has no right to punch any individual, but to restrain and endeavor to reform those who violate the moral laws: crime being a discase often resulting from exite nal conditions.
 *wh. Resolved*, That we should carnestly labor for the abolition of explicit, and the vice of our erise and endeavor to reform those who violate the moral laws: crime being a discase often resulting from exite nal conditions.
 *wh. Resolved*, That we should carnestly labor for the abolition of war as a method of settling national disputes, and the we hall with profound graftlude the recent example of the cluster and concept laws of our crime and paperism.
 *with, Resolved*, That we thoroughly sympathize with all efforts made to overcome the great evills produced by the use of alcohol and tobacco, belleving, as we do, that they are the driver cause of nost of our crime and paperism.
 *with, Resolved*, That while we are willing to spread the mute of charity over the deeds of our fellow beings, what ever may be their acts, we must condemn all practices of fraud or deception, considering none more attached state, and worth of over the carth, shock and wound our buman sensibilities, they cannot doubt, passing like the tempet to I pray that this new year in the life of Modern Spiritualism may inaugurate the reign of harnony in all our ranks throughout the length and breadth of our land; yea, throughout all the earth! I pray that sweet love and peace may infill every soul with the divine compassion! Let us forbear in our condemnation; let us forget our grievances, fancied or real, and let us have a general amnesty! Let us bless, and not curse! Let us raise the fallen, let us strengthen by sympathy and tender pity the tempted. Oh, my dear friends, God, or the all-sceing power of divine understanding, alone seeth the heart, or knoweth by what imperative causes a single life may have been swayed. "Every heart knoweth its own bitterness." And while we know that many a wolf has in sheep's clothing entered our folds, let us be careful of the tender lambs, who, shorn ofttimes of home and friends, are smitten by the towneds of inhermony in our reals by the tempests of inharmony in our ranks, and left to all the perilous consequences of a disordered state 1 How many are at this moment, after long years of faithful servitude in the cause, without the actual necessities of life! How many who have given their very lives to the cause are to-day forced to a daily conflict with poverty and want

But if we can unite our scattered forces upon one central fundamental idea of doing good, how easy will be our progress, how sure our organization into a liberal brotherhood. Still to promise any successful, permanent organization of Spirit ism, or of Spiritualism and Liberalism combined, without those most essential bonds of unity harmony and love, wherewith to consolidate and harmony and love, wherewith to consolidate and perfect the strength and utility of the organiza-tion, seems to me futile. We must heartily adhere to each other in any enterprise, or failure is the result.

terize this age. Not alone is its influence felt and realized by those who accept its teachings, and who by the knowledge which it brings of the Thus, my friends, I feel that the first great and sure step which is needed is reconciliation. ye reconciled unto each other." Is it not the noblest of all things to seek reconciliation, seek it is exercising a most potent and far-reaching influence in modifying the sentiments and docpeace, seek fellowship of soul, seek community of interest, seek peace with one's self, with the angels of God, and with all the world ?-laying down, not our lives, but our prejudices and self-ish feelings, free to think, feel and act within the limitations of conscience, but scrupulous always to grant all the rights of others, and beneings and subscribe to its philosophy, but by the world at large. At first it met with opposition and ridicule, mainly from the theologians and a fits included in the law of universal toleration-rejoicing as much in granting the law as in its enjoyment. Then, too, it seems as if we have lacked discipline in some important things. "He 4 He that ruleth his own spirit is greater than he that taketh a city," is a scriptural passage of great significance. If in an organization each individual determines to rule his own spirit wisely and discreetly, in agreement with the golden rule, being a law unto himself, what a charming system of self-government would bless the institution ! Our difficulties would be easily overcome if resolution and determination are harnessed to the enterprise. May heaven, with its countless hosts, inspire the great souls of our world, many of whom will be with you in spirit on this memorable anniversary. May the benefi-cent pentecost of peace restore to us the love which gladdened so many souls in the earlier days of our work, and may we all so live as to give the adversaries of our cause no real occasion for contempt or ridicule. Above all things, let us heal the wounded hearts of our poor struggling mediums. They are the doors and windows through which the angels gaze upon us and pour out their inspirations to bless the world. The following letter from Mrs. N. H. Ewer of Columbus, Warren Co., was read :

sembled in this city, and a strong determination was manifested to take hold of the work of aid-

At a meeting of the Board held April 2d, Rev. Cyrus Jeffries, Henry T. Child, M. D., and Joel H. Rhodes, M. D., were appointed mission-aries for the purpose of lecturing and organizing scalating in different work to of the State. to be auxsocieties in different parts of the State, to be auxiliary to this society.

Rochester, N. Y. To the Editor of the Banner of Light:

On the approach of the Twenty-Ninth Anni-versary of the advent of Modern Spiritualism, Mrs. Amy Post, of No. 36 Sophia street, Roches-ter, N. Y., invited the friends to assemble in her capacious parlors to hold commemorative exercises. It was thought most convenient to hold the meeting on Sunday evening, April 1st. Accordingly at that time the parlors were densely packed with an audience mainly composed of the most carnest, intelligent, and zealous workers in the cause of Spiritualism in this vicinity, where

The meeting was called to order by Mrs. Amy Post, who, in a few brief remarks, related that at a circle a few evening since, her late husband, Isaac Post, who entered the higher life nearly five years ago, addressed her through a medium, commending her for her continued zealous efforts for the advancement of the cause, as manifested by her arranging for the anniversary exercises to be held in this house that had for so many to be held in this house that had for so many years been their mutual home, and requesting that J. W. Seaver, of Byron, be invited to be present and occupy the position of President, and Dr. A. E. Tilden, of Dansville, as Secretary of the meeting. She had given the invitations, and both of those gentlemen were present. On motion, the audience by unanimous vote conferent divergent the invitation by our

confirmed the nominations thus made by our risen brother, and appointed Mrs. Amy Post Vice.President of the meeting. Brief and eloquent speeches were then made by President Seaver, Mrs. P. W. Stephens, of California, who is a very worthy sister of that indefatigable la-borer and medium, E. V. Wilson, Mrs. Gardner, Mrs. Parkhurst, Mrs. Burtis, Mr. Post, Mrs. E Mrs. Farkhurst, Mrs. Burtis, Mr. Fost, Mrs. B. M. Markee, the materializing medium, (formerly Mrs. Compton, of Havana, N. Y.,) Mr. Edwin Marsh and others. The addresses, on the whole, were of a very high order. Some of those who offered remarks were excellent trance or inspira-tional speakers, and it truly seemed as though he angels were indeed able to reach us with their instructive thoughts, Several were inspired to make eloquent appeals in behalf of Mrs. Markee, urging Splitualists to rally, around and sustain her in her grand work of demonstrating immortality in her sittings for materializations. Her séances have been twice mobbed by opponents in Rochester, and her health injured so that she is now seldom able to hold circles, the spirits advising her to suspend them wholly till she can recuperate her wasted energies. Her husband has been prosecuted and fined for vio lating a city ordinance by holding Spiritualist meetings without a juggler's license, and every-thing seems to have been done that could be devised by bigotry and superstition, aided by the daily press, to put them down by falsely reprewhile the very circumstances that the papers allege as proof of fraud really afforded additional evidence to the candid and intelligent that her mediumship was genuine and the manifestations real and what they were claimed to be. The remarks in her behalf, thus given through

the speakers and mediums present, called up Mrs. Markee, who, in a few words, expressed her gratitude and declared that if she was to be persecuted to death in this cradle of Modern Spiritualism, she would not flinch from duty, but would die at her post.

Mrs. Amy Post, who (as we suppose all the reformers of the world know,) has, with her late husband, Isaac Post, occupied the fore front of this and the various other works for the eleva tion of humanity, testified that although she had been conversant with the various phenomena since the Fox girls boarded in her house and were tested and mobbed in Corinthian Hall, she considered the manifestations through Mrs. Markee the most convincing tests she had ever wit nessed.

We are unwilling to close the report of this meeting without a few words expressive of our appreciation of the talents and mediumship of one who has not been very well known in the East-Mrs. Pauline W. Stephens, of Sacramento, California. In passing from the East toward her home, she has stopped a little over a week in Rochester, holding scances for spirit-identifica-tion almost every evening. She is a good-trance speaker, and it is no disparagement to mediums who reside in or who visit Rochester, to say that, even in this city of mediums, she has, by the accuracy of the tests given, created a decided sensation, and her unostentatious and ladylike man ners have, we believe, won for her the esteem o every one that has met her. And we regret that her home is so far away and she does not expect to return East again. A. E. TILDEN, Sec'y.

# Spiritual Phenomena.

ONE OF THE FINEST SPIRITUAL MAN. IFESTATIONS OF OUR DAY.

#### To the Editor of the Banner of Light:

If you will allow me the privilege I will again occupy some of your space for the purpose of telling your readers what was done at a recent "session" of the semi-private séances which are held once a week by Bastian and Taylor in this city. The manifestations were of such an unusual character that I think they are worthy of publication. To see a spirit standing for thirty seconds in the intense rays of a magnesium light while her photograph is taken is certainly an extraordinary performance; and that is what was done in the presence of the whole circle Wednesday evening, March 28th. I have never heard of anything of the kind being done before in the presence of a number of spectators. The ladies and gentlemen who witnessed this are people who are not likely to be imposed upon, and are not likely to testify to what they do not believe to be true.

For some time the spirits have promised us that when the conditions were favorable enough they would try and have a spirit stand for a photograph. So the Wednesday evening alluded to, Mr. W. Shaw, photographer, No. 148 State street, this city, was invited to come to the circle with his camera, and other necessary apparatus for photographing. Before preparing his plates to receive the picture the light of the lamp was turned on full, and the spirit came out of the cabinet to see how well she could stand it. She then retired, and the artist was told to prepare his plates. When all was ready a magnesium lamp was lighted, and the spirit came out, but was obliged to retire to get more strength. She soon came out again, took a chair, which stood near to her, and posed herself for a picture as easily and gracefully as if it were an every-day affair with her. The bright chemical blaze was then brought to bear on her, the cloth being removed from the camera at the same time. The spirit stood thus exposed to the light while the operator slowly counted one, two, three, up to thirty, making all of a half-minute's time. He then signified that that was sufficient, and she gracefully retired to the cabinet.

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The subject of this picture is the daughter of Mr. D. H. Hale, of this city. She has been in spirit-life about twenty-six years. While she stood in the light, every fold of her dress and every lineament of her countenance were as plainly visible as if she had been standing in the sunlight. She was dressed most beautifully in white, with a veil hanging down to her feet, which were encased in what seemed to be white satin slippers. On her hands she had white gloves, and surmounting her golden, wavy hair, was what seemed like a coronet of shining silver, with little bright points in it, scintillating like diamonds. The lace work of her dress was too exquisite for description, and the common feminine expression, "perfectly lovely," is the nearest I can come to describing her general appear-

This photographing was done in the presence of fifteen persons, whose names appear at the bottom of this article.

It may be well to add, that before Bastian took his place in the cabinet, it was thoroughly ex-amined by two of the gentlemen present, and Mr. Bastian was entirely stripped to see that he had nothing about him out of which to construct a pseudo-spirit. After the photograph had been taken, and before Bastian came out of his trance, several ladies and gentlemen went in and reëxamined the cabinet, but nothing suspicious was found. M. B. C.

The undersigned ladies and gentlemen were present at the séance Wednesday evening, March 28th, when the spirit daughter of Mr. D. H. Hale was photographed and her foregoing account is substantially correct.

following, which on motion was adopted, and the persons therein named were elected for the ensu-

ing year: President-Rev. Cyrus Jeffries, Burnt Cabin Fulton Co., Pa.

Vice Presidents-Joel H. Rhodes, M. D., Phil delphia; Mary A. Stretch; Andrew J. Musser, (Jolumbia; Joseph Potts, Harrisburg; Amos Grube, Mt. Union, Huntingdon Co.; William R. Evans, Carversville, Bucks Co.

Secretary-Henry T. Child, M. D., 634 Race street, Philadelphia.

Corresponding Secretary-Lydia A. Schofield, 526 North 21st street, Philadelphia.

Treasurer-Joseph J. Harmer, 924 North 6th street, Philadelphia.

ly on over the world, they gave place either to an acknowledgment of its truth and power, or indifference to the grand movement which was calling for the investigation of all thinking minds. This opposition from without fortified Spiritual-ism, and brought its believers into closer rela-tionship to each other. As time rolled on, di-versity of opinion, and that strong individuality which is a natural result of its teachings, pro-duced differences and even opposition in the ranks of Spiritualism, yet while believers differ-ed bound the opinion that a cause was even ed honestly on many points, the cause was ever onward, and new converts, full of zeal, continued to flock around its standard. The manifesta-tions which had commenced twenty-nine years ago to day, in the raps, branched out into various forms each adapted to meet a demand of the people and furnish more direct and positive evidence of continued existence, as well as valu-able information in regard to the conditions of The most severe ordeal that Spiritualism has

had to pass has been in connection with its grandest manifestation known as "materializa-The circumstances under which this phase has been given to the public have opened a wide field for fraud and collusion, and it is deeply to be regretted that, in some instances, these have been practiced by mediums who might otherwise have given to the world the most satisfactory evi-dences of the return of our own loved ones. The argent demand for these manifestations, on the part of Spiritualists generally and the public, has doubtless added much to the temptations of the weak; and many mediums have been led to neglect their appropriate development and seek for this. The result has been to discourage a large class who had commenced their investigations with this form of manifestations; while at the same time there has been a very general in-terest and inquiry awakened in the subject. As truth, like gold, will come out of the fire more pure and beautiful than ever, so we believe that when this ordeal is passed, and Spiritualists rise up in the true dignity of their manhood and womanhood, and determine that they will not countenance any fraud or deception, the glorious cause of Spiritualism will again move onward, and we shall rejoice in the progress and unfold-ment of this grand truth which is so essential

to human development and progress. Holding these views, and knowing that Spirit ualism is founded on the immutable rock of truth, we have no fears as to the result, neither are we anxious, but our desire is that there may be a better condition among ourselves, that we may be able to show to the world that Spiritual ism will bless all who receive it properly, and live up to its highest teachings.

One of the prominent questions which now in-terest Spiritualists is that of appropriate organization, for the establishment of regular and orderly meetings, in which our principles may be candidly discussed and presented to the people. The system of itinerancy which has generally been adopted, although in the main successful, does not seem to meet the demands, especially in the country and the smaller towns. We need organizations that we may know and help each other, and thus accomplish the greatest good to ourselves and the world, and we trust that in the deliberations and discussions that are now being carried on, something may be evolved that will

ORGANIZATION - THE OLD CHURCH AND THE NEW.

We believe we cannot attain a higher unfoldment in our present scattered condition; that there is a lull in our ranks; mediums are waiting organization to produce action and unfold the latent powers which shall give us manifestations of a higher order. Little societies as well as large ones should be formed, and little wheels set in motion, one connected with another, so as to produce machinery of great capacity, and then spirits of different spheres will unite, indeed are already united, and ready to supply power from the world of forces to set all in motion, and great will be the result thereof. We pray that those who meet in Philadelphia

may devise a plan and set in motion a work, so that a "new church" may be organized, that when the thirtieth anniversary shall be celebrat-ed, a new order of things shall exist, and Spiritu-alists may workin under their own vince and alists may worship under their own vines and fig trees. We must not lose anything that is val-uable in the old, but this must form the basis on which we build. Let us retain all the wisdom that belonged to that, and all that we can obtain Clairvoyantly 1 see that we were compelled to

climb the cragy steeps to gain strength and in-dividuality. All has been governed by wisdom, and many are now ready to unfold to earth the beautiful scenes presented by angel bands. These are now ready to work for humanity, and unite in the great labor before us, of preparing minds to receive the last great gift to man, "the spirit-ual kingdom." We are waiting for a new plat-form, with no drawn lines, no prescribed limits, but extending the whole length and breadth of the universe in the spirit of a limit of the spirite all the universe, embracing all minds, allowing all growth from the lowest depths to the highest spheres of angelhood, so that all minds may be fed with that spiritual food which is adapted to their wants.

It has been said that Spiritualists have lost their confidence and interest in Spiritualism, but the facts show to the contrary, as we never had a more interesting meeting in Philadelphia in be-half of the cause than on Sunday, April 1st. The treet, Philadelphia.
 Board of Managers—Elizabeth George, Philadelphia, Joseph Wood, John Tingley, Sarah A.
 deliberations and discussions that are now being carried on, something may be evolved that will result in the formation of more efficient general and local organizations.
 deliberations and discussions that are now being carried on, something may be evolved that will result in the formation of more efficient general and local organizations.
 deliberations and discussions that are now being carried on, something may be evolved that will result in the formation of more efficient general and local organizations.
 It is desirable that a board of officers be chosen who will represent as many different parts of our State as can be, in order that we may obtain some of the most intelligent audiences ever as-

#### Salem, Mass.

Stephen G. Hooper, Secretary of the Children's Progressive Lyceum of Salem, informs us that the anniversary was duly honored by this organization on Sunday, April 1st. The exercises consisted of remarks by P. C. Mills, (of Boston,) and others, interspersed with fine singing by the well-known vocalist Miss Amanda Balley (chor-ister of the Lyceum), assisted by several talented volunteers. In the evening Mr. Mills gave a lec-ture appropriate to the occasion. "Altogether," says Mr. Hooper, "we had a fine celebration."

### A SPRING FLOWER-SONG.

#### BY J. T. MARKLEY.

Blow on, wild western gale ! Beat hard upon old Winter's cloudy brow ! Earth's death and darkness are dissolving now White signs of life prevail ! Lo I dalsy ! snowdrop ! hedgerow violet !

Suns fight intrusive storms; in blood red passion, set; But soon the heated rain. On hill, in dell and plain,

Will warm, and wash to loveliness, the flowers, And haunted banks burst beauteous through sweet show

ers. How magical those moments then will be What hope ! what sonnets of charmed ecstasy !

The shepherd's thrilling horn, O'er scented meads, o'er waves of greening corn Will summon heaven to earth.

And men conceive new psalms at such a birth: For life in Spring's long coffined sap will rise, 'Or fall in quickening dew from breathing skies,

As prayers ascend to God-Wingless, but softly white, and pure as snow, Leaving the dross of earth and sin below.

So daisies leave the sod;

And e'en the violets aspire to raise

Their quiet goodness in a sigh of praise. But wandering sunbursts kiss Flowers into restful bilss; The watchful robins guard them in the night,

And Luna yields them consecrated light. Blow, storms! frown, clouds! the flowrets ever mus

reign ! And Spring is but the birth-scene-wild with pain.

The Alpha of the throng Inspire the key-note of the poet's song !

Ah i soon pictorial day-The cowslip's glow, the woodbine's curis at play, Will charm love's lyre as Flora grander grows And bees with music bribe each trembling rose I 3 Crawthorn street, Peterboro', Eng.

#### Minnesota Spiritual Missionary Work.

In pursuance of the wish of the Minnesota State Associa tion of Spinitualists, I submit the following report of my missionary labors for the past month of March, 1877: W missionary lators for the past month of March, 1577; We began at Kingston. Meeker Co., where we spoke the 2d and 4th, receipts, \$3.30; the 5th, at Recato, receipts, \$2. 55, expenses, 15 cents; New London, the 7th and 8th, rec-celpts, \$10, 20, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$3,00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$3,00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$4,00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$4.00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$4.00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$4.00, expenses, \$2.50; Howard Lake, the 9th, re-celpts, \$4.70, expenses, 70 cents; Osakis, Doug-las Co., the 17th, 18th, 23d and 25th, recelpts, \$13,75, ex-penses, \$1.55; Alexandrin, 19th and 20th, recelpts, \$2.00; Sa Sauk Centre, the 27th, recelpts, \$3,15, expenses, \$2.00; St ('loud, 28th and 30th, recelpts, \$1,00, expenses, \$2.10; Whole amount received, \$61,70; whole amount expended, \$12,10. Balance in favor of the Association, \$40,60. Lec-tures, 30 hall tures, 20 in all. THOMAS COOK, State Lecturer and Agent.

D. H. HALE, MRS. D. H. HALE, JAMES CLARK, ERNST SADLER. D. STEWART, MRS. C. DAVIS, MRS. ROBERTS, V. VOGEL. WM. SHAW, MARY E. WEEKS. J. W. PARISH. H. H. CROCKER, MRS. H. H. CROCKER, MALCOLM TAYLOR. M. B. CARY. Chicago, April 2d, 1877.

Whatever is new in other lands is centuries old in the Celestial Empire. The Chinese mediums, time out of mind, have been writing messages after the manner of Dr. Slade; they had heard the mystic sound of table-rapping hundreds of years before the Fox girls startled Rochester, and as for planchette, the curious little instrument which was so widely introduced in the United States ten years ago, its supernatural agency was studied by the disciples of Confucius. At a temple in Tsing-Kiang planchette is used by the priests in conveying the wisdom of the im-mortals to the faithful souls who stand at the altar and wait for celestial hints. The oracles are generally as ambiguous as they were at Delphi. A pious carver who consulted Python three years ago received this mysterious message : "To buy wine, go to the village in the south; sudden-ly in the left foot there will be pain; return home immediately and procure a hoe; and there will be enough for the remainder of your life." words of planchette the carver engraved on the walls of his room, and for three years his neigh-bors laughed at him. A drouth came and his family were reduced to poverty. One day last December he pawned the coverlet of his bed in order to offer sacrifices on the anniversary of his methods doub. mother's death. The old lady had been very fond of Chinese gin, and toward evening he started for the village to buy some of her favorite spirit wherewith to appease her soul. On the road he suddenly felt a violent pain in his left leg. "My good luck has come at last!" he exclaimed, as he marked off the ground whereon he stood. He bought the gin ; he offered a sacrifice to his mother; then borrowed he a hoe, and running to the spot where he had stood when he felt the strange pain, dug and dug until he found a rich treasure -gold, silver and jewels.-New York Daily Tri-bune.

🖅 "Happy!" did you say? Yes, I am happy in doing the will of my Father, who is kind, tender and merciful. Heaven is not a place of slumber, nor of idleness; you must be up and doing. The more you do, the brighter will be . your station .- Spirit Ann Porter.

Mrs. Sarah Crosby of Groton, N. H., who was ninety years old last December, recently attended town meeting at Hebron and was present all day. At the close of the meeting she asked permission of the moderator to speak for a few moments, and gave a short address on Women's Rights and kindred subjects.

# BANNER OF LIGHT.

#### THE GOD IN MAN. BY C. FANNIE ALLYN.

Dedicated to the Brooklyn Spiritualist Society and Lyce-um, for their use, and in honor of the 29th Anniversary of the Advent of Modern Spiritualism.

Ain-" Tramp, Tramp, Tramp." And the formation of the formation of the formation of the angels dear. And the fond and loving ones gone from the clay; And the fond and loving ones gone from the clay; Spite of words of hope and cheer, For we thought that Death had taken them away.

For we thought that because a Chorus, the trap, rap, the angels calling, Flashed o'er the telegraphic wire; And we caught the message glad, "Cheer up, mortals, be not sad, God in Law has answered unto your desire,"

liow our hearts with faith grew bright, As we turned unto Love's light, Abd we listened to the raps with half-stilled breath; Fathers sent us words of cheer, Mothers whispered, '' We are near.'' Friends and children echoed back '' There is no death.''

Friends and connects for them welcome, Chorus, Rap, rap, rap, we gave them welcome, Dimly seeing through the strife That the stone was rolled away, Night was changing into day, Death was swallowed up for evermore in life.

Every day and every hour Brings us fresh and added power, As they demonstrate through forces they control, Forms and faces greet our sight, Even their voices speak for right, Proving that all matter must obey the soul,

Chorus, Hall, hall, hall, they 've laid Truth's cable, And we speak from shore to shore, Let the anthem gladly swell, We have conquered Death and Hell— Life, and Love, and God are one for evermore!

# Banner Correspondence.

#### Central New York.

THE MEDICAL LAW .-- A correspondent writes : "I read with much pleasure in the Banner of Light of March 31st, T. R. Hazard's article on ' The Allopaths and the Druggists vs. the Apostolic, Magnetic and Eclectic Healers of Disease and the People.' It is a powerful argument against the Allopaths and druggists, as well as a strong defence of clairvoyants and healers who a strong defence of chirvoyants and henters who do not belong to any of the schools of medicine which have to be upheld by special Legislative en-actments. I agree with him 'that all liberal heal-ers of disease should carry the war into Africa,' and publish to the world their testimony. I will mention a few instances of practice which have come under my own observation, as well as some cases related to me by reliable parcents. It does cases related to me by reliable persons. It does seem strange that a class of men claiming to be learned and scientific, with diplomas for protec-tion in their experimenting and guess work while practicing the so-called 'science of medicine,' have succeeded in getting a law enacted in this State to fine and imprison any one who may at-tempt to relieve sufficient humanity in env other tempt to relieve suffering humanity in any other way. Let us note the result in each kind of treatment:

I am personally knowing to the case of a neighbor of mine who was taken quite violently ill with bilious colic, and was treated by Allopatha after being drugged a day or two, with no good results, an *experiment* was tried upon him, and his trouble ended in *less than an hour !* Another case was that of a lady who began to com-plain of feeling unwell in the early part of the day, but kept about, and got supper as usual; as she still suffered from pain in the ovening, her husband called in an Allopath physician; who injected something into her veins, and *she did not live through the night*! In our vicinity there have been eight deaths of persons treated by the diplometred if. diplomated M. D.s.

I will now refer to a few cases of those who had had treatment by healers having no diplomas or book knowledge of medicine, but who prac-tice under a gift bestowed upon them by nature. I shall confine myself to what has come under my own observation: I know of one who is a clairvoyant, and healed by the application of hands, who has practiced for some twenty-five years, (and is yet a poor man,) traveled thou-sands of miles, paid his own fares, and freely treated, by laying on of hands, or examining and prescribing as a clairvoyant, many hundreds or even thousands of patients, and I never knew or heard of his losing a patients, and a never know of in the whole time, and he has been called to visit many who had been given over to die by the M. D.s. All his patients recovered, and were soon about their business. He is still practicing, al-though he has to do so in violation of the law of this State; for that reason I do not mention his name, lest the strong arm of the law may im-prison him; I have often wondered why they have let him alone. Strange as it may seem, he was asked by both an Allopathic physician and limbs. The parents admitted that he was right in every particular. This healer is drawing well on to four-score years, but is yet striving, like hundreds of others, to do all the good he can. I could fill pages with remarkable cures of every description of disease, but your space will not allow.

here, and every day the inquiry comes, 'Cannot you get a good test medium to come here, for we are anxious to see and know more of this phi-losophy?' A rich harvest, but no reapers. I will do all I can to help on the work, and will correspond with any one on the subject.''

Vermont. NORTH CLARENDON.-E.B. Holden writes: "The Spiritualists of Vermont ought to raise money enough to furnish every member of our next Legislature with a copy of "The Doctors" Plot Exposed,' and see to it that we have some representatives in the House who will feel interest enough in the advancement of liberal principles to cause the odious law that now disgraces our to cluse the onlors law that how disgraces our statute book and our State to be repealed at the next session of our Legislature. But we must wait two years. The best men in our town are opposed to the law, and I have reason to believe it is the same in every town. The doctors had not the manilness to present their bill for event their bill for event their bill for event their bill for a candid hearing and fair discussion, but brought it in just at the close of the session, when the members were in that condition of hurry and rush that usually attends the closing days ry and rush that usually attends the closing days of the term. I asked the member from Claren-don how the bill happened to pass, and he said -he did not know. He voted against it, and had no idea it would pass. The druggists presented a similar bill to protect (?) their guild, but it was defeated, and he was so sure the doctors' bill would share the same fate that he was surprised at its passage. Now if the citizens of Vermont will submit to have such a law stand (a burning shame and disgrace) on their statute book, they are only fit for a despotism just such as doctor-craft and priest-craft would give them. I con-gratulate you of Massachusetts for your happy deliverance from the clutches of the drug doc-

tors." GLOVER.-G. F. Baker writes, April 3d: "The Spiritualists organized January 31st under the name of 'Friends of Progress,' for the purpose of forming a closer union to advance the cause of Spiritualism. They hold sociables week ly so as to enjoy a visit and have developing circles for mediums. Mr. Darling sees and describes spirits, also gives communications, and has good healing powers. Mr. Woodman describes and gives tests of spirit presence. Mrs. Goodwin sees the spiritual aura surrounding mediums, also dis ceros spirits, and symbols are often presented. Mr. Johnson, from Barton Landing, has recently accomplished a good work here. I think the pub-lic will be the losers unless they keep him at work in the spiritual field, and compensate him so that he can make his aged parents comfortable without using all the forces of his being at hard man-ual labor. The Friends of Progress here are earnest and hopeful, and expect a good harvest of spiritual ideas the coming season through the ministrations of Mr. Johnson and others. I expect to return and speak my inner promptings for the purpose of aiding all to live a purer and more devoted life."

ST. ALBANS.-Parma W. Olmsted writes 'I watch for the coming of the Banner of Light each week as I would for the return of a loved friend. And a friend it is, bringing news to us of that land where the loved ones of most of us have long resided, and where we too ere many years have passed will have taken up our abode. I am myself a warm friend of the dear old Banner. But were I, not, I would still consider it my duty to subscribe for it, for every true Spiritualist ought to take the leading Spiritualist paper and support it heartily, no matter what their personal feelings are, because it gives them in-formation concerning the condition in the world everywhere, not only of Spiritualists but of all free liberal societies. All who can take the Ban-ner of Light, and do not, wrong themselves, and will some day regret it."

#### Wisconsin.

EAGLE.-Albert Bovee writes: "I am an old man, (nearly seventy-eight,) and desire to bear witness to my convictions in the Banner of Light before leaving for the Summer Land.

Light before leaving for the Summer-Land. Through the kindness of my son Theodore, of Washington, D. C., I have received the Banner three years, and he has renewed it for the fourth. Oh, how precious the dear old Banner is to mell I would willingly do with one meal less daily than be deprived of its weekly visits. It affords me nearly all the 'spiritual food 'I get. I have a daughter, (Mrs. Mary Barber,) who is a heal-ing medium, and resides in Chicago. She is a magnetic physician, and has never advertised in the papers. I have seven children—four sons and three daughters—all Spiritualists. I had the was asked by both an Allopathic physician and his wife, a few months since, to clairvoyantly ex-amine their invalid daughter. He did so, and told them of a hurt she had received, and that it had so affected her she had no use of her lower limbs. The parents admitted that he was right ago, and have never had a desire to return. Spir-itualism is not dead in Eagle, but seems to have come to a stand-still for a while. We have had no lecturer here for several years. I hope some good speaker will give us a call and maku a shaking among the 'dry bones.' We Spirit-ualists are firm and un-baken in the faith. We have two mediums, and another in process of development. May God and the angels bless and prosper you in the glorious work in which you are engaged, is my sincere prayer." HORICON .- Julia H. Cleveland writes : "Spiritualism has a firm foothold here, notwithstanding it meets with very bitter opposition from some of the professed followers of the meek and lowly Nazarene. If such persecutors would but acquaint themselves with the Spiritual Philosohequaint themselves with the Spiritual Philoso-phy, and let it permeate their soils, they would then more truthfully be called disciples of Jesus. But alas! prejudice, bigotry, and ignorance of our beautiful gospel keep them groping in spirit-ual darkness. Spiritualism to me is a glorious religion. Had it not been for its sustaining pow-er, I should have fainted by the way long ago. In the columns of the dear old Banner of Light In the columns of the dear old Banner of Light I find each week nourishing food for the soul. wish everybody could have the privilege of read-ing its pages."

# Free Chought.

The "M. D.s'" Protective Law. To the Editor of the Banner of Light :

As several States in the Union have, through their Legislatures, placed laws upon their statute books which, if enforced, would cause much expense and trouble to honest workers for humanity, and as new modes of eradicating disease are introduced yearly which the regular medical practice will not sympathize with or accept as being legitimate, would it not be wisdom for all liberal-minded individuals, as well as those who have been helped in sickness, in States where these statutes have been passed, by persons who are now restricted by said laws (enacted, doubtless, before proper investigation and thought had been taken upon the subject,) to test the constitutionality of this order of enactment? Can a law constitutionally be enacted which will deprive the citizens of any State from employing any person or any mode of treatment when disease fastens itself upon them? Is the spirit of the United States Constitution not trampled upon when a law is passed in any of its States which forbids progress under any name or mode of treatment in the healing art?

Will persons residing in States where these laws have been passed, inform the public whether their constitutionality has ever been put to the test?

The M. D.s in Vermont are showing great activity over their new law just enacted, which makes it almost impossible for any practitioner from another State to visit his patients in Vermont without arrest and fine in each case. The law was passed without opposition, as but few knew the bill was before the Legislature. June ist, censors are to be appointed, whose duty it will be to examine and license (or otherwise) all persons who present themselves before them for the purpose of practicing in the State. As these censors are in full sympathy with the allopathic school, and its dependencies, it will be at once apparent, since the matter is left to their judgment alone, that no liberal physician can obtain such a license, as he would, naturally, be unable to overcome the prejudice which exists in their minds against his mode of practice.

Some of the M. D.s cannot wait until the provisions of the law are consummated, but have caused Dr. Urann, electrician, of Boston, to be arrested, in one case, and have threatened arrest in another ; from which persecutive action he appealed to the Supreme Court.

In many of the towns and cities in Vermont and other States, the regular M. D.s do not use electricity and magnetism in their practice, and shall the citizens be deprived of the benefits accruing from these well-known and valuable auxiliaries, because their home M.D.s have neglected to add to their practice all the modern improvements under the head of remedial agencies?

The Legislature in Vermont does not hold its session next year, so that the unjust law cannot be repealed until 1879; therefore it is suggested that the citizens of Vermont who think the said statute deprives them of rights which the Constitution of the United States guarantees to them should unite and make a test case of the constitutionality of the law. Who will move in the matter? Let there be unity of action, as was the case in the late attempt of the Regulars to shut out the citizens of Massachusetts from the free use of their inalienable rights, in which bigoted effort they were so gloriously defeated.

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

#### Born in the Spirit.

At the Grand Union Hotel in New York, on the 26th of March, 1877, ALMIRA, wife of HON. P. J. AVERY, ascended from her mortal relations to the higher realm and more enduring life of the spirit. Mrs. Avery had been an inva-lid for many years; and through her long period of sufferwas closely confined by nervous prostration and paraplegia. Her case-otherwise complicated-resisted all efforts for her restoration by any means known to the different schools of medicine. Everything that either science could offer or the most devoted affection suggest for her relief was faithfully employed. Doubtless human skill prolonged her life, and did much to alleviate her sufferings; but dis ease occupied the citadel, and no mortal power could dis-lodge the enemy. When at last the conflict of a gentle but almost instantaneous. She called for a parting kiss; the innuscles relaxed; the voice faitered; and in a moment the last mertal struggle for immortality was over. The pale sufferer, arrayed in the robes of the spiritual resurrection, had risen from the ashes her deathless spirit had conse crated. "How wonderful is death. " How wonderful is death. The wakener of the soul i His eyes are full of sleep, His heart is full of peace, Gently the languid motion Of every pulse subsides, Gliding from out the body we have worn, With but a jar to break The mystic strain of barmony, that winds, With sense-dissolving music, through the soul-Wo are at likerty 1" Mrs. Avery was a lady of culture and refinement, famil-in with ke French and Spanish language-absolute/ free lar with the French and Spanish languages-absolutely free from the shackles that fetter so many gentle and noble natures; independent in thought, yet singularly modest and unobtrusive in speech and demeanor. Her home was not merely a shelter from the elements; it was a shrine conse 

#### Passed to Spirit-Life:

From 3133 Clark Avenue, St. Louis, Mo., Saturday, March 20th, Miss Emma L., beloved daughter of II, A. and Cornella II. Redfield.

and Cornella II. Redfield. The approaching birth into spirit-life had to her no ter-rers, but, on the contrary, she anxiously and cheerfuily awaited the inevitable event. Pure, aniable, upright, and sheere in earth-life, she has entered the 'Sommer-Land '' far advanced in the angelie soheres. Happily the purents and near relatives have a sufficient knowledge of our beautiful philosophy to know that she is ''not dead, but gone before.'' The memorial services were conduct-ed at the houseand grave by Mrs. Dr. D. White, under the spirit control of the late Rev. John Pierpont, and were not only appropriate but choquent and subline, and we trust had a salutary influence upon all present. D. W.

From Waterbury Center, Vt., April 31, Mrs. Edwin

From Waterhury Center, VL, April et and Dumas, aged 45 years. Her funeral was attended from the liaptist church by Mrs. Emma P.aul, who delivered an able discourse on the subject of "Death," claiming that good always results from death, whether in animal or vegetable nature. Since the death of a noble boy, some three years ago, Mrs. D. has been willing, if not anxious, to reach that golden strand over the river, where she was sure of a welcome by the loved ones gone before. Her knowledge of Spiritualism made "death" welcome, for she knew whither she was going. A husband and three daughters remain, over whom her saintly spirit will ever keep faithful watch. A. C. PLAISTED.

From Orange Farm, Plaquemine Parish, La., April 1st, 877, George Wales Lincoln, in the 54th year of his age. Ho was formerly of Newark, Ohio, and for twenty-nine ears a resident of Tigerville, Terebonne Parish, f.a. 'He is not dead, but gone before.'' LOUISA A. LINCOLN.

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

# PUBLIC MEETINGS, ETC.

Semi-Annual Convention of the New Hamp

Semi-Amunal Convenition of the New Hamp-shire State Association of Spiritualists.
 The New II imposite State Association of Spiritualists.
 Will hold its regular Semi-Annual Convention at Readon, May Ith, 12th and 12th. Bradford Is situated about twen-ty-six unles from Concord, on the Concord and Chremont Railroad. Taking everything Into consideration – the mountain scenery, which is grand and Imposing, the hos-pitality of the Spiritualists, good hole accommodations, the railhoud facilities, &c., -the place is well suited for the Spiritualists of the State to hold a grand connetl.
 The services of Geo, A. Fuller, of Sherborn, Mass., and Mrs Carrie Tryon, of Nashua, N. H., have been secured for the entire Convention.
 Let all those who are interested in the advancement of spiritualism in the Granite State assemble at this Conven-tion, for the purpose of adopting a rational Patherm of Principles, and a Constitution which shall set 6 orth in the dainest possible terms, Rules of Government for the State Association of Spirinabsts.
 The all those who believe in the principles of Ancient from a higher world, meet with its in Convention.
 The committee will do everything in their power to make all the meetings in increasing in higher world in sole convention.
 The consultation which is in the origonal basicant from a higher world, meet with its in Convention.
 The consultation which is an extended.
 The constitution which is a sole convention.
 The constitution which is in the origonal terms, and that spiritualism as encoded by Christ, and in Modern Spir-tualism, that holy Influx of spiritual light and without.
 The constitution which is in the orease the inthermore,

Quarterly Convention at Lockport, N. Y.

Quarterly Convention at Lockport, N. Y. A Quarterly Convention of the Spiritualists of Western New York will be held in the city of Lockport the first Fishay, Saturday, and Sunday in May next, holding ses-sions at 2 and 7 o'cleck on Friday, and at 10, 2; and 7 o'clock on Saturday and Sunday. Our Lockport brothnen have extended a cordial invita-tion to hold these quarterly gatherings with them for one year, and will, as on former occasions, do what they can, by entertaining and otherwise, to make them seasons of great interest and profit. Elequent inspirational and nor-mal adiresses, nood musicand singling, and other interest-ing and appropriate exercises, may be expected. Respon-sive to this fratemal invitation, your Committee trust their most liberal offer may be so generally accepted as to test their capacity to the utmost, and we also trust that all Spiritualist lectures, mediums, singers, Xee, will, with-out further invitation, attend and cooperate to make this the box of the many excellent conventions held in West-en New York. Come, friends, come from city, village, and hamlet, with well-filled baskets, prepared to serve picnic dimners at the place of meeting, thus rellowing our hospituble en-tertainers from proparing for us dinners at heir homes. *U* KEAVEN, *Committee*, *Committee*,

J. W. SEAVER, GEO. W. TAYLOR, A. E. TILDEN,

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#### Massachusetts.

WOBURN.-S. R. Duren writes, giving an account of the submission to the mediumship of Mr. J. V. Mansfield of certain sealed questions of a political order. The questions were an-swered, he says, and were returned sealed, bear-ing no indication of being tampered with: "I did not consider, the replies as giving any par-ticular test as to spirit-identity, but am satisfied that in answering them somebody saw without eyes of flesh. I also asked the meaning of Mother Shipton's prophecy of 1881, and received the fol-lowing reply as to its value: 'None whatever; it was brought about from her mind continually dwelling on the change of death, which awaits all living—no more, no less.''

SALEM.-Stephen G. Hooper, Secretary of the Children's Progressive Lyceum, writes: "Sunday, April 8th, we had our hall well filled to listen to a lecture through one of our own mediums, Mrs. Wells, of Salem. This was, we believe, the fifth discourse she has delivered gratuitously before our people." He speaks highly of the work accomplished there as a speaker by P. C. Mills, of Boston, and recommends him to the attention of other Societies. "For the last winter," he says, "the spiritual cause here has progressed, and a very good interest has been kept up. We all welcome the weekly visits of the Banner of Hight; it cheers as well as strengthens us in the knowledge of truth as it comes from the higher spheres. May you ever prosper, is our united wish."

Kentucky.

LOUISVILLE .- A. L. S. writes : "Spiritualism is on the increase here, probably making more headway than it would if there was an organization. Circles are held in different parts ganization. Circles are neur in dinerent parts of the city, which are doing a great deal toward advancing the cause. I attended one of the Wednesday evening circles, with eight others, at Mr. Cooper's, whose wife is the medium. A long communication was written on the slate by an communication was written on the state by an invisible who signed his name as 'Dr. Phelps, formerly of Piketon, Pike Co., Ohio.' He is said to be the controlling spirit at these circles. Other manifestations took place of a satisfactory character." .

#### Indiana.

INDIANAPOLIS.—Cortland Ball says, April 2d: "'The Truth Seekers,' a society of Spiritualists in this city, are taking a lively interest in the spiritual cause; they give two regular public circles each week with very good results. They are also holding a developing circle for material-izing, which seems to promise very satisfactory fruit."

#### Mississippi.

MAYERSVILLE .-- J. W. Woodworth writes: MAYERSVILLE.-J. W. Woodworth writes: push it out and cause a racket among the crockery, which "The good seed of Spiritualism is being sown will be pretty sure to rouse the sleeper and rout the robber.

#### Ohio.

KINGSVILLE:-Stuart L. Rogers writes as follows : "Please grant me space for a few words in regard to the meeting held in Cleveland's Hall, Conneaut, Ohio, on the 24th of March. Miss Jennie B. Hagan was the speaker. The time set for the speaking to begin was eight o'clock, and at seven the hall was crowded, and very many were obliged to go away for want of room. It was estimated by competent judges that there were one thousand people in the hall. Miss Jen-nie was introduced by Bro. W. W. Kinney, and at once proceeded to deliver a poetic address, in which the tracted distance different subjects for which she treated is deriver a poete address, in mished by the audience. I never witnessed such good attention paid to a speaker; it seemed to me that the whole audience was held spell-bound by the beautiful thoughts expressed by this in-

spired girl (for she is only sixteen years old). This, I am told, was the first spiritual speaking of the kind ever given in the town. The Band, under the leadership of Prof. Deyoe, furnished some grand music, and everything passed off har-moniously. Miss Jennie has found a host of friends in Conneaut, and will speak there once more. Only a few families were believers in the Spiritual-Philosophy, and the general inquiry is, 'What is it?' This is a fine field for a good test medium like Bro. E. V. Wilson, who can give good satisfaction. I think a good work could be accomplished there. Miss Jappie and a the Diamont's new fold

Miss Jennie spoke at Pierpont, a new field, on Thursday, the 29th of March. She will pro-mote the cause a great deal in that locality. May the good angels be ever with her her and guide her aright.

The best-if not entirely secure-fastening of your chamber door, so says a practiced traveler, is a bolt on the in-side; if there is none on, lock the door, turn the key so that it can be drawn partly out, and put the washbasin un-der it; thus any attempt to use a jimmy or another key will

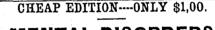
but love that burns with a steady flame to the last, and goes not out in the "valley and shadow of death." Naturally enough the subject of this notice found the more essential elements of happiness and the crowning glory of the pres ent existence in the sacred relations and duties of domestic life. Judge Avery and his wife had known each other from early childhood, and their long companionship had not only been happily illustrative of mutual respect and confidence, but it clearly revealed, the sliken chords of the tenderest sensibility, and the strong attachment that-in spite of all the circumstances of disease and the varying fortunes of the world-grapples the human heart with a power irresistible as hooks of steel. Time, and a painful experience on the part of Mrs. Avery, had really strength-ened and spiritualized the pure and deathless affections s beautifully exemplified in her daily life. A profound conviction of the truth of Spiritualism fashioned and inspired her ideal of a better state hereafter, and-to her conscious-ness-immortalized herself and the objects of her love.

But whilst Mrs. Avery was naturally disposed to shrink from public observation, she was never unmindful of the claims of justice and humanity. During the struggle for the preservation of the Union her heart was touched with patriotic fire, and her hands found worthy occupation in providing for the suffering soldiers of the Republic. At that time her husband was the proprietor and editor of the Jackson (Mich.) Citizen, to the columns of which she was a frequent contributor. She was also President of the Ladies' Aid Society in that city, and during her efficient administration of two years over twelve hundred packages of supplies were forwarded to the brave defenders of the Union. Mrs. Avery was a person of delicate organization, and incapable of great physical endurance. During the period of her active work in behalf of the soldiers, her inhors were quite beyond the measure of her strength, and from that time her health gradually declined to the close of life -a life more precious to her husband than all earthly honors and emoluments.

But she has only stepped behind the shifting scenes of But she has only stepped belind the shifting scenes of this world. She is not dead 1 She is more truly alive than ever before. Her spiritual presence is with us still, speak-ing with a significant emphasis by the force of a modest but impressive example. In her fair record we may all find some gentle reproof or noble lucentive. May all that was pure in her nature and beautiful in her life linger for-ever like a loving benediction and a holy memory in the mind and heart. S. B. BRITTAN.

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#### A Venerable Church-Witchcraft and Spiritualism.

The installation of the Rev. Fielder Israel as pastor of the First Congregational Society in Salem, took place on the 8th of March. This Society was originally organized August 6th, 1629. The following is a list of its pastors from that time:

Francis Higginson, 1629-1630. Samuel Skelton, 1629-1634. Roger Williams, 1631-1635. Hugh Peters, 1636-1641. E-Iward Norris, 1640-1658. John Higginson, 1660-1708. Nicholas Noyes, John Higginson, 1660-1708. Menolas Noyes, 1683-1717. George Curwin, 1714-1717. Samuel Fiske, 1718-1735. John Sparhawk, 1736-1755. Thomas Barnard, 1755-1776. Asa Dunbar, 1772-1779. John Prince, 1779-1836. Charles W. Up-ham, 1824-1844. Thomas T. Stone, 1846-1852. George W. Briggs, 1853-1867. James T. Hewes, 1848-1875. 1868 - 1875

Roger Williams (of Rhode Island memory) was for four years a pastor of this church, and selves potentially felt in politics. Look at the then withdrew on account of the dissatisfaction arising concerning his liberal views. The First | mit they average. A three thousand dollar salachurch of Boston would have wished to have him for their pastor, but again he refused to accommodate his views to those of the prospective parish, and so they could not come to terms.

Hugh Peters was pastor of this church in Salem for five years; he is known to history as the famous chaplain of Oliver Cromwell, Lord Protector of England, under the Commonwealth.

Charles W. Upham (1844), another pastor of this church, is known to literature, especially through his work, "Salem Village," in its connection with witchcraft. Salem Village (Danvers) was a sort of outpost of this First Church of Salem, so that Mr. Upham was really the pastor of the church first affected by the witchcraft excitement (about which he wrote so entertainingly) in those early days. He takes the ground [which, however, many now in community are convinced to be a fallacious one] that all these eminent scholars and students were deluded by a few little girls and a black woman, who was pcssibly part Indian, as to her extraction.

A great many letters were received in reply to invitations to be present, some of which were read at Hamilton Hall. Among these letters was the following, from Rev. William Mountford (formerly an English clergyman), in which, it will be seen, he has some timely and excellent remarks on the subject of witchcraft and Spiritualism

BEACON HILL PLACE, March 3d, 1877. My Dear Sir—I have received your invitation be present at the collation and the religious to hi services which are to attend the installation of the Rev. Fielder Israel as pastor of the First

Congregational Society in Salem. As an Englishman, not without Puritan connection, I was even, as a youth, interested in Salem, as having been founded by Puritans. And there are other reasons, as perhaps you may know, for my being specially interested in Salem and in Essex County. Plymouth, Salem and Boston, as colonies, were

closely connected with England, and there was a time, a long while ago, when the name of Salem was more familiar in Europe than that of either Boston or Plymouth. But then it was in connec-tion with the word "witchcraft." 1 think that the subject of Salem witchcraft has got to be re-considered; and I am very sure that there will be visible world clothed upon with their actual a new verdict upon it, which will largely relieve bodies, but heaven has more than once opened of obloquy the names of magistrates and clergymen connected with it; while yet, alas ! it will make still more sad every memorial as to the poor victims. The thing called Salem witchcraft poor victims. The thing called Salem witchcraft was not "a delusion," whether or not it was the same thing as what the Purifans understood Moses as having denounced in the Pentateuch.

The hapless, ancient people of Salem ! psycho-logical causes were operative on them and among them, which they did not know of; and of which, if they had been told, they would have had no in they had been tool, they would have had no understanding; and also causes, religiously, were affecting them, which they might well have cred-ited as to reality, indeed, but not so readily as to intensity. They were descendants of people in England, who had believed themselves to be struggling against spiritual wickedness in high places, a something worse than the tyranny of bad men in office; and then, too, they were dwell-ers in a wilderness and in waste places, and were inclined not only to believe in the existence of the devil, but to believe in him as being blacker

# Church Property.

The long and short of it is, if we want to keep Church and State forever apart, the State must not begin to coquet with the Church by offering to exempt its property from taxation. By-andbye it will come to that pass where the Church will patronizingly offer to confer some benefit in return. Clearly the idea with which people set out in relation to taxing churches was this: that they were self-sustaining organizations in the interest of public morality, and that the cause of the latter might be obstructed by any attempt to burden the churches with a tax. They had no money to speak of in those days, and such a thing as a rich, property-holding church was in nobody's head. But time passed on, and the churches grew numerous, rich and powerful; and it is not to be denied that they make themsalaries of the ministers, pitifully low as we adry was the largest ever heard of fifty years ago; now they come up to ten, fifteen and twenty

thousand dollars, and Mr. Beecher was voted, for a single year, one hundred thousand dollars. Look again at the vast amounts of property which the Churches control, the Catholic Church notably. It is by its money-power that the latter reckons on accomplishing great things in this country in the future. There is nothing that so completely dazes the American mind on all subjects as money. The Catholic sees the lever, and how long and powerful it is, and quietly acts accordingly. Trinity Church (Episcopal) in New York is estimated to control fully twenty-five millions of dollars' worth of property in that city. The Dutch Reformed Church likewise owns its millions. Of course these immense holdings are not for the promotion of public morality, but mean simply power, like the possessions of other corporations and of individuals. As the nation grows rich and great it will surely have to attend to this matter, if it would not see it pass beyond its final control. Taxation in a Republic should be equal and a secular affair.

#### **Onset Bay Grove Association.**

We understand that this new enterprise, projected and carried forward in the interests of Spiritualism, bids fair to be a permanent and substantial success. All the preliminary steps have been carefully taken (as we stated in our last number), the land purchased, a joint stock company formed, a special charter obtained from the Legislature, and on the 11th inst., at the first legal meeting of the subscribers to the capital stock, the following officers were elected, who constitute the Board of Directors: II. S. Williams, of Boston, President; George Hosmer, of Boston, Vice President; H. B. Storer, of Boston, Clerk ; Walter W. Currier, of Haverhill, Treasurer; Benjamin F. Gibbs, of Wareham; William F. Nye, of New Bedford; Dr. H. H. Brigham, of Fitchburg; John H. Smith, of Springfield ; E. Gerry Brown, of Boston, Directors. The stock has all been taken and the cash paid in in full. During the winter the roads have been opened and the grounds cleared, so that the building of cottages by several of the stockholders will begin in a few weeks.

Early in May, probably the first week, the stockholders, and as many of their friends and the public as desire to secure lots for present or future occupancy, will, visit the new grove at Onset Bay. Particulars concerning this excursion will be given in a future number of the Banner. The Association propose to furnish all who wish to go on that occasion with tickets for the round trip at \$1.00 each. We understand that in all probability a camp-meeting will be held there the present season. As soon as arrangements are completed due notice will be given.

A note in reference to the above enterprise from Dr. H. B. Storer, one of the officers of the corporation, says : "We congratulate the Spiritualists of New England, and all who from year to year 'come down to salt,' as' the old folks used to term visiting the seashore, upon the opportunity afforded them of enjoying all the pleasures of boating, bathing and fishing, and the invigorating influences of sea air and delightful scenery in one of the most beautiful locations upon the coast, and among congenial associates."

#### Was it Transfiguration, or Materialization?

Several reliable Spiritualists residing in Salem, whose names we have, attest in the following. communication to the genuineness of the physical mediumship of the party alluded to as fol-

lows :

During Mrs. R. I. Hull's stay in Salem, Mass., we had the pleasure of attending three scances given to a few friends privately, and without remuneration. On returning home from the sec-ond scance, while in conversation regarding the phenomena we had witnessed, a gentleman remarked he had noticed that every spirit who ap-peared at the aperture was of the same height, the upper part of the face being on a level with the picture frames hanging each side of the curtain. A discussion followed as to whether Mrs. Hull was not a medium for transfiguration, rather than materialization ; but we agreed not to make known what we had observed, but to test the At the next scance the first spirit that came

represented a young girl not more than fifteen years of age, palpably not as tall as Mrs. Hull, and who glided out from the curtain like a fairy sprite, clad in the simplest robe that could be de-vised. Mr. Hull at once remarked, "Why, this is the first time a child has materialized so early in the scance." The little fairy came again and again, and recognized me. She was immediately followed by a tull stately women several index followed by a tall, stately woman, several inches taller than. Mrs. Hull, in form and in demeanor so entirely different from the first spirit as to convey a complete answer to the question which a former scance had evoked. Indeed, there was, throughout the whole scance, an evident determination on the part of the spirits to show such remarkable contrasts in size of hands, diversity of dress, of form, and of height, that there could be no more doubt but that they were real mate-rializations. One spirit dematerialized in presence of the company, the luminous whiteness of the apparel growing less and less distinct, and aterial form diminishing in size and height until it disappeared about two feet from the

Thus do the friends on the other side seek to place in her true position the fragile, gifted me-dium, whose sensitive nature has been so deeply wounded by the hasty judgment of Ignorance and Uncharitableness. She has the best wishes and cordial support of many Salem friends.

#### , The Progress of Spiritualism.

Spiritualism is making steady progress everywhere, permeating the hearts of the people in a manner no religion ever did before, and that too while no national organization exists. It would seem, as many of our best inspirational speakers have from time to time enunciated from the ros trum, that the spiritual world, which has the movement in its keeping, does not intend to allow the Spiritual Philosophy to be cramped by a creedal platform, as many Spiritualists have in the past attempted to cramp it; but, on the contrary, that it is to become a universal religion by bringing into its ranks all classes and all reli gious denominations-or, at least, it is to eventu ally spiritualize the latter to such a degree that none will doubt, as at present, the grand truths eliminated by outspoken Spiritualists in regard to their knowledge of direct spirit communion.

But still we urge now, as we have urged in the past, that more strenuous efforts should be made to form local societies where none at present exist, independent of "new departures" or side issues of any sort. Individual ambition should act no part in accomplishing so desirable a result; but instead thereof all should lay aside their greatest enemies-Envy and Malice and consequent detraction-and fervently unite in carrying on the glorious work so auspiciously begun, to the end that all humanity, both in the mundane and su pramundane spheres of life, may reap the blessings that the celestial world has in store for those who do their duty well.

#### Woman's Words.

This is the title of a neatly-printed 16 page paper, which has just been brought out by Mrs. Juan Lewis, at 625 Walnut street, Philadelphia, Pa. The new venture aims to be an original review of what the sex is doing, and the table of contents of the number before us proves that those

#### Anniversary Services.

On our second page will be found accounts of meetings held in honor of the Twenty-Ninth Anniversary of the advent of Modern Spiritualism at Philadelphia, Pa., Rochester, N. Y., and Saem, Mass.

We have received from J. M. Matthews and Mrs. II. F. M. Brown, Secretary, the official report of the celebration at San Francisco, which we shall print next week. A report of the anniversary services in Brooklyn, N. Y., will also be given in our next number.

The Spiritualists of Haverhill, Mass., and vicinity, we are informed, celebrated the occasion at Good Templars' Hall, Mr. Robert Sherman delivering the regular address, after which tenminute speeches and personal experiences were in order.

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Mrs. A. L. Bennett, writing from Fernandina, Fia., states that the day was celebrated by the friends there, the services taking the form of a harmonious, well attended and successful test circle.

The Spiritualists of Battle Creek, Mich., held meetings in honor of the event at Stuart's Hall, on Saturday, March 31st, and Sunday, April 1st, Giles B. Stebbins, Esq., being chosen to deliver the anniversary address.

The anniversary was celebrated by the Spiritualists of Santa Barbara, Cal., at their hall, on Sunday, April 1st. The exercises consisted of an address by Dr. Dean Clarke, reading by Josephine Walcott and Mrs. Orr, and singing by the spiritual choir. At noon a repast w s served in the parlors of the Society, and al. hour or so given to social conversation. The hall was elaborately and beautifully garlanded with fresh flowers.

Mary D. Shindler writes concerning the services in Memphis, Tenn.:

"Our anniversary here passed off very pleas-antly, and, I trust, profitably. The Harmonial Hall, which has just been fitted up, was prettily and tastefully decorated, and on Saturday Mrs. Hawks, a very fine semi-trance and inspirational speaker, though not now a public medium, gave us a profound and beautiful lecture. She had lectured for us on the two preceding Sundays. On Saturday, after the lecture, and when we all supposed the services concluded, Mrs. II. was entranced, and delivered an affecting poem. Sun-day proved to be an inclement day, but Mrs. Hawks again lectured to a good and appreciative udience.

The Haverhill Publisher announces that the materializing scances held by Mrs. Pickering, of Rochester, N. H., continue to attract much attention. There are, of course, not wanting those who attribute the occurrences to a demoniac origin, and to them (as also to the general public) the editor of the Publisher says, at the conclusion of the report of a recent scance given at the home of this lady :

"We protrude no theory in connection with these things, only stating that they do occur, and that they are worthy of the most profound thought and attention by those at all interested in the links which are supposed to connect the seen with the unseen. While it is proper to say that it is too superstitious to give countenance to sug-gestions of devil power, and devil presence, it is also timely to suggest to all in any way connect-ed, either in producing or in looking after these phenomena, that the proper thing is to pursue the matter in an intelligent and liberal spirit, the matter in an intelligent and liberal spirit, rather than following in ruts. The half isn't known yet, and if more knowledge is wanted it must be sought with a liberal and investigating spirit.'

The complimentary to Mrs. Carrie E.S. Twing, at Eagle Hall, on Monday evening, 9th inst., was a decided success. A large number of friends were present, and the time passed very pleasantly. F. W. Jones, acting as chairman, introduced Prof. Milleson, who made a few remarks appropriate for the occasion, Mrs. M. A. Carnes and Mr. John Hardy read poems, and sentiments of sympathy and good will were expressed by Mrs. Nelson, Mrs. Folsom, Mrs. Cutting, Mrs. Cowles, Miss Pollard and Horace Seaver, Esq., of "The Investigator." Mrs. Twing having the matter in hand thoroughly understand | was made the recipient of quite a number of val-

Lanner of Light.

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#### BOSTON, SATURDAY, APRIL 21, 1877.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Place, corner of Province street (Lower Floor).

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The Banner will be on sale in this city every Thursday morning, instead of Wednesday, as recently announced. This change is made to especially accommodate the wholesale newsdealers.) Retail dealers will please take notice.

#### Mr. Murray on Resurrection.

In a very recent sermon on this always interesting theme at Music Hall, Mr. Murray observed, to begin with, that "the world at last is so intelligent that mere assertion cannot be tolerated." On the subject of the resurrection he said he was at present engaged in "forming views." The first and prime fact he submitted was, that "splitts have bodies." He added that the extent to which ghostly and other superstitions are extant in the Church, is a source of both pain and astonishment. He insisted that both the Old and the New Testament teach fully that "the unseen world is peopled with embodied beings." Said Mr. Murray-"Not only have men actually risen from this earth into the inits gates, and through the beaming portals and the spaces intervening betwixt the gates and the earth embodied beings have descended-beings with form, with structure, with frames, with solid proportions, recognizable to human senses of eye and car and touch."

He charged that the Bible was either "viciously tinetured with myths, or else the beings around God inhabit frames, dwell in organized structures, and move hither and yon with the motive powers begotten of bodily machinery." And again he says-"Heaven is made up of many worlds, and not of one world. This earth was one of the heavenly worlds before sin entered it, and will become one of the heavenly worlds again when sin is driven out." Then he launched forth in an apologetic and accusatory strain, to show that he was Murray and not a Spiritualist. "In speculation concerning these things," he festly divine was certainly doubled said, "I never indulge. I am not read in the fanciful literature of the subject. I am not even read as regards the views of some who are accepted by many Christians as authority. I am not sure that I ever read a page of Swedenborg's writings in my life, and I am quite sure that I never read a page of any of the modern theories touching the spiritual life. I am not acquainted with a single so-called Spiritualist. I have never conversed with them, nor attended their convocations.' Now this may sound very smart, as Mr. Murray doubtless intended. It was meant for a stripping of himself from all affiliation with what has been and is still being revealed, so that he might stand forth as Murray alone. It is no new dodge, that of borrowing the knowledge of others to set up with alone. Mr. Murray need not think he is going to make another Swedenborg of himself by simply waving Swedenborg aside while appropriating his discoveries in spiritlife? Mr. Murray would clearly have his hearers and readers believe that he has never read the Banner of Light-that, in fact, he never saw it. Will he even presume to say categorically that this is a fact? And we couple with this challenge of his statement that other assertion of his that he never saw or read any of the other numerous publications which form the current exposition of the spiritual faith and philosophy. We challenge him to make conscientious and true answer, whether he has not drawn many of his thoughts from the literature of Modern Spiritualism. We further ask Mr. Murray to deny specifically that he is acquainted with a single Spiritualist. Does he not know very well that his congregation is sprinkled thickly with Spiritualists? Does he not know personally many Spiritualists whom we could name? We ask him plainly if he did not, only a few years since, entertain very different views on the resurrection than those he now preaches? views such as old Orthodoxy clings to, and will continue to cling to till Orthodoxy will have to give them up because it can no longer get a living by them? What has brought him to such a marked change of views on this subject? Was it his own "reflection" alone, unaided and original? or was it the natural result of reading modern spiritual literature, which teaches that the spirit is the only substantial, the only incorruptible body, and that resurrection is but its separation from the corruptible body at death? We might easily prolong this list of questions to Mr. Murray, but if he will answer these first we will give him time to prepare for the rest.

A correspondent writes: "I feel sure that it is a fact, patent to your many thousand readers that your paper is invaluable, who, like myself. are unable to find words to express their feeling.

As to the mysteriousness of human nature, and its mysterious connection with a world of mysteries, they were, in their age, more ignorant than they would have been in ours. Those earnest, God loving, God-fearing people! At this day they would have recognized in the phenomena of what is called Spiritualism, the explana-tion of what was their terror, and they, good people, would not have been any the less plous or chaste or honest, because simply of their having been a little more intelligent. Spiritualism, as it is called, is neither good nor bad because simply of its being both. For the wise it is more wisdom, and for persons whom St. Paul would have called "silly," it is destruction. For me, Spiritualism is only a widened area as to soul ex-perience, for better or worse, just as a student may be the better or the worse for knowing, through church history, of Pope Leo the Tenth, or of Martin Luther, or of the Anabaptists of Munster; because "to the pure all things are

pure As to what was called witchcraft, the good people of Salem, who got betrayed so fearfully because of their theology, were no worse as to the intellectual system of the universe, than are men now who laugh at them, because of what they call science. For science is just as liable to be come purblind as theology is to show itself credulous, and I think that it was a better, a more salu-tary thing, to have been mistaken along with the religionists of Salem, in its early days, than it would be now to affinitize with people who deny that there is any room for the freedom of the Godhead, because of its laws, and who cannot believe in the possibility of a spiritual world, be-

cause chemistry cannot testify about it. Perhaps I should not have written at this length, but that I remember so vividly my feelings when Judge White-dear, good old manshowed me, in his library, an original manuscript connected with the prosecution of some poor witch, and I think that it was the warrant for her execution.

I am obliged to you for the invitation, which has been forwarded to me, on behalf of the First Church, and perhaps I may have answered with thought not inappropriate, at this time, for the occasion which you propose to celebrate.

I am yours truly, WILLIAM MOUNTFORD.

To S. B. Buttrick, deacon of the First Church in

#### Mrs. Burnham's Lectures.

This popular and talented inspirational speaker, whose engagement with the First Spiritualist Society closed the 25th ult., says the Lowell Vox Populi of April 7th, was, at the earnest solicitation of many, prevailed upon to occupy the rostrum one more Sunday, and consequently on last Sabbath afternoon and evening large and appreciative audiences gathered in Reed's Hall to listen to her. She spoke in her accustomed eloquent manner, supplementing her remarks, as usual, with spirit tests. The services were interspersed with appropriate selections by the choir. On the 28th ult., Mrs. B. delivered a discourse at South

Cheimsford, to a crowded house. Her lectures here have created great interest in Spiritualism, and when she comes again, as she probably will ere long, her many friends will warmly welcome her.

There have arisen above the night of time, and at last gone out into their appointed places in that sphere of spiritual life, stars, that like shining lights have shown the path which men will follow by-and-bye. They have risen pale, and from earthly pain and the night-time of suffering, but luminous in their souls. They have risen voiceless-perhaps with no divine song to do them justice on the lower earth, but a song sung by angels and seraphs when they have entered the abode of love and wisdom. They have risen from many a martyr pyre and many a hall of inquisition; they have risen from many an altar of self-immolation upon earth, unrecognized and unknown. But because they were wise and loved humanity, they went out unknown, until, in after years, men, in looking back, said, "Behold, what a planet rose and set." No one knew that it was there, save by the pathway of light left behind .- Cora L. V. Richmond.

The Pennsylvania Peace Society recently held a meeting at Philadelphia, in which Mr Love, the president-whose whole soul is in the good work-argued that it was not only wrong but criminal to introduce military instruction in to either public or private schools. He said that the constant drill of the boys in military tactics had the effect of encouraging the war spirit in their young minds so as to create a desire to try their powers when they became older, without reference to the moral questions that might be involved in international controversies, and he instanced the warlike attitude of England to-day, upon the Eastern question, as being largely influenced by the anxiety of her educated classes to try the material in war that had been held in abeyance during years of peace.

An article on'" Mrs. Boothby's Séances, from the pen of our valued correspondent John S. Adams, will appear in the next issue of the Banner. It was sent to the printer some time ago, but as the answer came back, "Columns all full," it had to lay over. Does this explanation satisfy you, John?

J. H. Rhodes, M. D., has removed his office to No. 259 North 9th street, Philadelphia, Pa., where he will continue to keep the Banner of Light on sale, and a choice assortment of Spiritualist and Liberal Books and Pamphlets also.

the necessities of the case. The present number gives, among other attractions, a likeness and sketch of Lucretia Mott; the number for May will contain the portrait of Mrs. Dr. Clemence S. Lozier, Dean of the Woman's Medical College of New York, with a sketch of her life and labors. by Mrs. Helen M. Cooke. Those desiring to know more fully concerning the character of the paper can address Mrs. Lewis as above.

The heading of the new journal was designed by a young girl of seventeen years, a pupil of the Philadelphia School of Design, and is a credit alike to artist and paper. We are pleased with the brisk character of the editorial paragraphs scattered throughout its pages, as foils to the longer articles, and specially endorse the spirit of the following :

"The little bickerings and heart burnings, the petty spite, and jealous rancor of factions, are of small account, and can never be dignified by words. Not by Woman's Words, at all events. "Let us avoid the bitterness so prone where interests clash and opinions differ. The world is wide enough for all. Claiming in full the right of free discussion, we also claim that such right must cease the moment it infringes upon the right of another.'

#### The Spiritual Magazine

For April reaches us from its publication office in London, Eng.: J. Enmore Jones, Esq., Enmore Park, S. E., is making a fine showing as its new editor, as proof of which witness the following list of contents : "The Universe," by J. Enmore Jones; "The Massorah," The Times; "The Pulpit," by W. E. Gladstone; "Spiritualism the Antipodes of Insanity," by Dr. E. Crowell; "Spiritualism and Materialism"; "The Spiritual Magazine and Phenomena"; "Spirit Power-Is It True?" "Spirit-Power-Whence Is It?" "The Vitality of Religion," by Dean Stanley; "Sugestive Paragraphs"; "American Thought" Ethereal Phenomena"; "Physical Phenomena "; "Spiritualistic"; "Notices of New Books" and "Poetry."

We are in receipt of a business letter, in which Mr. Jones expresses himself as full of zeal in the cause. He being determined to bring the magazine before the public, we can safely say to our readers who have known his indefatigable character of old, that the publication will be worthy the warmest welcome on this side the Atlantic. We shall have the Magazine for sale each month at the Banner of Light Bookstore, and hope the friends will aid us to extend its circulation in America.

Senator Luttrell declares that whenever adies have been employed in the civil service, they have proved themselves to be the most efficient and trustworthy clerks.

A fine article bearing the title of "Physical Man," and contributed to our columns by Hudson Tuttle, will appear next week.

uable presents, both useful and ornamental. The receipts of the evening, together with three beautiful bouquets, the gifts of friends, were presented by Mrs. Cutting, which closed the formal exercises of the occasion. Mrs. Twing leaves Boston with the best wishes of all the numerous friends and acquaintances she has made since her stay among us. She goes, we understand, to her home in Westfield, Chautauqua Co., N. Y.

By The "New Age," in commenting on the management of the boys at the Westboro' Reform School - where sweat-boxes, straight jackets, cold-water drenchings and tug-strap lashings have been the order of the day-very justly remarks: "From the moment that Gartland appeared penitent the very thought of punishment was an outrage. Why, then, did the teacher make this fatal mistake (quickly fatal in this case), when the most that could be hoped of punishment was already accomplished? The only conceivable explanation is that he was betrayed by a barbarous theology. The intelligence of this generation has been distorted by the doctrine that retribution is the glory of the Divine Government, and that God even cannot forgive the penitent without first exacting the penalty for his transgression."

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE, New Era Hall, 176 Tremont Street.-Mrs. Emma Hardinge Britten being engaged to address the Free Religious Society of Providence, R. I., on the Philosophy of Modern Spiritualism, her usual reading and lecture for Sunday, April 22d, will be omitted, and a conference will be held to continue the deeply interesting subject discussed last Sunday night, and adjourned by general desire, namely, "East Indian Magic," and its bearing upon the subject of healing by magnetism. Dr. Gardner has kindly consented to preside, and eminent speakers are expected to address the audience. Commencing at 7:30 P. M., Sunday evening, April 22d.

Rev. O. B. Frothingham, in the course of recent lecture suggested by a letter from a cultivated lady in Virginia, who "flung this bitter problem" before him: "Is there any such thing as truth? Is there any such thing as duty? Is there anything worth living for ?" said : "I doubt whether Voltaire ever engendered as much disbelief as Bossuet; whether Thomas Paine engendered as much disbelief as Lyman Beecher; whether Francis Ellingwood Abbot engenders as much disbelief as the revivalist Moody.'

PARKER PILLSBURY, Esq., the well-known and able Liberal lecturer and reformer, spoke, so we are informed, at Investigator Hall, Paine Memorial Building, Sunday, April 15th, forenoon and evening. His first subject, "Religious Revivals, their Mystery and Meaning." In the evening his subject was "Thomas Paine."

#### Herman' Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore has been the planting of the seed for a grand harvest of appreciation for truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit personally the prominent points of the Pacific Coast, taking orders for books, and also subscriptions for the Banner of Light. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

THE BANNER OF LIGHT.—This paper, which is the "exponent of the Spiritual Philosophy of the nineteenth century," has just closed the twentieth year of its publication. It has become noted, the world over, for its fearless advocacy of the rights of humanity, and for its outspoken expressions in favor of secular and religious freedom. It is a large quarto paper, published weekly, each number containing forty wide and long columns of matter, handsomely printed on fine paper, at the price of \$3,00 ler year, in ad-vance. Colby & Rich, publishers, No. 9 Mont-gomery Place, Boston. We earnestly recommend it to the attention and patronage of every seeker after truth, and laborer for the elevation of hu-manity. Copies may be found on sale at several of our periodical stores.-Haverhill (Mass.) Tri-Weekly Publisher.

We cordially thank the editor of the Tri-Weekly Publisher for his kind words in behalf of the Banner. More especially are we grateful at this time, for the reason that Selfishness in certain quarters is trying its utmost to prejudice good people against our journal.

The music of Robert Cooper is deservedly popular. At the concert of the Children's Progressive Lyceum of Boston, on Saturday evening, March 31st, Miss Hattie C. Harrington sang one of his songs, "Maying O," to the unqualified acceptation of the audience ; and at the Sunday morning session of the same school, she pleasantly rendered his touching "Songs of Old." Any of his pieces may be purchased by addressing him, 39 Devonshire street, Boston.

Magnetized paper, used as an agent in curing nervous diseases, seems to be gaining in favor in England as well as in this country. We have no personal knowledge of its efficacy, but we are assured by several of our friends, who have tried it, that it certainly does possess curative properties. Any one who may feel disposed to try this simple remedy can be accommodated on application to Dr. A. S. Hayward, magnetic physician, No. 5 Davis street, Boston.

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The Harbinger of Light (Melbourne, Australia,) for March has come to hand. From it we learn that J. Tyerman is lecturing in Sidney, but perhaps will visit Melbourne before he starts for America. The arrival of Mr. Peebles (who had made the voyage to Auckland,) was anxiously looked forward to. Alfred Miller lectured recently in Apollo Hall, Bourkestreet, on the "Relation of Modern Spiritualism to Science and Religion."

The London Spiritualist newspaper comes to us regularly, freighted with good solid sense on spiritual subjects. Mr. Harrison, its industrious editor, is deserving of success, and we earnestly hope the English Spiritualists will sustain his. hands with plenty of "material aid." And we ask American Spiritualists to patronize "The Spirituaist." There should be thousands of subscribers for it in this country.

Make the cause of truth aggressive, but remember there are two kinds of aggressiveness : one is superficial, violent, emotional; a sort of self-satisfied, passionate, declamatory expression, "sound without fury, signifying nothing"; the other is clear in insight, of calm and rational method; the progress of man in the truth and by

Movements of Lecturers and Mediums, W. F. Jamieson gave two courses, embracing

fourteen lectures, in Glenwood, Iowa, two of which were illustrated with the stereopticon, one on Science, the other on Temperance. He has calls to Plattsmouth, Nebraska City, Crete, Blair, Lincoln, Nebraska; Searsboro, Iowa. On account of his Iowa and Nebraska engagements he has been obliged to postpone his visit to Yates City, Ill. Those wishing to engage his services for grove meetings should apply early. Address at Glenwood, Iowa.

Mrs. Scattergood will lecture in Cleveland, O., during May, and will be glad to hear from other societies who may require her services. Address till April 25th P. O. box 684, Fall River, Mass.

Charles Johnson writes from Smith's Landing, O., that he expects to visit the East during the coming summer.

Capt. II. H. Brown writing from Battle Creek, Mich., says : "Frank T. Ripley is in Michigan, and is doing good work for the cause. I attended one of his public séances at Milford, and also had a private one with him, and pronounce him a good test medium."

The Baltimore (Md.) Bee, of a recent date, says of a late discourse delivered there by H. N. Rotheny on "True Teachers of the People," that 'it was pronounced by some who heard it to have been one of the most eloquent and stirring that has ever been delivered from the spiritualis tic rostrum in this city."

Dr. H. P. Fairfield will lecture in Fitzwilliam, N. II., Saturday evening and Sunday, April 21st and 22d, at D. F. White's Hall. Sunday meetings at 10% A. M., and 1% P. M. Would like other engagements. Address him at Greenwich Village, Mass.

Abby N. Burnham lectured to crowded houses in Clinton, April 8th, Chelmsford, 12th, and Lynn, 15th. She will speak again in Clinton April 22d. Her present address is 31 Edinboro street, Boston.

Dr. Dumont C. Dake is now healing at Terre Haute, Ind.; he has taken rooms at the National House. Mrs. Thayer, so we are informed, is at present

holding scances in Vineland, N. J., with very satisfactory results.

Mrs. H. F. M. Brown writes from San Francisco, under a recent date, speaking in high commendation of the work accomplished there during the last three months, by Hon. Warren Chase and his wife (who proves to be, through her mediumship, a most valuable co-laborer with him). J. L. York and Mrs. Ada Ballou, she further writes, have engagements at present to speak in San Francisco.

#### Donations

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

From A. Kyd, Baden Baden, \$1,12; Friend, 50 cents; J. S. P., Southington, Ct., \$1,00; Mrs. Mary B. Arno, Howland, Me., 35 cents; Lucy Paine, Lewiston, Vt., \$2,00; Mrs. M. H. C., 25 cents; W. M. Haskell, Marblehead, Mass., \$1,85; Mrs. L. S. McLain, Mound House, Nev., \$1,85; Wm. Reonier, Fairview, N. J., 10 cents; Chas. Graham, Cincinnati, Ohio, \$2,00; A Friend, Rhode Island, \$1,00; C. F. Manning, Hockman, Ct., 70 cents; V. B. Post, Santa Barbara, Cal., 35 cents; Wm. Newell, Elkhart, Ind., 40 cents Mrs. A. A., 50 cents; Miss M. Houghton, Mt. Auburn, Mass., \$1,00; Fannie M. Williams, New Berlin, N. Y., 40 cents; Martin Hiscox, Providence, R. I., \$1,00.

#### WHERE IS GOD.

BY MINOT J. SAVAGE.

'Oh, where is the sea ?" the fishes cried, As they swam the crystal clearness through We've heard from of old of the ocean's tide,

- And we long to look on the waters blue. The wise ones speak of the infinite sea : Oh, who can tell us if such there be?"
- The lark flew up in the morning bright

poems; she also answered a few questions pro pounded by persons in the audience, all of which gave general satisfaction.

Nearly the same programme is expected for next Sunday. Mr. John Hardy will speak in the afternoon upon "Side Issues, or The True Mis-sion of Spiritualism." Mrs. Dick will speak in the evening. F. W. J. the evening.

May Day Party — An assembly in honor of the return of May will be given at Paine Hall, Boston, under the auspices of the Children's Progressive Lyceum; the little ones will convene in the afternoon of May 1st, and in the evening the adults will join in a party for dancing.

Complimentary Testimonial.—The many friends of Misses Lizzie J. Thompson and Florence Danforth have tendered them a benefit, which will take place at Paine Hall, Boston, on Friday evening, April 27th. Particulars in our next. These promising laborers in the Lyceum field should receive a generous recognition at the hands of the Spiritualist public of Boston.

The Independent Dramatic Association, (II. B. Johnson, Manager, H. B. Drisko, Stage Manager, ) performed Fred Marsden's new and original con dy in four acts, entitled Clouds, at the Union Hall, Boston, Tuesday evening, April 10th Mu-sic for the occasion was furnished by Nason's Orchestra. The characters were well sustained by Messrs. F. L. Union, E. D. Stickney, W. F. Dearborn, jr., E. L. Bullock, H. B. Drisko, B. P. Weaver, H. B. Herberts, R. L. Bickford, and Missas Lizzia L. Thompson, May R. Blake, Flore Misses Lizzie J. Thompson, May R. Blake, Flor-ence-E. Collier, Minnie B Towle, Eva E. Masury, Etta E. Ballou, Helen M. Dill. An audience which filled the ball to overflowing attended, and gave practical demonstration of pleasure through frequent applause.

# Discussion by the Radical Club.

#### [Reported for the Banner of Light.]

John Wetherbee, well known as a correspondent to the patrons of this paper, read an essay, by invitation, before the "Radical Club," on Monday evening, April 9th, his subject being "The Reasonableness of Modern Spiritualism." This club is a liberal and thoughtful but not spiritualistic body, and the subject rarely comes up, though most every subject gets an occasional hearing and ventilation. On this occasion the rooms were well filled, probably owing as much to the popularity of the essayist as any attraction in the subject. It was treated by Mr. Wetherbee in an original and attractive manner, and was remarkably well received and listened to with marked attention. It was said by many to have been the most interesting meeting of the season ; and the discussion of the subject at the close of the essay was for an hour and a half animated and interesting, some dozen or more persons taking part. There were but few criticisms, and these more on the general subject than the presenta-tion by the essayist.

One person criticised the subject from a mate-rialistic point of view, and one seemed to think fraud was the base of the *ism*. There appeared to be no relevancy in this man's remarks, and no

sympathy with them by those present. Dr. Wellington set the matter right by saving fraud was the order of the day in everything—he saw it in his sugar bowl, in the medicines he bought, and in the clothes he wore—and made a happy and acceptable application for the benefit of Spiritualism.

Stephen Pearl Andrews made a fine speech, showing both culture and experience, eliciting applause. In fact, whatever may have been the views of the audience, it manifested an interest in the pro side of the question. Judge Ladd and Mrs. Britten, who were pres-

ent, by invitation, both took active part in the discussion, the Judge naming some of the distin-guished scholars and scientists who favored the subject, and also relating some of his experiences in the phenomena.

Mrs. Britten spoke very happily, by request, and was listened to with great interest, and it

"Take the meeting altogether, it was a marked affair, and many lingered long after the close at 10 o'clock, and quite a number owned up to an in-terest and a belief in the subject who have not been counted as Spiritualists. It only shows how much wider spread in the hearts of thoughtful people is a belief and an interest in this subject than is superficially observed.

#### Verification of a Message from the Banner of Light Free-Circle.

To the Editor of the Banner of Light: I have taken the Banner ever since its com-

mencement, with the exception of some three

Awake, is the article entitled "The Society of Wide Awake Helpers." This Society arranged the Boston Doll's Fair ast season, and in this article their work for 1877 is laid out, with rules and prize-list.

THE HERALD OF HEALTH for April - Wood & Hol brook, publishers, 13 and 15 Laight street, New York City —under the appropriate headings of "General Articles," Our Dessert Table," "Topics of the Month," and "Editor's Studies in Hygiene," presents an array of well print d pages infilled with practical and useful matter bearing on the health of the body and mind,

THE PHRENOLOGICAL (JOURNAL, for April-S, R. Wells & Co., publishers, 737 Broadway, New York-offers the following table of contents : "Gov, Lucius Robinson," with portrait; "Egotists;" "The Great Plains," Hus-trated; "William J. Mullen," portrait; "Three Classes of Men;" "Coust Arthur's Story;" "Robble's Wheels;" "Writing as an Element of Education;" "Aristotle;" "How to Teach=Faculty of Weight;" "Force in Matter and Mind;" "Letters to a son in College-No. 1V." "Disease of the Larynx, and the Larynx Mirror, "Hustrated; "Fever: Nature and Treatment," "Editorial and Current Items, "etc., etc.

How TO RAISE FRUITS .- This book is a practical and aseful guide to the proper cultivation and management of fruit trees, and of grapes and small fruits. Thomas Gregg is the author, and S. R. Wells & Company, 737 Broadway, New York City, are the publishers. The work-which is fully illustrated-is divided into two parts, the first being devoted to "Fruit Culture in General"; the second part being taken up with the consideration of "Kinds of Fruit, 't those being particularized which are adapted to the climate and soil of our Middle and Western States, and which have obtained a permanent reputation. This well-printed book meets the requirements of a manual for the use of the young or amateur fruit-raiser, and is not wanting in many suggestions which the experienced pomologist would find profitable.

#### Card from Mrs. Twing.

To the Editor of the Banner of Light: Permit mespace in your columns to state to those who have addressed me (through seeing Mr. John Wetherbee's kind notice) and have not received answers, that I am try-ing very hard to catch up with my letters, some of which are written so I can get a response from spirit friends, others not-but so far those letters have been answered, when through utter weariness I should have been sleeping, and herefore I tear sometimes not as they ought to have been, But, friends, have patience with me, as I soon expect to leave Boston, and devote my time entirely to letter-writ-ing, and every letter received (whether desiring an explanation of the mode of addressing spirit friends, or refer-ring to the use of my mediumship for the obtaining of tests, etc..) shall be answered.

I say every letter received, as I have in several instances had letters of inquiry forwarded to me concerning forme letters which were never received by me. Although I have not advertised to answer letters, I consider it my duty, s far as I can, to satisfy all who write me, who do as much as to send stamps for trouble. Thanking all who have in any way added to my work for enjoyment, I remain truly friend to the cause of Spiritualism,

CARRIE E. S. TWING 4) Dover street, Boston, Mass.

P. S.-My address in future will be, Westfield, Chautau qua Co., N. Y.

#### RATES OF ADVERTISING.

Each line in Agaie typo, twenty cents for the first, and fifteen cents for every subsequent in-section. SPECIAL NOTICEN. – Forty cents per line, Minion, each insertion. BUNINENS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLATRVOYANTI-For Diagnosis send'lock of hair and \$1,00. Give age and sex. Address MBS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.10.13w\*

#### Change of Locality.

DR. WILLIS may be consulted at the QUINCY IICUSE, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Ap.7.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-DR. BUTTER-FIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. BUTTER-MELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y

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BALTIMORE, MD., ROOK DEPOT, WASH, A. DANSKIN, 70% Saratoga street, Baltimore Md., keeps for sale the Banner of Light, and the Spir-itual and Reform Works published by Colby & Rich.

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MT. LOUIN, MO., BOOM DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Netrituni and Reform Works published by Colby & Rich.

NAN FRANCINCO, CAL., HOOK DEPOT. At No. 319 Kestney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-itualist and Reform Booka, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchetics. Npence<sup>3</sup> Positive and Negative Powdors. Orion's Anti-Tobacco Preparations. Br. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. 457 Remittances in U. B. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHANNLNG D. MILES keeps for sale the BRINCY of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 24 street and 6th avenue, and Republican Hall, 55 West 33d street.

CHICAGO, ILL, BOOK DEPOT. W. PHILL/175, 100 Mathson street. Chicago, 11, keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

**PHILADELPHIA ROOK DEPOT.** DR. J. H. RHODES, 29 North Ninh street. Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corder Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, car consult Dn. Ritodes.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

#### ADVERTISEMENTS.

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AF Catalogues of Books Published and For Nule by Colby & Rich sent free.

#### Highland Farm Home.

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 4w - April 21.

#### DR. J. E. BRIGGS'S Magnetic Wonder! FOR THA REPACTUAL SAFE AND SURE CURE OF

ALL DISEASES OF WOMEN.

197 The Boston Sunday Herald says : "It is regarded as a remarkable coincidence that a company of Spiritualists, the Onset Bay Grove Association, asking a charter of the present Legislature, and receiving it after the delays incidental to legislation, should find that it received the Governor's signature and became a law March 31st, the Anniversary of Modern Spiritualism."

Mr. A. J. Riko gave recently, in one of the halls of the building for arts and sciences, at The Hague, a lecture on "Spiritualism" (the first ever pronounced in that locality) before a distinguished audience. Dr. Slade lent the table he had had made there for his scances, so that the auditory might examine it. The lecture was a great success.

William F. Russell, editor of the Santa Barbara (Cal.) Index, has passed from the "life that now is to that which is to be." He was fearless and radical in the expression of his sentiments, and did much good work for Spiritualism through the columns of his paper. The Index will be continued by Virginia F. Russell.

The Paris Academy of Medicine has en-dorsed "Corn-Dodgers." At its last meeting M. Féa, of Padua, enlarged on the merits of maize, or Indian corn, as an article of food, and gave it a general recommendation, his professional brethren acquiescing.

🖅 On Friday evening, April 13th, Mrs. Sarah A. Byrnes was made the recipient of a pleasant and elaborate reception soirée in Chicopee, Mass., of which we shall speak more fully next week.

IF Of the one hundred and seventeen women . now studying at the Michigan University, four have chosen law, forty-seven medicine, and fiftysix literature and science.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited.

A report of the services held at the close of E. V. Wilson's engagement in New Orleans will appear in the Banner for April 28th.

EF Senator Jones, of Nevada, has written a letter heartily endorsing the employment of wo men in public offices.

An article headed "Materialization," from the pen of Hon. Thomas R. Hazard, will appear in No. 5 of the Banner.

Read "Soul Flights," which we reprint from the Philadelphia Sunday Press. It is a very ingular statement.

And sung and balanced on sumy wings; And this was its song : "I see the light, I look o'er a world of beautiful things; But flying and singing everywhere, In vain I have searched to find the air." -Scribner for April.

#### -----Spiritualist Meetings in Boston.

ROCHESTER HALL. - Children's Progressive Lyceum 6. 1 holds its sessions every Sunday morning at this hall, 80 Washington street, commencing at 10/4 o'clock. The holic cordially invited. J. B. Hatch, Conductor.

public cordially invited. J. B. Hatch, Conductor, NEW ERA HALL, Hotel Codman, 174 Tremont street.— Readings from Art Magic and discussions on Spiritual Sci-ence, are participated in on each Sunday evening at this hall, under direction of Mrs. Enuma Hardingo Britten. EAGLE HALL, 616 Washington street, corner of Essex.— Tast Circle every Sunday morning at 10% A. M. Inspira-tional speaking at 2% and 7% P. M. Good mediums and speakers always present. NASSAU HALL.—The Proc Distance Posta

speakers always present. NASSAU HALL — The Free Platform Society of Spiritual-lats hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M. Moses Hull speaks at 2% and 7%. PYTHIAN TEMPLE, 176 Tremont street, —The Spiritual-lat Ladles' Ald Society will hold a Test Circle every Fri-day evening, commencing at 7% o'clock. Many prominent mediums have volunteered their services. Adminsion 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Sceretary. CHARLESTOWN DISTRICT, Evening Star Hall.—Spiritual ual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall. - The regular meeting of the Children's Progressive Lyceum was held at this place, on the morning of Sunday, April 15th. The beautiful day called out a large and appre-clative audience, which listened with pleasure to the following programme: Remarks by the Con-ductor, Mr. J. B. Hatch; recitations by Carrie Habercorn Funga Hobercorn Alfred Kinsmon Habercorn, Emma Habercorn, Alfred Kinsman, Jennie Bicknell, Lizzle Giles, and Ella Carr; songs by Jessie Kimball and Elia Carr, Alice Bond, Nellie Thomas, Belle Shuman, Mr. Ing-ham, Helen M. Dill, and Miss Florence Danforth, accompanied by Mrs. Prince. WM. H. MANN, Rec. Sec'y pro tem.

Eagle Hall.—Mrs. Carrie E. S. Twing has been speaking, afternoon and evening, for the past six Sundays at this hall, this city, with marked success and to crowded audiences. Sunday af-ternoon, April 8th, she gave her farewell dis-course, at which time the hall was densely pack-ed and a large number were unable to coin aded, and a large number were unable to gain ad-mission. At the commencement of the meeting, mission. At the commencement of the integring, a communication (written through the hand of Mrs. Wildes, of Dorchester, and interpreted by Mrs. Fales, of Cambridgeport, and dictated to be read at that hall on that day,) was given, which was replete with good thought and lofty sentiment. Dr. H. B. Storer, Mrs. Agnes Hall and others were introduced and made remarks observed the occasion. The meeting was appropriate to the occasion. The meeting was one of interest, and long to be remembered.

The meetings last Sunday at this place were well attended. The morning hour was devoted mostly to giving tests from the platform by Mrs. Dr. Martin and Miss Pollard.

Dr. Martin and Miss Pollard. In the afternoon, Mr. John Hardy gave an en-tertaining lecture upon "The Bible and its Re-lation to Modern Spiritualism," which was well received by a large, attentive audience. As a pre-lude to the lecture, Mrs. Wildes of Dorchester read another of the series of interesting papers now being written under spirit control through her bard Mrs. M. 4. Conneg gaves good number of hand. Mrs. M. A. Carnes gave a good number of very clear t sts after the lecture. Mrs. Agnes M Davis added to the pleasure of the meeting. In the evening, Mrs. S. Dick gave us an excel-

lent talk, preluding and supplementing it with

weeks of last December ; then I ceased to peruse it, but feeling lost without it, I commenced tak-ing it again. A communication in the Banner of Jan. 6th, from my son, Charles E. Plaisted, I recognize as truthful so far as it pertained to this life. I feel that it was him, for I have talked much to him on Spiritualism, having been a be-liever for twenty-five years. Yours, WILLIAM PLAISTED. Portementh N II Eth 5th 1977

Yours, WILLIAM Portsmouth, N. II., Feb. 5th, 1877.

#### New Publications.

THE ATLANTIC for April-II, O. Houghton & Co., corner Beacon and Somersot streets, Boston, publishers-has for its opening article the tersely written diary of "A Brit-ish Officer in Boston in 1775," introduced by R. H. Dana, jr.; it is a document of special interest to men who have themselves seen service in garrison and in the field "The Races of the Danube," (by John Fiske,) the con-tinuation of Henry James, jr., 's serial "The American," and "Dickens's American Notes," by Edwin P. Whipple, may be reckoned among the chief points of the present number; poetry is furnished by R. H. Stoddard (\*\* Wrat-islaw, \*\* a wild dash of Tartar life at home and on the cam-Janky, "I which has be rather in our home and on the com-palgn,) Henry W. Longfellow, Allco Williams Brotherton, Mrs, S. M. B. Platt, and others; and the departments of "recent literature," "art," "music," etc., are of sus-tained value—that of music receiving a reinforcement from the other between Sense the words by Home M. O. Mod "The Creole Lover's Song, "words by Edmund C. Stedman, which is published with notes entire, Dudley Buck being the composer.

THE GALAXY for April - Sheldon & Co., New York City, publishers-leads of with a readable article, "The Theatre Francais," by Henry James, jr.; Justin McCarthy continues "Miss Misanthrope"; Charles Wyllys Elliot treats of "The Hard Times"; Frederick Whittaker discourses on "The Dramatic Canons": J. L. M. Curry consider "The South, her Condition and Needs" and other writers of proven merit contribute to fill up the attractive pages. The poetry of the number is by Sylvester Baxter, Elice Hopkins, Mary Bayard Clarke, Margaret J. Preston and F. W. Bourdillon. The regular departments are of marked interest.

A. WILLIAMS & CO., 283 Washington street (corne School), Boston, have forwarded to our address the April numbers of SCRIBNER'S ILLUSTRATED MAGAZINE, and ST. NICHOLAS, which they have for sale. The ILLUS-TRATED proves the truth of its claim to that title through the graphic sketches of "The Island of Ponles." "A Trin to the Black Hills, '' 'Some American Sporting Dogs, ' etc., etc. The illustrated poem, ''Hills of Linganore, '' is worthy to rank with that sad story of war's work with human affections, beginning "Alone on the banks of the dark rolling Danube," which for years has been admired for its pathetic power. Other good articles are to be found in its pages, and the departments (particularly that of "Bric-a-Brac") are of special worth.

ST. NICHOLAS has for a full-page frontispiece "Aunt Carrie Winds the Clock;" a short story in French is print-ed for the benefit of those of its young patrons who may be studying that language; Prof. Richard A. Proctor's "Stars in April " are pleasant to behold; "Turning into Cats, "is calculated to provoke mirth at sight; a good lesson as to life and its duties is conveyed in the story of "Hans Gottenlieb, the Fiddler," and various other papers in prose and verse are afforded. It is a capital num-

WIDE AWAKE for April-Ella Farman, editor, D. Loth rop & Co., 30 and 32 Franklin street, Boston, publishersrop & Co., such as Frankin street, boston, publishers-fully sustains its previously won reputation; a laughable skotch on "The First Hunt," by J. H. Woodbury, is supported by a full page illustration, "Ephraim's First Shot "; Elizabeth Stuart Phelps contributes "At the Party," illustrated in fine style by Miss L. B. Humbrey; "Child Marian" continues to visit the dignitaries in European lands. The chief feature, however, to the boys and girls, subscribers and non-subscribers to Wide

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DR. J. T. GILMAN PIKE, Eclectic Physi-cian, No. 57 Tremont street, Boston, Mass.

#### BUSINESS CARDS.

**GIVEN AWAY** 1-In order that every one may see samples of their goods, J. L. PATEN & Co., of 162 William street, New York, will send a handsome pair of 636 thromos, and a copy of the best 16-page literary paper now pullished, to any reader of this paper who will send them two 3-cent stamps to pay mailing expenses. 4teow-Mar. 10.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties destring to so suffertible can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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THE DOCTORS' PLOT EXPOSED;

# CIVIL, RELIGIOUS AND MEDICAL PERSECUTION.

Being the Report of the Hearing granted by the Senate Judiciary Committee, on a Proposed Act No. 46, entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Massachusetts."

In the Sinic of Massachusetta."
The readers of the Banner are aware that for some years past the Regular Faculty M. D.s have been making extra-exertions to obtain a monopoly of the healing art in various states to the Union.
In several they have been successful, and their acts under the laws which they have fathered have been such as to make the triends of justice in those States feel aslamed of their citizenship; but in Massachusetts, we are pleased to antonine, this inside mean and women whose utterares this pamphet records, and the fair-minded and endigenetic in the States provide the triends of the Senate Judiclary Committee to whom the matter was referred, has met with a signal default.
Let residents in other States purchase and circulate this pamphet, for the arguments which apply to the case in Massachusetts are equally true in every state in the Union, and the germs of thought truinshed by Allen Printann, Ew., A. E. Gilles, Esg., Rev. Charles W. Emerson, Mrs. Ricker and others, as here reported, dese ve the most extensive diffusion among the people.
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#### LIGHT. BANNER $\mathbf{OF}$

# Message Department.

The Spirit Messages given at the Bannyr of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baitimere, Md., through the mediumship of Mrs. SARAH A. DANSKIN.

These messages 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 earth-sphere in an under doped state, eventually progress We ask the reader to receive no doctrine put forth by

spirits in these columns that does not comport with his or her reason. Mexpress as much of truth as they perceive-

The Banner of Light Free-Circle Meetings Are held at No. 9 Montgenery Place, (second story.) ner of Province street, every TUESDAY, THURSDAY, FRIDAY AFTERSOON, The Hall will be open at 20°ch nerof Province struct, every TTESDAY, THURSDAY AND FRIDAY AFTERNOOS. The Hall will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor egress milt the conclusion of the scance, except in case of absolute necessity. The public are cordially incited, Ar As most of the messages given at the Banner Chr-les and published on this page are from entire stranger-pirits to our medium and ourselves, it is desirable that those who from time to time may recognize the party com-municating should forwards as the vertications to its office for publication. A few do so, but we verbally here of nu-merous verifications, yet those most interested fail to give insthe proof. This is to be regretted. But we hope those interested will in future do us the favor to respond to our request.

request. Ouestions answered at these Séances are often pro-pounded by individuals among the andience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents. Donations of flowers solicited, LEWIS B. WILSON, Chairman, all eternity. I tell you, friends, that there is no song that you can sing that is so sweet to the ears of mortals as the song of immortality; that there is a life beyond this; that we shall live in our homes, surrounded by the dear, good friends that mode all that life was to us for friends

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

#### Invocation.

Father, we would ask for light and spiritual food to bring to earth's children. We would ask for flowers of beauty to strew in their pathway, Help us to administer to each weak soul strength, and to each faltering heart power to look to thee for knowledge, that they may better understand themselves.

#### Questions and Answers.

CONTROLLING SPIRIT — Mr. Chairman, we will listen to whatever questions you may have. QUES.—[By Mrs E.] If destiny is as old as God, what can prayer or intense desire do to beyowhere the morning song of praise to the Creator for life. Let your lives be active; let each one live CONTROLLING SPIRIT -- Mr. Chairman, we will change the course of events or destiny, as it is called ? Axs.—The question is, Mr. Chairman, how old old cloak of mortality, friends. It was to us just called ?

called ? ANS.—The question is, Mr. Chairman, how old is destiny, and how old is God? yet were destiny and God one and unchangeable, as is God and as are God's laws, prayer and the earnest desire of the soul to do right would fit each man and each women to hottor fulfall their destiny in life each woman to better fulfill their destiny in life. A desire on the part of an individual for strength, knowledge and power sent forth with an earnest, soulful prayer, reaches the spiritual, reaches the spirit-friends, and offentimes your paths in life are smoothed, you are made to walk along life's road much easier than you otherwise would. To some souls prayer avails but little, because they value it not much, but to other souls prayer is potent; it brings them at the time into com-munion with the spiritual, and they feel the spirits round them; it matters not whether they callit God or Christ, there are angel presences with them when they pray sincerely. All the revivals that have ever taken place in your different cities are brought about by earnest prayer going forth into the spiritual world, and bringing from thence a-blessing, and the individuals feeling this spiritual power around them suppose they are stand-ing in the presence of God, and that Christ has redeemed them. We may say, each one is the arbiter of his own conscience ; let him make his

destiny as heautiful as possible. Q.—[By M. K. E. ] If God is Nature, and all-perfection, how can we improve on God or Na-

A.—Nature seems almost perfect to us in every A.—Nature seems almost perfect to us in every department. Nature's laws are ever true to themselves. We do not propose to improve on God or Nature, but we propose to take Nature as she is, living up to the higher dictates of her laws—then shall we see Nature in her perfection, then can we understand ourselves, and under-standing ourselves we can the better understand God.

Q.-[From the audience.] What is the best mode of treatment for inflammatory rheumatism? A.—You would have to present the subject spe-cifically before we could answer that question defianvilifi

acid of it, and at another time we shall more fully appreciate the sweet and beautiful full that comes to us. If you will study nature close-ly, you will find there is good in all. If you see a man staggering through your streets, or lying flat in the gutter, you will say perhaps there is no good in him; but follow him to his home, and you may find him with a great heart beating for is fellow-beings. It is said that the drunkard is often the best-hearted man in the world. It is frequently said of depraved women, that they are often the kindest-hearted people, and that few will go further or do more for their fellowbeings than these whom the world terms out-casts. Now, if it was all evil, this could not be When a darkened individual leaves the earth and earthly temptations, and comes to spirit-life—throws off the old cloak—then can we see the good, then can we see, perhaps, that even the walk through the dark path of life has developed a certain power of his nature, and ena-bled him to take a stronger hold of the spiritual, and so do far more good. This is a subject that, to make you comprehend, would take too much time. If you study carefully yourselves you will

Pierpont.

I feel it a privilege to come to earth whenever I have the opportunity to do so. I felt it a privi-lege when I dwelt in the form to do all I could

for this blessed religion, a religion that proved to us beyond a doubt that we lived on, on through

that made all that life was to us, for, friends, what is there of life, except as our surroundings

make it? If it is harmonious and beautiful, and we have dear, loving hearts to bless us, is not

that life? No matter if that life exists within a hovel; wherever the heart is, there is the home; so, here in spirit-life, wherever our hearts are

interested, there is our home, and we are not

circumscribed in our journeyings, we are not

hemmed in by conventionalities, we are free as the bird that flies through the air, or thoughts

that come and go without our bidding ; and there

is liberty, liberty to love, and no one questions

why, for each one understands the glance of the eye, the clasp of the hand. We all know that there is ever a great beyond.

Friends, make this life as pure and beautiful as you can; enjoy all that there is to enjoy;

like throwing off the bed clothes, as it were, when I stepped outside of and stood by my old body.

I am not a stranger here. I come because I love to come; I come because I help to do this

great work-it is part of my mission. I love to sing the song of Spiritualism and its redeeming power, for it strengthens every weakened heart

and makes each hour of life more precions. It would send my love to my friends throughout the world. Tell them I clasp hands with them in spirit, and rejoice that I can return to earth. Record my name, Pierpont.

George Packard.

I come here to-day with a feeling that I wish to

say to the world at large that there is a great deal in the spiritual philosophy. I feel that, had

I known more of it, I could have taught the gos

pel more readily and have given more truth to

the people-brought nearer to them the spiritual presence of Christ. And I to day return here because it seems to be an outlet for all individu-als, of whatever religious opinion. I endeavored

through the years of my life to be as faithful to my work as I possibly could. In early life, hav-ing taken up the practice of medicine, and for a time walked in that path, then feeling called upon to enter another field of labor, I commenced

to preach what I felt to be the truth ; but finding, since 1 have been in spirit-life, that *this* is really

a beautiful philosophy, and something which we should all understand, and feeling like a child in

its presence, I thought my first duty was to an-nounce myself from this public platform. I died in Lawrence; my name, George Packard; my

faith, Episcopal.

understand fully our meaning.

mediums before; and yet 1 find that each indi-vidual medium has his or her peculiarities, and 1 cannot express myself as I would desire to do, yet, knowing that many of you are Spiritnalists who sit here to day, I want to say this one thing: that you as a people have got a great deal to do, and, instead of playing like dogs, snarling and snapping at each other, you had better join hands strongly for the coming conflict that is before the world. You need every particle of strength, you need every bit of knowledge that you can gain; then, rather than find fault one with his neighbor, learn your own selves, study with his neighbor, learn your own selves, study your own natures, taking hold with one strong your own natures, taking hold with one strong hold of the Spiritual Philosophy and its truths, raise the banner of truth over your heads, say-ing: "I go forth to fight the good fight," and you will aid the spirit-world to come, you will give spirits strength to work for you. The time give spirits strength to work for you. The time is coming when you must be strong; the time is coming when you will need all the strength that you can gather from the spirit-world and from the earth plane. I would answer the gentleman who called me

here, and say to him, Yes, there is coming a struggle. It will not be long. Only let the angel-world take hold with yours, and we will straighten things out and bring light. I sign my name, A---.

#### Flora Maria Heywood.

I came from Berlin, Vt. I have been in spirit-life some two years and a little more. I think it was in the month of May I came to the Summer-Land. I felt a desire to-day to speak here, to send words of cheer to those who knew me, telling them of my home—that it is a bright and sunny clime, that I am not disap pointed, and that the glimpses which I got of the evergreen shore before passing out have been realized in all particulars. I feel that if I could return to earth and do any good I would be glad to do so; but to take on the old body and live over the few years I passed here; I would not care to. I am not shut out in the cold, as many are, for I can reach my friends, and yet I was drawn hither to day, feeling I might be of use to some who are learning the way, and, maybe strengthen the faith of some faltering ones who are looking to see if the spiritual cause is to go down. We trust it will-down into the hearts of the people, until they shall grow so strong in faith that they will realize that the angels are sitting at their firesides. My name is Flora Maria Heyward. I was eighteen years old.

#### Frederic Coombs.

I cannot follow the young lady's example and I cannot follow the young lady's example and tell you where I am from. I do n't suppose I am from anywhere in particular. I am from all over the world. I belong everywhere. I once lived in your city—lived or stayed—I do n't know whether I lived or not: it was hardly living. I was one who had strange experiences. I felt called, early in life, to do what good I could for humanity. I wanted to help all the weak-heart-ed ones. I found I could strengthen them with my powers of life and L endeavered to do all my powers of life, and I endeavored to do all I could. I have had all sorts of experiences. I have had money, and I have been penniless; and the last few months that I lived I was almost without food, and, although I tried to do all I could for my fellow-man, and tried to do the best I knew how, yet it was hard traveling through the world. I'm glad I've got out of it. I find that "Young Men's Christian Associations" that can't give ten cents to a poor old man don't aviat in splitt life, but that no man don't exist in spirit-life, but that we pass up here for just what we are worth. I don't mean what we are worth in dollars and cents—I mean what the soul is worth. Thank God that we have got souls up here, instead of purses. Instead of being friendless and alone, I've got warm friends to care for me and love me. I am not sorry for one day's work done. I suppose if I were to have another lease of life, and to come round here and live again, I should do just the same as I ever did. You can call my name Frederic Coombs.

#### Cynthia Keith.

I'd like you to say that Cynthia Keith, of Cam po Bello, would say to her friends that she would like to meet them. I have been gone about a year, but I have a desire to do something, and I thought I would come here to-day, being assisted by some friends who knew of this and who understand it, perhaps, better than Ido, although I am trying to learn all I can. I know my friends will be glad to hear from me.

#### Frank Clayton.

As this avenue seems to be open for everybody, I desire to have you write my name—Frank Clayton, of Beverly. There are some things I would like to say to a friend of mine, and I think that by coming here I shall reach him, and in that way get a hearing.

body, and it was a very old body, for I lived some ten years or more beyond the allotted time of man—stolen, they used to call it, but I guess if man takes pretty good care of his body, and inherits a good constitution, he will live as This is not a new thing to me; I have controlled mediums before; and yet 1 find that each indiand inherits a good constitution, he will live as long as he can, at least that was what I did. Several of my friends have been here, Mr. Chair-man, and I wanted to come. I have n't been gone away two weeks till to-morrow, [Dec. 13th, 1876] but I made up my mind if there was any such thing as making an appearance at the Ban-ner of Light Circle, I'd do it. I wanted to do it before there were more found on I was before there were a great many found out I was what they call dead. I don't know much about this thing. I've been taking a few lessons in it by the help of my friends Dunbar and Downes, who have been here before me, and my wife, or 1 might say my wives—Jane and Rebecca. I only want to let my friends know, especially my brother, that I am here, that I aint a myth, I have n't run away. Mary is here with me to day helping me. I feel that I have got into a new world, into

a new light and a new home, and I hardly know what to make of it. I'll be round, and let all my old friends know I am here, very soon. Nathaniel Wentworth, of Canton, Mass.

#### Capt. William Adams.

Allow me to introduce myself as Capt. William Adams, who got rid of his old body in Foxboro', Mass. I would desire to say that I am very glad it's gone, and that I have a much better one now; that I am much happier than I ever expected to be; that I have met my beloved ones, and clasped hands with them ; that I have marshaled my company, and am ready for the fight—to fight for the truth of this great philosophy of Spiritualism. Be astonished or not, as you please, I am for the right and for the truth, and I'll do all I can to convince my friends that I still live, if they will call upon me. They can do so without going far from home, where there's a medium, and she will sit for them; let them call on me.

#### Edith Marston.

You can say that Edith Marston has visited your Boston Circle ; that I visited the Southern Circle, and was not able to gain admittance, there was such a crowd. It was nobody's fault, but I could n't get in easily. This life has been to me a great relief, a great strength, for although poor in pocket while I was on earth, there were such yearnings in my soul that I might do something for humanity, and yet so circumscribed was I that it was almost utterly impossible for me to do aught but to obtain my daily bread, and yet many times I longed-so longed that I might carry to others that which came to me in my closet home, as I might call it, for many times when I retired to my little room it seemed as though the heavens were opened to me; as if the room was gone, and the angels came and spoke to me; as if they came at my bidding and comforted me all they could. When sickness with its heavy hand was laid on me, and I knew that I must be gathered to the fathers, my mother, who went out when I was simply an infant, and I could scarce remember only one beaming look of her face-she came to me with a joy and power. She helped me over into the Summer-Land, and gave me strength, and told me that I should now be able to help humanity; and here I find a work to do, for I know that I can help others; that I can strengthen them; that I can go into the homes of affliction, and even into the haunts of iniquity. f need be, and preserve my own womanhood and love and strength; and I can touch some suffering souls with the wand of love, and make them look up and feel that they want to be betther and purer. I can give strength to some one who is weak in purpose, weak in spirit. I felt as if I wanted to return to earth and say to you, Thank God for this great spiritual influx, for had I not received it before I passed away I nev-er could have realized it as I realize it to-day. Then you who shrink, sometimes, because you cannot do all you would, be strong, feel that there is a power which will come to you by-and-bye. I went out from Portsmouth, N. H. I be-longed in Montreal longed in Montreal.

#### Sarah Emma Davis.

I am Sarah Emma Davis. I went away from Charleston, S. C. I was ten years old. I have been gone away seven years the twenty seventh day of last March. I have met father. He was killed in the war. His name is James Rufus. And I have met mother—her name is Julia Ann —and sister Mary, and we are very happy. I come back here to learn how to get to my broth-er James because I want to ask him to ston er James, because I want to ask him to stop going where he does-it makes him bad. Keep away from that place and be good. There is gentleman he works for — sometimes he do n't like to work, he do n't think it's gentlemanly to

APRIL 21, 1877.

#### Eleanor E. Mansell.

My name is Eleanor E. Mansell. I went out with typhoid fever, about, five years ago, from New York City. I feel a weakness as I return to-day, but I will endeavor to concentrate my mind as much as possible, that I may tell my story straight, so they may know it is me. I wish to reach a brother-in law of mine, whose name is Samuel, and an aunt who loved me very much in earth-life—Aunt Julia—and who thinks much in earth-life-Aunt Julia-and who thinks very much of my mother, who is with me in spiritlife. She will send my message where I want it to go. I wish to say that if my friends will follow out the communication received by them only a few weeks ago, and will listen to what I say to-day, it will be well with them. If not, I fear they will have more trouble than they have ever seen before. I wish, sir, if possible, that they may get this communication soon. I feel weak, and yet I want them to understand that I am strong in purpose. They will know what I mean. I will help them all I can, but they must be vigilant—look well, or all will be lost. I don't know, sir, as you like to have a business commu-nication brought here, but I would like to reach my friends somehow, if only through this jour-nal. I have been to them from time to time, but they requested that I come and make myself known here, or else at the Baltimore Circle.

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSHIN.

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

#### Anonymous.

I lived a life of hellish purposes; I died a cow-ard—a coward, for I knew that by men my faults were known; but little cared I for the knowledge that rested beyond the grave. A pauper ! with all my accumulated thousands, still a pauper, all my accumulated thousands, still a pauper, not worthy to be called a man! for I had defiled the birth my mother gave me—I cursed the very ground upon which my feet had trod. I wish no man to condemn me; I am my own condemner. I wish no man to hate me; I am my own hater. I wish no man to write my sins; I can place them in black and white without shedding a tear or hwying a pulsation at the heart naving a pulsation at the heart.

All done for gold, and having gained it, it had no value. The manner in which I obtained it no value. The manner in which I obtained it was abhorred. Still the world called on me, and I performed the obligations of life day by day. She, the partner of my life, lived in the closet with me, but when it was given to the world she discarded me. Then the brain reeled, and the adamantine heart was broken. I sought death, not for rest, for revenge. I have gained it. I have blotted her days and the nights and the have blotted her days and her nights, and the sun will never rise again in its splendor for her. The money she handles I will make rise up against her and curse her, as it has cursed me

and driven me to a coward's grave. I need not give you my name, 't is to well known. Shame and infamy can never be blotted from my memory, they will live in the memories of others. of others.

The lonely grave of a coward, without a flow-er, without a stone to mark the spot; but I'll curse it, and curse them and theirs forever and forever. There's no rest for me. Do you know me? [Yes.] Yes, oh, too well. Do you hate me? do you loathe me? do you curse me? [Oh, no, I do not condemn, I would help you.] Ah I man, be not mistaken; damnation comes with every act of crime. My life was one continued crime, and all for money, which only fed and clothed me. Under what planet was I born, to live thus and die thus?

#### Captain Totten.

I died in Jersey City. My name was Captain Totten. I was about seventy-four years old. Lived plenty long enough. I lived on Grove street, between Ninth and Tenth. Well, what about it?. It's fashionable now to make an ex-planation after the vital forces of life get out of the dead carcass. Is this considered tributary to the dead carcass. Is this considered tributary to the relations you have left behind you, or is it proof of advantage to yourself ? [Both.] Then the rule works well both ways; for me to explain, and for me to receive. Now is it you or myself who has to probe the brain and see if there is good common sense there?

The spirit-world is a living counterpart of the The spirit-world is a living counterpart of the one from whence I went. To be sure, we have not got the aggravations, nor the ups and downs which the daily life always brought. I've not been made a saint, nor have I been made a devil, in passing through that wonderful change called death. I feel alive at all the points of life. What harm did I to any man, that I should fear my God? Not Not Not Not I feared bim not I did my data

# John Frist. I really don't know how to tell my story, but I will begin by introducing myself. I am John Frist. I have been in spirit-life about ten years. I passed away in St. Louis. I have somewhere

disease, and scarcely any two cases require pre-cisely the same treatment. In nine cases out of ten we believe that laying aside most remedies, and ising magnetism, will do more good than anything else, and when we say this we speak from

Q.-[By Mrs. E.] What rules destiny?

A.—Destiny seems to rule man, for he stands within a certain path and walks therein, and is swayed by the circumstances which surround that path

[By "a skeptic."] If the conditions of or ganic life imply waste and repair of texture, why not such conditions in the (so-called) spirit world, if spirits are in any sense organic? A.-In one sense we are organic, Mr. "Skep

' and in another we are not. In your world you are subject to waste of texture-in our world we are not. Waste of texture belongs to the body, to that which is organic with the body but that which belongs to the spirit is spiritual Q.-[By Mrs. M. K. E ] Is error born of God

or man?

A.-We do not believe in error, as such. That which some call evil is only undeveloped good. Q.-What is inspiration? How can we be in-spired, and when? How shall we know truth from error

A .- Inspiration is that grand influx from the spirit-world which takes hold of men and wo men, and makes them go forward, upward and onward, makes them take hold of new truths makes them rely upon their own powers, makes them feel that they have got something to do beyond what this groveling earth may open to It is inspiration which causes the artist to them. causes an orator to give his best lecture. Inspiration ration is the great motive power which moves the world.

Q .- [From the audience;] We are told that all apparent evil is but undeveloped good. If this is so, will the controlling intelligence define and illustrate the point? The inquirer is led to ask this question at the present time by many of the remarks made by Mr. Moody, which are the very reverse of the above, viz., that all apparent good (in and of ourselves) is but undeveloped evil.

A.-It seems to us almost as if we had gone back to the dark ages, as we hear the old story, "All is evil," for we know that what to a man "All is evil," for we know that what to a man seems evil, to the angel-world and God is but un-developed good. Mr. Moody teaches you that the little child is evil until it is converted and brought to a knowledge of God, conforms to the rules-of the church, and is baptized, or until it is bathed in the blood of Christ. But, as we look at the little child, we see, not total depravity, but we see goodness and purity, we see the impress of God upon the face of the child. We know that many times there are peculiar outworkings peculiar manifestations of human nature and yet, if you trace it down, you will always find good at the bottom of every human heart. It may be like a little spark in the ashes, that only needs the bellows of truth and love to blow it to a flame and discover it to the world.

Were you never to have a stormy day, you could never understand what the sunshine means. Were you never to have a sour apple, you could never appreciate a sweet one. We will not say the stormy day is evil, but we will say it will bring about a more beautiful sunshine to-morrow, for the air will be clear. What seems to us so dark will be all light and bright in the coming time. We will not say the sour apple is not all the good, we will simply say that nature needs the ple?

about there a good sister, Mary, and I would like to address her a few words, saying if she will mind her impressions I will aid her all I can. 1 have talked with her once in a while. I am a a plain, practical man. I was about fifty years old. I went out with consumption. Say I have met my wife, my boy Henry, and the old darkey, Dinah, that we used to like so well. I have a home much better than I ever expected to have. I did n't build it myself, with the materials which we formerly used, but it's a pleasant place, and edge that I need. I find it a grand place to live and to learn. Truly a man must look well to his household while he is here; must watch his outgoings and his incomings, and see that it is all right and pure here, and then it will be all right and pure up there. I thank you for the privilege of coming.

#### John Powell.

I am told, sir, that this place is for saint and for sinner, for those that are good and for those that are bad, and that here is where you can learn wisdom to act upon in the Summer-Land. I had enough of life while here—all I wanted of it and more too, yet at heart I am not so bad a man—do n't mean to be. I know I have done enough. I am branded—I know that, but now if there's any such thing. I want to do right. if there's any such thing, I want to do right. I want to learn all I can, I want to turn over a new leaf and paste it down so I can't see anything back of it. It's a most terrible thing to me, this having a looking-glass ever staring you in the face, and being obliged to sit and look in it. I wish it was n't so. But then, I am sorry for all I have done, and I want to be better. I want to do right. I could n't stand the last blow. The last friend I had, I thought she'd stick to me, and when 1 found she was gone, too, and no longer recognized me, then I wanted to go; so I got out in the State Prison. I got out by putting something round my neck-by hanging. Now, I've come here, to day, hanging out in another way, and I would ask each individual, spirits and mor-tals, to lend me a helping hand.

My name is John Powell. I went out from the Connecticut State Prison.

#### Mary M. Burns.

They say each one has a work to do which no other one can do; then I suppose I've got my work to do, and I'll enter upon it with as good courage as possible. I find in your Circle Room to day a great many spirits from all parts of the world, and I find some little children here, too,

that I 'll take care of when I go away. My name is Mary M. Burns. I went out from Montpelier, Vt., some five years ago, or more. I was an humble in jividual; work was ever with I always had something to do-more than I really needed.

I've come to day to say to my brother James, that in the old Book there is a thought for him, if he will get that Book and look it out. 1 will see, Mr. Chairman, that this reaches him.

A-

This question has come to me in spirit-life Why is it, if spirits are so all-powerful and wise if the Summer-Land is peopled with men and women who have knowledge obtained both by liv ing on the earth and living in spirit-life, that you cannot bring knowledge to the people of earth so they may avoid all these evils, and crush out all these troubles and become united as one peo-

#### Nancy May.

I won't always have to stay here, sir? [Oh no ; you can say what you wish to and then go." Are you sure I'll get out all right? [Yes.] Aint troubling anybody, be I? [No.] Them aint mine? [taking up the medium's glasses and try-ing them on.] I con't want to take anybody else's. I guess mine are in the closet. Well, I thought I'd like to say to my grand darter, Mary Lewis—I do n't know whether it'll ever reach her or not, she's so far off, in California-San Francisco they call it—I want to say to her that I 've come; that she asked me to come—I do n't mean she talked it loud, but I was close by her and she thought of it, and I got the thought, so 've taken all this long travel to get here. do n't know as I can tell her anything : I do n't know as I can explain it to her. Father and I are living in a right good house up here, and we're very happy. Her mother is with us. My name aint Lewis, my name is May. My first name is Nancy. My name once was Boyce, but you see I married a May. Don't you under-stand? I used to live-down in Bangor once; then I went out West. I went out in Cleveland. I only want 'em to know that I've minded, 'cause Mary said that if grandmother would come "She should know her, even if she came in the Bed Sea. I know she'll know it's me

#### J. Flint.

Will you please say, Mr. Chairman, in your paper, if you please, that I return to earth, and I wish to give a little spiritual experience to my friends when they can get ready to listen to it? I have had my peculiar phase of experience, having gone out believing that man had his pun-ishment after leaving this earth—actually believing in a heaven and a hell-not only a place f mental hell, but I really, friends, believed in a literal hell, a place recking with human beings, shricking, and feeling that they were damned I lost a little of that before I passed away; but on coming to this shore I found it so different. Life seems much pleasanter. I find I have pow-er to come and go, and visit different countries, and meet friends that had gone on before me some that I supposed were eternally doomed to perdition; yet I was disappointed that I found no God personally, that I could not see him face to face; disappointed that I did not find Christ standing at my right hand; but I find the Christ-atmosphere of bright influences, and I can see him, but not the one I pictured to myself. I find my abode as pleasant as I can expect, but for many days I stood waiting and watching for the change to come, knowing not, or rather not re-alizing whether I was to be eternally damned or to be singing praises. But as I look at it to day it seems so much better to methan anything else could have ever seemed, and I can still do my work. I desire to register my name on the side of right, and to say to all that I am up and do ing, and my hand is ready to help my fellow-man. Now I shall never again doubt the goodness, mercy and truth of God. J. Flint.

#### Nathaniel Wentworth.

I find myself in a strange place, occupying a

work ; you know they don't let us have negroes to work for us now-who will give him the newspaper, so I come here to day to say to him, "Stop." I don't know as I've got it right, but I've done the best I can.

#### Samuel Dent.

Will you please say that Samuel Dent, of Savannah, returns here to day, to Boston, or rather makes one of his first visits to Boston, and seeks to be recognized by his friends. I hope they will give me an opportunity to communicate with them, as I have something to say which will be of benefit to them. I don't give their names, because I know their, sensitiveness, but I have rea-son to suppose that I shall be able to reach a good friend of mine, who, before I passed away, used to talk this thing to me, which I passed away, used to talk this thing to me, which I then believed the greatest imposture, the meanest piece of non-sene that could be got up. I am glad to avail myself of the privilege of returning, which is ev-idence that I use mictalen idence that I was mistaken.

I am Joseph Daniel Darcy. I died in Con-cord, N. H., a great many years ago-a whole score of years ago. I do n't know as anybody will know me, but I wanted to come back to see if I could make myself understood-to see if I could say anything. I belonged in New Hamp-shire, in the Granite State. And I am as firm in my opinion as a piece of granite. I allers was; took me a long while to do it, and I felt as if I could n't—as if it must be true, but I can't find anything that the ministers or the Bible but, you see, I 've gin up the church now. anything that the ministers or the Bible ever told me about. I've found dear, good spirit friends, and I felt it my duty to come back here and tell you about it. This is the only place I can come. I did n't know anything about this till a short time are a for any flow of the term in the short time ago. If you 'll write my letter I 'll be much obleeged to you.

#### Rosanna C. Ward.

It gives me pleasure, great pleasure, to visit Boston, and the Circle Room, to day, and while the whole atmosphere of your city is stirred by what is called "a religious work," which is now going on, I felt as if I would like to return here and do what I could for the cause of Spiritual-ism. It was very dear to me. It seems when I look back on my nest life as if the aspir morth look back on my past life as if the spirit-world must have been open to me from the day of my birth-certainly since my remembrance. When only a little child I remember well the spirit faces and hands that were about me. In the early days of Spiritualism I did all I could for it, and through life continued to do so, and on going to the Summer-Land I found myself well repaid for every thought given and every act repaid for every thought given and every act done; and for every cross of suffering I have found a crown of high price-valuable, I might say, beyond all the jewels of earth. To meet the angel ones, to clasp their hands, and to be carried through their homes, and to learn in those wis dom circles of the great power that we could be to earth, has been to me the greatest pleasure I could have. It is three years last October since I passed out of the form in Cincinnati. Quite a number of my friends have wondered why I did not return why I was not been form. not return, why I was not heard from, as I promised them, from time to time, and I therefore I find myself in a strange place, occupying a strange position, and yet I am not going to finch --not a bit of it. I always had a belief that this thing was true, and now I know full sure that it is. When I got rid of that old C. Ward.

No! No! No! I feared him not. I did my duty as a man, and when the voice called me, I bid farewell to earth and all its cares, for I felt there was a better land for man, and I've not been disappointed. I shall not sing psaims of praise, nor spend my time complaining; I will be the man I was, working and finding good and hap-piness through the work.

Now let any man come forward and contradict me, I 'll be apt, though dead, to contradict him, for the dead live, the dead sleep, the dead rest, and after rest the dead work, work according to the faculties which the Infinite, Omnipotent Creator has fashioned within.

#### Louisa Canfield.

At Morristown, N. J., Louisa Canfield, in the seventy-second year of my earthly existence. It is a broad subject, that which I am now con-templating, one on which life with its beauties and its experiences stands. Some to whom I may speak are believers, others are disbelievers. I am not of the Nicodemus tribe, coming under cover of the night, nor am I, nor was I, one of the doubting-Thomas order, for I knew full well there were many strange things in our philoso-phy, that I neither knew nor comprehended; but life I am capable of giving forth to the human race some of the advantages and beauties that are attributed to this intercourse that exists between the two worlds.

I live regularly but spiritually, with all the grosser parts given to mother earth and the spirit to the realms of beautiful unfoldment, where education is vouchsafed to every one who seeks it. Now to the point. When my eyes closed on the scenes below, a short space of time was allotted before they opened on the scenes above; and little by little my ensce beautiful come and little by little my senses became quickened to the thought that I had been transferred from to the thought that I had been transferred from earth to the home called celestial. I felt strange, to be sure, for a while, but all my sleeping fac-ulties awoke one by one, and then came the har-mony of my new life. I then understood my poistion. No sorrows passed over me, rather a grand rejoicing, for all things around me stood in beauty. Now my task for a time is to go from sphere to sphere until I have gained that knowl-edge which will fit me for the higher. Onward and upward will ever be my motto. Condemn not, friends, until you have investigated. This is the advice of one who sleeps not in death.

#### Thomas Smith.

Is there any harm in my coming? I'se col-ored, was colored. My name is Thomas Smith;

ored, was colored. My name is Thomas Smith; age, seventy-four; formerly of Hampton, Balti-more County. When my resignation come, I re-signed this life for the other. I done justice to everybody, but everybody did n't do justice to me. I'm on the other side of life now, where the angels sing, where no strife comes, where no blckerings are, where no dis-tinction is according to color. I lived a slavish life. I had kind, good owners, but when the day of freedom came. Laccented it, and walked out. of freedom came, I accepted it, and walked out or freedom came, I accepted it, and waiked out into the open field, a free man, to work for my-self. I was just getting to the point where I could rest, when a tap came at the door, and the soul of Thomas was demanded, and Thomas, without a sigh or a groan, gave up the things be-low for the things above in heaven.

Now, all my old time acquaitances, I am walking the streets of the New Jerusalem: I am happy to think that I can come back and speak. I do not feel now as I did in my latter days. I

Joseph Daniel Darcy.

#### APRIL 21, 1877.

#### BANNER OF LIGHT.

# am just like one that is young, full of life, and willing to go forward and do my Maker's will; but God 1've never seen, only his angels; they say, "Thomas, through work you will gain rest," and I've commenced, and I am not going to end here; I am going everywhere among my own color to tell them that the new God has arisen, and all who seek him will find him.

#### Samuel Miles.

I was fifty-seven years old. Samuel Miles. I died in Northumberland County, Virginia. Why a man has to die, is inconceivable in my sight or to my understanding. I feel as if a natural law had been left unsatisfied. To come into earth-life without with the background beat build a window life without will, to be tossed about by the winds and storms of time and circumstance, and then, just when life might become pleasant, to have to Just when the hight become present, to have to die and go into a place with which you are not acquainted, and where you are unknown! And when I ask the inhabitants here of these laws and regulations they say, "Learn as I did by un-locking your faculties." Is this a presentable picture of the Infinite in the working the finite or material set.

his working toward the finite—a part and par-cel of himself? Of what benefit is it for a man to be born and then to die? Answer the question. The mysteries rolling one after the other before my sight make it more obtuse. I was taught thus-two things after death-happiness or tor-ment, and I have not found either of them. Now, what position do I hold either of them. Yow, what position do I hold either in the celestial or terrestrial? I am not what I was. I might cry aloud, and the echoes of the winds would only answer me, and that not in words, but in sounds. Now you see my position, what am I, angel or devil? I will not stand this and be cowed; I'll take un the thread of mu life inter where it anded take up the thread of my life just where it ended, and see who, in this realm, will be the conqueror. So, now I say, lay me down to sleep, not that sleep which locks up my faculties, only that which will give me rest, and in that rest strength to perform the work that lies before me. I now depart for a season, and after I have ac-

complished the work, according to my own ideas of correctness and beauty, I will return and re-

MESSAGES TO BE PUBLISHED:

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

TO BE PRINTED IN OUR NEXT :

Rev. Isaac While; Atn F, Palne Moore; Marion Davis; Ellen McGrath: Maria Kingman Marston; David Litch-fold; Nancy Robinson; Susan B, Lewis; Moses Harrison; Susan Gorshom Bowker. Nathaniel Whiting; Mary Clarke; Josle, to Louisa; G, M, Dawes; Heury Morris; John Foss; Clara Hopkins; Daniel.

G. M. Daniel, Daniel, Charles Pierce; Dr. Graves; Theresa Bowker; James Webb; Mary Candis; George Munroe; George Mallery; Capt. U. Frizier.

[Owing to its extreme length, the remainder of our list of announcements of "messages to be published " is omit-ted. The communications will appear in regular order.]

MESSAGES RECEIVED LAST WERK ; Lydia Hali; Dr. William Dorrity; J. Otis; Andrew J. Smith; Isane T.; John T. Mills; Mary A. Williams; Mel-zar. zar. Sally Thompson: Silas Merriam; Elljah Story; Maria De F---t; Nathan B. Brewster; Jacob Read; Mary Da-vis Gliman.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A, DANSKIN, Louisa Randolph; Frederick Woodworth; David Bishop,

Adbertisements.

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May be Addressed fill further notice:

Mediums in Boston. AG NOTICE THE CHANGE OF PLACE. DR. H. B. STORER'S New Office, 29 Indiana Place, Boston, MRS, JULIA M. CARPENTER.

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Mrs. Maggie Folsom

WILL still continue giving Medical Examinations and Business Tosts at 41 Dover street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storer. Dec. 19,

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-130 Castle st. Mear 300 Tremont st. Hours 9 to 9, Sundays 2 to 9, April 7.

MISS LOTTIE FOWLER, THE world-renowned Spiritual Medium, has returned from Europe. 48 Beach street, Boston, Mass, Hours 11 to 7. 4w\*-April 21.

Susie Willis Fletcher. TRANCE MEDIUM, 7 Montgomery Place, Boston, April 7. April 7. MR. HENRY C. LULL, Business and Medical Clarroyant, Rooms 943 Washington street, (cor. In-dana place.) Hours from 9 A.M. to 12, 2 to 5. General sti-tings, terms one dollar. Circles Thursday and Sunday evenings. Admission, 25 cents. 130°-April 7.

#### M. M. HARDY,

TRANCE MEDIUM, No. 4 Concord Square, Boston. Office hours from 9 to 3. March 24. SUSTE NICKERSON-WHITE. TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, 5t. Elino, Suite 1. Boston. Hours 9 to 4. Public scances Sunday evenings. Feb. 17. MRS. J. C. EWELL, Inspirational and Heal-ington 815., Boston, (entrance on Ash st.) Hours 10 to 5. April 7.

A. S. HAYWARD, Vifal Magnetic Physician, 6 Davis st., Roston. Eradicates disease where medi-cine fails. Magnetized Paper sont by mail. Price 50 cents. April 7.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. March 3.

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Mo-dium, 28 West street. Roston, Mass. 4w\*-April 7.

FANNIE REMICH, Spiritual and Physical Healing, 352 Tremont st., Boston. April 7.–38\* AUGUNTIA DWINELLS, Clairvoyant, A Trance and Prophetic Medium, 31 Oak st. Terms \$1, April 1.-6m

April 7.-6m MRS. M. A. CARNES, 229 Northampton st., Boston, Hours II A. M. 105 P. M. Circlés Thursday afternoons and Sunday evenings. C. YORK, Eclectic, Magnetic and Chairvoy-C. Ant Physician, has removed to 31 Chapman street, Roston. 2w\*-April 14.

MRS. C. H. WILDES, No. 8 Eaton street, Bos-ton, Mondays, Tuesdays, Wednesdays and Thurs-days, Hours 10 to 12 and 2 to 4. 3w\*-April 7.

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Drift Highloith DAthinio the futtonit, Dr. R. will, on receiving full and exact name, and ad-dress, age, martled or unmartled, and  $\frac{5}{2}$ .09, request a spirit doctor to examine the person namediand report all the diseased conditions, also the mode of treatment meres-sary for the most speedy, and permanent cure, and will wavrant satisfactory results if directions are strictly fol-lowed. Medicine sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and what-ever else the spirit doctor may direct. Inall cases of treat-ing patients at a distance successfully, letters from the pa-bent or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

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Feb. 17.-3m

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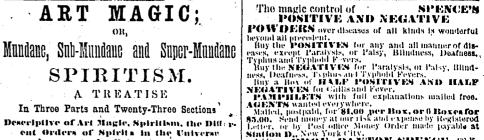
MEDIOMETER,

#### **Planchette Attachment.**

#### THE Boston Investigator,

THE oldest reform Journal in publication, will enter upon its Ford-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year. \*1,75 for six months. Because per slipple copy. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of man-kind. Address J. P. MENDUM. Investigator Office. Paine Memorial, April 7.

Babbitt's Chart of Health.



New Nork Advertisements.

Station D. New York City. Address, PROF. PAYTON SPENCE, 138 E.

folh street, New York City, Sold also at the Banner of Light Office, No. 9 Montgomery Pince, Boston, Mass. April 7.

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C. N. CRITTENTON, Prop., N. Y.

Dec. 30, -19 A GREAT OFFER ! We will during these A GREAT OFFER ! We will during these flop PIANOS & ORIGANS, new and second hand, of first-class makers, including WATERS', at low-er prices for cash or installments or to 1 cut inti-pild for, than ever before offered. WATERS' GRANS, (INCLEDING THERENT WADE, 70c-first Planos 8150, 7 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, not used a year, "2" Stop Organs 850, 1 1-3 do, 8160, so the addi-med a year, in perfect order and warranted, LOCAL & TRAVELING AGENTS WANTED, Hustrated Catalogues Multed, A liberal dis-count to Teachers, Unoted, WATERS, Molecas, Ladge, de, Sheet music at half price, HORACE WA-TERS & NONS, "Anuthedreves and Dealers, 40 EAST 11th STREET, Union Square, New York, P. O. Box, 3567. Tho N. F. Times says: "Waters' Orchestrion Chimo Organ" is a beautiful little instrument, simply perfect. The Chime of two and one half or tay bells ad the artistic effects capable of being produced by the player are singu-lary fine. The then is full, clearand resonant, and avery interest-

arry line. The tone is full, cleanand resonant, and a very interest-ing effect is produced with the chime of bells, --Christian Union,

Whiten, The Waters' Planes are well known among the very best. The Water enable 1 to speak of these instruments with confi-dence from personal knowledge, --N, Y, Econgelist, We can speak of the merits of the Waters' Planes from personal knowledge, as being of the very best quality,--Christian Intelligencer, 10w-April 14,

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of the various styles and sizes, N. B.-BOERICKE & TAFEL received the only Centennial Prize Medal awarded at the Phila-delphila Exposition for the excellency of Ho-meropathic Pharmacentical Preparations and Fine Exhibit. 1009-March 10, NOTICE. A WONDERFUL Diagnosison Disease given at the wish of har, state age and sex. Medicine, put up by spirit add, sent at low rates. Magnetized Catarth Sunt (a spirit pre-scription), 50 cents and stanp. MISS ELLA BRADNER, Richardson Block, East 2d st., Oswego, N.Y. April 14, -58.

THE MAGNETIC TREATMENT. SEND TWENTY-FIVE CENTS to DR. ANDREW S STONE, Troy, N. Y., and obtain a large, highly llug-trated Book on this system of vitalizing treatment. April 7.

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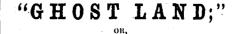
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#### LIGHT. BANNER OF

# Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER SEVEN.

#### BY J. J. MORSE, -English Agent and Correspondent of the Banner of Light.

The murky clouds of scientific intolerance have, in great part, rolled their sable forms away. Let us hope for good. Forbid that nineteenth century culture should return to the fashion of the dark ages, and persecute things inconvenient to admit as true. Science asks a "fair field and no favor "; let her accord to all her own demands. Under such conditions Spiritualism can and will maintain its ground. Neither professors nor police courts always decide in favor of fact or right.

Recent files of the Banner make us acquainted with the fact that you were aware of the decisions in our recent law cases almost as soon as ourselves. In these days of "news associations," "cablegrams," and "special correspondents," but little remains unknown. Though, considering the celerity with which all rumo's affecting Spiritualism are " wired " to the four quarters of the globe, it is not a little remarkable how slow to travel are incidents reflecting on the character of Orthodoxy and its ministry. But then Ortho-doxy is respectable, and Spiritualism is perhaps not so regarded.

The files of English papers you will have re-ceived will have given you all the particulars concerning the several cases against Drs. Slade and Monek, and Mr. Lawrence, that we possess ; and after the excellent and exhaustive letter of M. A. (Oxon), in your issue of March 3d, con-cerning Dr. Slade's case, there is scarcely anything more to be said, except that we all rejoice on the Doctor's escape, and wish him God-speed. The appeal of Dr. Monck, as you will have heard, has been decided against him. I am heartily sorry, and it seems hard for him, too. Lawrence was convicted, and actually sent to prison, but has been released on bail under a "writ of error," and at present there seems no indication of any hurry to have the writ argued upon. A pen-and-ink sketch of Doctor Monek may not be out of place. The Doctor appears about forty-two or three years of age; is a stout and well-built man, of pleasing countenance, light hair, whiskers, beard and moustache. Nervous, sanguine temperament, highly sensitive and impulsive in nature and character, earnest and emphatic in utterance, I am sure the re-straint of his confinement in Wakefield jail will

not accord much with his active disposition. I trust that on his reäppearance among us he may receive a public welcome, and as he is the first medium, as such, that has been made a felon of for his gift, I am sure he deserves a warm reception on regaining his liberty. I am confi-dent his mediumship will be in greater demand than ever. On that matter let me say that I have spoken with gentlemen in various parts of the United Kingdom, who have sat with the Doctor, and the testimony they offer in-favor of the phenomena they have observed being of a genuine nature is overwhelming. The spiritual journals have reported equally as strongly in his favor, and I repeat, my opinion is he will, have more work than he can do when he reappears among

The British National Association of Spiritual-The British National Association of Spiritual-ists recently held a general conference of Spirit-ualists in their rooms in London. The opening meeting — a *soirice* — was presided over by the President of the Association, Alexander Calder, Esq. His address was simply a gem. It deserved to be circulated broadcast. The four Conference meetings were severally presided over by Des-mentions were appreciated over by Desmeetings were severally presided over by Des-mond Filtzgerald, Esq., Dr. Carter Blake (Doc. Sci.), H. D. Jencken, Esq., and Dr. Wylde. In-teresting papers were submitted, the best among them being prepared by Mr. R. Pearce, on "Organization"; Mr. J. Smart, on "Haunting Spirits," and Mr. W. H. Harrison, on "Public Media and the Law." The discussions were able and interesting, and an enjoyable season was passed.

and, I presume, intends dispensing with the agency that enabled him to leave Atheism's cold shade for the sunlight of conscious knowledge of immortality. Well, tastes differ ! In pleasing contrast to the above defection is the fact that the angels have placed another instrument before the public over here, Mr. W. J. Colville, who has lately appeared as a trance speaker. There is plenty of room, for his services, and I wish him success with all my heart. James Burns, as you know, has brought out an English edition of that able author's "Arcana of Spiritualism." The volume is handsomely print-ed, and bound in tasteful cloth. The typography is excellent. It is meeting with a large sale, as It deserves—for in my opinion it is a most valua-ble book. If Hudson Tuttle had written no othor book, the one I mention would insure him a lasting recognition as an able thinker and expositor of life's problems, spiritual and material. Mr. Burns also intends issuing a reprint of "Life in the Spheres," by the same author. Its appearance will, I am sure, be hailed with interest and pleasure by all who may read it. Still another item on the same topic. The Reverend Stainton-Moses, M. A. (Oxon), intends publishing a set of works on the subject of Spiritualism. The volume to appear first is announced with the title of "Essays and Reviews," and sonsidering the scholarly ability and critical acumen of the author, I predict an intellectual treat as being in store for all who may purchase the volume. Physical mediumship thrives here still, in spite of Flowers, Lankester, "bad law," courts of appeal, et als., and so long as the cause possesses valuable instruments for the purpose it will do so. One of our most eminent mediums (out of the metropolis) for physical phenomena is Miss K. Wood, a native of Newcastle on-Tyne. A few days since I was speaking to a friend of mine, W. P. Adshead, Esq., of Belper, Derby-shire, who is a most earnest Spiritualist, and he related to me the particulars of a series of sé ances they had lately had with this young lady. The particulars were wonderful; and the thing most satisfactory was the fact that the medium submitted to any and every test imposed. The gentleman I mention has compiled a most careful record of the scances, which has appeared in the columns of the Medium and Daybreak, and the account is sufficiently startling to arrest the attention of the most skeptical or indifferent. Miss Wood has long enjoyed a local reputation as a medium of no mean order, and now I think she is in a fair way to gain a world-wide celebr.ty. Chief among our gentlemen mediums may be mentioned Willie Eglinton. The phenomena ob-tained in his presence are indisputable. His services are in great demand among the upper and aristocratic ranks of London society. I do not detect, as I travel around, that our recent persecutions have in any material manner damaged our cause—on the other hand Lam in-clined to think they have stimulated animtense interest in Spiritualism. I am kept well on the move, and am full of engagements. The taunts and gibes of newspaper scribblers have had an opposite effect to the one intended. I am sure the numerous readers of the Banner must be delighted at the prospect of perusing in your columns the forthcoming work of that truly inspired :nan, Andrew Jackson Davis, "Views of Our Heavenly Home," that I see is announced for the first number of your new volume. It ought to quadruple the numbers of your subscrib-

Banner at hand. It has the true ring about it. Sister Leys will please accept my thanks for her brave words; and let me hope the thanks of all fellow-workers go with mine.

Well, sir, I must bring my letter to a close Let me hope that, under the light of our beauti-ful philosophy, life's issues may seem the clear-If we can learn that progress is not always er. found in pleasure, but that pain and sorrow often teach how to avoid the faults they indicate; if we hear the angels whispering to us that in all our trials "God understands," the hour of deep-est anguish will not be without its solace, and our darkest night will then give place to penciled rays of glory that presage the coming day of peace. Thus if we are purified by our philosophy its existence will not be in vain, and the presence of the sweet immortals in our midst

will have proved a blessing that none may dare Warmick Cottage, Old Ford Road, Bow, } London, England.

#### Mme. Blayatsky on Fakirs. fo the Editor of the Sun:

SIR-However ignorant I may be of the laws of the solar system, I am, at all events, so firm a be-liever in heliocentric journalism that I subscribe for The Sun. I have, therefore, seen your re-marks in to day's Sun upon my "iconoclasm." No doubt it-is a great honor for an unpretend-ing foreigner to be thus crucified between the two greatest celebrities of your chivalrous country—the truly good Deacon Richard Smith, of the blue gauze trousers, and the nightingale of the willow and the cypress, G. Washington Childs, A. M. But I am not a Hindoo fakir, and therefore cannot say that I enjoy crucifixion, especially when unmerited. 1 would not even fancy being swung around the "tall tower" with the teel hooks of your satire metaphorically thrust through my back. I have not invited the reporters to a show. I have not sought notoriety. I have only taken up a quiet corner in your free country, and, as a woman who has traveled much, shall try to tell a Western public what strange things I have seen among Eastern peo-ples. If I could have enjoyed this privilege at home, I should not be here. Being here, I shall, as your old English proverb expresses it, "tell the truth and shame the devil."

The World reporter who visited me wrote an article which mingled his souvenirs of my stuffed apes and my canaries, my tiger heads and palms, with aerial music and the flitting doppelgüngers of adepts. It was a very interesting article, and certainly intended to be very impartial. If I ap-pear in it to deny the immutability of natural law, and inferentially to affirm the possibility of miracle, it is due to my faulty English or to the cardioscopes of the reader. carelessness of the reader. There are no such uncompromising believers in

the immutability and universality of the laws of nature as students of occultism. Let us then, with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the necessity of a central force acting toward the sun, that is de-nied, but the assumption that behind the law which draws bodies toward the earth's centre, and which is our most familiar example of graviand which is our most familiar example of gravi-tation, there is not another law, equally immuta-ble, that under certain conditions appears to counteract it. If but once in a hundred years a table or a fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scien-tists are yet ignorant. Christians believe in mira-day. A could be a readit them cause is a manicles; occultists credit them even less than pious scientists—Sir David Brewster, for instance. Show an occultist an unfamiliar phenomenon, and he will never affirm *a priori* that it is either

trick or a miracle. He will search for the cause

in the region of causes. There was an anecdote about Babinet, the as tronomer, current in Paris in 1854, when the great war was raging between the Academy and the "waltzing tables." This skeptical man of science had proclaimed in the *Revue des Deux* Mondes (January, 1854, p. 414) that the levitation of furniture without contact "was simply as im-possible as perpetual motion." A few days later, luring an experimental scance, a table was levitated, without contact, in his presence. The result was that Babinet went straight to a dentist to have a molar tooth extracted, which the iconoclastic table, in its aerial flight, had seriously damaged. But it was too late to recall his article.

passed. Your readers will no doubt be surprised to learn that Dr. Sexton has become a convert to Orthodoxy, having joined the Independent sect, and is denouncing Spiritualism as "unfavorable to Christianity," which the doctor considers to be "more prized than all kinds of human knowl-edge"; the Doctor has resigned membership with the National Association of Spiritualists, and, I presume, intends dispensing with the lished principle of science. . . . It requires a combination of qualities in the ether of space which I find it difficult to believe are actually realized." What is this but iconoclasm? lished principle of science. Let us bear in mind that Newton himself received the corpuscular theory of Pythagoras and this predecessors, from whom he learned it, and that it was only on descapoir de cause that later scientists accepted the wave theory of Descartes and Huyghens. Kepler maintained the magnetic nature of the sun. Leibnitz ascribed the planetary motions to agitations of an ether. Borelli anticipated Newton in his discovery, although he failed to demonstrate it as triumphantly. Huy-ghens and Boyle, Horrocks and Hooke, Halley and Wren, all had ideas of a central force acting toward the sun, and of the true principle of diminution of action of the force in the ratio of the inverse square of the distance The last word has not yet been spoken with respect to gravitation; its limitations can never be known until the nature of the sun is better understood. They are just beginning to recog-nize (see Prof. Balfour Stewart's lecture at Manchester, entitled "The Sun and the Earth," and Prof. A. M. Mayer's lecture, "The Earth a Great Magnet") the intimate connection between the sun's spots and the position of the heavenly bodies. The interplanetary magnetic attractions are but just being demonstrated. Until gravita-tion is understood to be simply magnetic attraction and repulsion, and the part played by mag-netism itself in the endless correlations of forces in the ether of space-that "hypothetical me-dium," as Webster terms it—I maintain that it is neither fair nor wise to deny the levitation of either fakiror table. Bodies oppositely electrified attract each other; similarly electrified, repulse each other. Admit, therefore, that any body having weight, whether man or inanimate object, can by any cause whatever, external or internal, be given the same polarity as the spot on which they stand, and what is to prevent their rising? Before charging me with falsehood when I af-irm that I have seen both men and objects levitated, you must first dispose of the abundant tes-timony of persons far better known than my humble self. Mr. Crookes, Prof. Thury of Gene-va, Louis Jacolliot, your own Dr. Gray and Dr. Warner, and hundreds of others, have, first and last, certified to the fact of levitation. I am surprised to flud how little even the editors of your erudite contemporary, the World, are acquainted with Oriental metaphysics in general, and the trousers of the Hindoo fakirs in particular. It was bad enough to make those holy mendicants of the religion of Brahma grad-uate from the Buddhist Lamaserles of Thibet; but it is unpardonable to make them wear baggy breeches in the exercise of their religious func-tions. This is as bad as if a Hindoo journalist had represented the Rev. Mr. Beecher entering his pulpit in the scant costume of the fakir-the *dhoi*, a cloth about the loins; "only that and nothing more." To account, therefore, for the oft-witnessed, open-air levitations of the swamees and gurus upon the theory of an iron frame con-cealed beneath the clothing, is as reasonable as Monsieur Babinet's explanation of the table-tip-ping and tapping as "unconscious ventriloquism". You may object to the act of disemboweling, which I am compelled to affirm I have seen performed. It is, as you say, "remarkable"; but still not miraculous. Your suggestion that Dr. Hammond should go and see it is a good one. Science would be the gainer, and your humble correspondent be justified. Are you, however, in a position to guarantee that he would furnish correspondent be justified. Are you, however, in a position to guarantee that he would furnish the world of skeptics with an example of "vera- she feels that her life is slowly ebbing away, and,

clous reporting," if his observations should tend to overthrow the pet theories of what we loosely call science? Yours very respectfully, II. P. BLAVATSKY.

New York, March 28th, 1877.

#### Soul Flights-The Wonderful Case of Mrs. Schnader.

[ Special Correspondence of the Sunday Press.]

READING, PA., April 7th, 1877. There is in this town a lady who, it is claimed, is the subject of remarkable psychological phe-nomena. As the case has excited considerable interest in scientific circles, your correspondent has thought that a detailed account of the manifestations, based on the authority of the lady herself, and a personal interview with her, would prove of interest to your readers. The lady in question is Mrs. Richard Schnader, oldest daughter of Mr. Henry Deeds, and if she lives until next November she will be forty two years old. The two families live in adjoining houses, about four rods above the Three-mile-House, near the Reading Driving Park. I have seen nearly all the parties here who are more or less acqualited with the facts in the case, and have had an interview of more than an hour's duration with Mrs. Schnader, being the first newspaper man who has enjoyed that privilege. Mr. Deeds and his daughter Mary at first refused your representa-tive an audience with Mrs. Schnader, who is said to be in a very debilitated condition, but I finally succeeded in coaxing her fourteen year-old son to take my card to his mother, and directly found myself face to face with the individual of whose wonderful powers I had vaguely heard. The lady was lying down—fully dressed, however— and when she had gracefully accepted my apology for the intrusion, she explained that she had been up and about the house during the morning, but being weary had just lain down. She said that for four weeks to night she found herself unable to rise from her bed, and for cleven days lay in a partially conscious condition, her only nourishment being tea or coffee and bread. She felt no pain, and believed that her prostration signified the ultimate fulfillment of a prediction which she is informed by her friends she made eleven years ago when in a mysterious trance, if such it be termed, which came over her one even-ing in the year 1866, while she was sitting on the front porch of her residence. She felt herself growing faint, and shortly thereafter fell into an unconscious state, in which her limbs and body were "as stiff as her thumb-nail." She remained were "as stiff as her thumb-nail." She remained in this state four hours, apparently dead, but had previously informed her friends that, however long her body continued in this condition, they must not bury it, for her spirit had, only taken a temporary departure, and would return again and abide in the body eleven years longer. Here lies the prediction. The eleven years confidently pre-dict her dissolution before the end of the year. dict her dissolution before the end of the year.

Now mark the lady's explanation of the un-conscious spell to which she was subjected. She had earnestly prayed God to cure her of a painful spinal disease, beyond the reach of human skill, with which she had been long afflicted, and from the evening on which this first soul light occurred, dates the permanent departure of her affliction. Therefore, in her opinion, the trance came in answer to her petition, as a means of accomplishing her wish. Afterwards, at the expi ration of each seven days, for seven weeks, Mrs Schnader experienced a similar trance, then eleven times at the end of each eleven days, and eleven times at the end of each eleven days, and finally at the end of each thirty-six days thirty-six consecutive times. During these spells, al-though her body was stiff and lifeless, Mrs. Schnader could read passages of Scripture, ex-plain them and turn to explanatory verses in other parts of the Bible, without examining either book, page or chapter. Her description of the beautiful land to which her spirit took flight is said to have been far beyond human capacity, even transcendentally eloquent. At the conclueven transcendentally eloquent. At the conclu-slop of these periodical spells, the spirit which possessed her would cry out, "I must go home now; in seven" (or eleven, or thirty-six, accord-ing to the periods above noted) "days I will come again !" Then she would throw herself prostrate while she engaged in agonizing prayer, and gradually her body recovered from the trance which had held it. The power with which the lady is credited still is, however, quite as remark-able as the manifestations in the days when she was subject to these trances. She says that her spirit is able at times, which are entirely involuntary, to take its flight to other places, both on this nundane sphere and in the realms of ether real bliss. In these flights she gives, according to the unanimous judgment of all who have ever been present on these occasions, the most vivid and circumstantial accounts of what is being done in the presence of her spirit, and the most beautiful descriptions of all that she sees. Re-cently, for instance, her soul took a flight to the abode of her sister, Mrs. John Leib, in Brownstown, Lancaster county, where she saw one of the children fall, inflicting upon itself serious injury. She saw its mother pick the little three-year-old up, soothe away its tears and wash the blood stains from its bruised face. All this was faithfully reported to the friends who were present during its progress, and on subsequent in-quiry it was ascertained that everything had occurred at Mrs. Leib's just as Mrs. Schnader had described.

away, and my soul will take up its abode in the other body which I know is being prepared for

It. In conclusion, I might say that Mr. Henry Deeds, her father, appears to be a man of solid integrity and guilelessness. He is a simple-mind-ed, sincere old gentleman of sixty-five, and I would trust him with my pocket-book (full), or my life, even in the days in which we are living, without a doubt as to my security. Indeed, all the members of the two families seem to be upright and disinterested in the whole matter, as is evidenced by the fact that they are very much averse to being interviewed and having the caso get into the papers.

# BRIEF PARAGRAPHS.

POETIC SERMON-"JUDGE NOT." POETIC SERMON-"JUDGE NOT." In speaking of a person's faults, Pray don't forget your own; Remember, those with homes of glass Should seldom throw a stone. If we have nothing else to do But talk of others' sin, "I is better we commence at home, And from *that* point begin.

- And from fact point begin. Some may have faults—and who have not— The old as well as young? Perhaps we may, for aught we know, Have many where they yee one. I 'll tell you of a better plan, And one that works full well: He sure your own defects you cure Before of others' tell.

The Roman Catholic peers of the United Kingdom now number 36, two of whem are in holy orders. There are also 48 Roman Catholic baronets, 50 Roman Catholic members of the House of Commons, and 7 Roman Catholic members of the Queen's Privy Council.

Our thanks are due to Messrs. Strobridge & Co., litho-Supports, 140 Race street, east side below Fourth, Cincin-nati, for a copy of their fine chromo entitled "Esopus Creek, near Kingston, N. Y."

Socrates and Plato agree that God is that which is one, hath its original form, its own self, is of a singular subsist-ence, is one only being perfectly good, -Plutarch.

A promissory note for \$5000 was presented to the Probate Court at St. Louis, recently, for allowance, upon which interest had been paid at ten per cent. for nearly twenty-three years. The drawer of the note had paid \$11,000 on it in interest. All which is an illustration of the beauties of the interest system as it is known in the West.

A Yonkers boy got up a straw man yesterday in the back-yard, dressing it in his father's Sunday coat and new spring tile, as a target for practicing on with his new how and arrows. He is saddest when ho sits, *- Yonkers G-zette*.

Hegel calls music "architecture transferred from space

"It was pitched without," said the clergyman, and an old base ball player, who had been calmly slumbering, awoke with a start, and yelled "foul," The first base came down from the choir and put him out.

The Banner has again changed its delivery day, this time from Wednesday to Thursday. The Spiritual Scientist also issues on the last mentioned day.-Boston Sunday Herald;

What exquisite lines those are in Longfellow's "Golden Legend " which describe the process of growing old gracefully:

# "Time has laid his hand Upon my heart gently, not smiting it, But as a harper lays his open paim Upon his harp, to deaden its vibration."

M. D. Conway writes, "Dr. Rost, the librarian of the India House, who can speak and read more languages than any man living, told me that the best scholar in Zend (the least explored of ancient tongues) is an American- Prof. Whitney. Max Müller told me that the best living scholar in Anglo-Saxon is an American-Prof. March, of Lafayette College, (who, by the way, has accoded to the reques of the Early English Text Society to edit Lord Tolle-mache's MS, of Orosius.) While America can produce such men, and so lead in the scientific and scholastic advance of the world, her century of Independence can hardly be regarded as a failure."

A certain kind of suffering leads to martyrdom; a martyr is nearly always one who first suffered on account of sine, shams, inequalities and hypocrisies around him. Persons are not apt to see until they feel. Those who feel tho wrongs of the world so keenly that they can no longer en-dure them, will point them out, will strive to rectify them; but a sin can never be struck at without giving offence to the one who commits it. The result is that sinners will strike back. Tyrants never were known to volnitarily take their hands from the throats of their victims-they must be choket of f. and woe be to the one who, single-handed and alone, undertakes to right any wrongs. Mar-tyrdom is his doom. - Hull's Crucible.

The military academy and post of West Point has been made a separate military department, and Gen. Schofield appointed commander,

The dairymaid's ditty, ""T is butter little faded." The butcher's, "Meat me by moonlight alone, "-N, Y, Commercial Advertiser, The ice man's, "Out in the cold world,"-*Canden Fost.*. And the merchant's, "The sweet buy and buy,"- Oil City Derrick. And the milk-man's is, "We will gather at the river,"-*Eric Dispatch*, And the editor's is. "We won't go home till morning."-*Philadelphia North American.*. The interviewer's, "Now tell me, blue-oyed stranger."-*Newburport Herald.* 

as she expresses it, "This body will soon crumble asylum. He unfortunately ended the announcement with an apostrophe, thus: "The ladies will take with them their own refreshments, so as not to eat up the orphans."

> The Spiritual Scientlet sees an indication of spirit influence in forming the chain of circumstances that led to the; reprieve of Phair, who was sentenced to be hung in Vermont.

PRELUDE TO THE CONFLICT.

PRELUDE TO THE CONFLICT. Selze thou, brave heart, the trumpet of Reform, And through it give one long, electric blast, To rouse the slumbering, like a thunder-storm, And make the foces of Progress stand aghast ! The boldest utterances are needed now, The heaviest blows, the most heroic deeds; For, still infatuated, millions bow To Superstition, with its palsying creeds; And false Tradition holds them in its chains, And hoar Authority their reason stays, And the dead Past the living Present sways; Then, blow the trumpet ! raise the standard high ! A new advance for Truth and Liberty ! A new advance for Truth and Liberty !

"To what base uses have we come at last !" It is said that a graduate of Harvard College is a member of the Boston Police.

The Mikado of Japan is now a very different being in the minds of his subjects from what he was eight years ago. In the seclusion of Yeddo he was still a divinity; in the park at Tokio he is a mere mortal.

A. Mummle's body was found in a Texas town the other day. It had eleven bullets in it, supposed to have been discharged into it by an attaché of the Texan Pharo'.

#### **Current Events.**

The Eastern question seems rapidly approaching settlement at the point of the bayonet. As we go to press the news indicates a speedy declaration of war by Russia-and both the Turkish and Russian generals are manouvring to gain strategic positions on the Danube and the Pruth The Turks and the Miridites are fighting in Northern Albania.

Colonel A. K. McClure, editor of the Philadelphia Times. was assaulted in that city, Monday, April 16th, by Nat McKay, government contractor, and two of McKay's friends. Subsequently the assailants were arrested and held to answer.

A war between Santo Domingo and Hayti is on the carnet.

The steamship Leo, from Savannah, was burned at sea. April 13th, and the two hoats (the only ones that could be launched), loaded with passengers, have not been heard from. The life-raft saved its freight of humanity, viz. Cant. Daniels and twelve others, who were brought into New York by the ship which took them on board.

While Mr. Walter, proprietor of the London Times, was passing through the Puerlo del Popolo, in Rome, on the 4th inst., he was attacked by three men armed with stilettoes and robbed, but not hurt. The outrage has created quite a sensation. About one hundred persons have been arrested on suspicion.

Methodists and Catholics are sharply bidding for the colored element in the South.

A fire at Stamboul on Tuesday night, April 10th, destroyed between 300 and 500 houses. It originated in the Greek quarter, at about eleven o'clock at night, and rapidly mounted the hill. It was only extinguished on reaching the Turkish quarter at the summit. No public buildings were destroyed.

The Cubans have again defeated the Spanish regulars in a severe engagement.

The burning of the St. Louis Southern Hotel is added to the tragedles of the year; and though the loss of life is far less than it was at first reported to be, it is large enough to excite horror and to create alarm. It is reported that the elevator was the means by which the flames were made to rise and spread with rapidity, but for which every person in the building would have escaped.

SPOTTED TAIL AGENCY, NEBRASKA, April 15th .-About one thousand Northern hostiles made a formal surrender of arms, ponles, etc., to Gen. Crook, at this post, yesterday.

To the Editor of the Banner of Light:

Subjoined you will find the resolutions passed March 25th, by the Independent Society of Spiritualists and Liberalists of Kansas City, Mo.:

Brind of the interpolation books of oppriminition in the part interpolation of the polation of the polation of the part interpolation of the polation of the polatis the polatis of the polation. The polation of the polation of

#### TO THE PUBLIC.

At a meeting of the Theosophical Society, held this day, the statement having been read from a London journal that D. D. Home, the medium, will devote some portion of his

I have just perused the able article of Jennie Leys, on "Mediums and Money," in your last

Another phase of the lady's wonderful spiritand religious writings in the dark. She has been blind-folded, in addition to being in a darkened anartment, and read correctly in any chapter of the Bible where chance might open it. On these occasions, if handed a secular paper, or an al-manac for instance, she would instinctively reject it, but when given the Bannér of Light, she immediately perceived the presence of an article on the angels of light, and proceeded to read it. I might give innumerable other instances of

a similar nature, in illustration of Mrs. Schna-der's wonderful gift, but neither time nor space permit. True to journalistic instincts, when ad mitted to an audience with the lady to-day, I be gan to take notes on the conversation, but she thereupon abruptly broke off her remarks and positively refused to continue unless I returned pencil and note book to my pockets. This I did and trusted to memory and the few illegible scratches which I was able to make on an invisible page with an invisible pencil, for a correct report of-the information received. Mrs. Schna-

der sald : "I am not a Spiritualist so far as I know, for I do not know what Spiritualism is. I know that I visit in the spirit other lands and scenes, and it seems as though good spirits come down about me on this bed like the crystal waters of a founand on this bed like the crystal waters of a foun-tain. I feel their presence all the time. Fre-quently the spirits take possession of me and speak through me. I want to go and join them in the bright and joyous land which I frequently' visit, and I feel that my time is near. I think my case is even more peculiar than Elijah's. I think that I am more favored than even he was think that I am more favored than even he was and it is all because of perfect trust in God." As I came away she added: "You must not give me the credit for any of the remarkable things which I do, if you believe them. It does not be-long to me, but to God, who acts through me." Mrs. Schnader is of German extraction, and

talks most freely in that language. Her English, however, is faultless, always chaste and elegant, sometimes beautiful and impressive. Her edu-cation was very slight, and it does not seem possible that she should use the English language so perfectly as she does, except under the influence of inspiration. She was formerly an attendant of the Reformed Dutch Church, but more lately she has attended the meetings of the Evangelical Association, an offspring of the Methodist-Epis-copal Church. In the Sunday school she has been regarded by pupil and fellow-teacher as possessing inspired powers, and they all look forward to, and pray for, the speedy restoration of her health. But she is confident that can never be accomplished, and calmly awaits the end. She has not the appearance of a sick woman in any respect, except that she is quite pale. Of slight build, light complexion, and intellectual cast, she seems full-blooded and strong, and acA TYPICAL LIFE-That of a type-setter.

A modest country editor says: "Our editorials have been crowded out this week by a pressure of interesting reading matter."

The feeling that if the church should take fire and the flames devour you, or the walls cave in on you, it would only be God's will, is not usually strong enough to prevent an agile Christian from jumping through the windows at the first signal of danger.

In giving geography lessons, a schoolmaster down East asked a boy: "What State do you live in?" To which the boy drawled through his nose in reply: "A state of sin and miseny."

Moses was a civil engineer. He surveyed the promised laud.—New Orleans Republican. No, he was a mining engineer. He viewed "the laudscape ore."—Boston Post. This is Horoble; he was a Wall street engineer. He was a little bare among the bulirushes.—Ex.

Our thanks are due to Hon. Elliah Ward, of New York (U. S. House of Representatives), for published copy of his peech on "Commercial Relations with Canada."

Report hath it that the famous Lotus Club, of New York City, the leading literary rendezvous of the country, has fallen upon evil days."

To an inquiry in our last., "Where is Flowers?" Jo Cose informs us that he has withered up and gone to seed.

ODE TO MONT BLANC (by a Young Lady). ODE TO MONT BLANG (by a Young Lady). Sublimest mount! thy grand and snowy head, White as the mush of my polonaise, As soft and soothing as a powder puff, Makes no impression on thy rugged brow, Oh mount sublime! thy dense and somber pines Wave like green plumes on a white velve that; And ovor all the lovely ažürë sky, Mottled and velled with thin and fleecy clouds, Bends round thee like a blue silk parasol Lined with white lace. Delightful mount, farowell.

Chief Justice Taney was a slave of tobacco. He ate and drank little, but smoked incessantly, and when his physician prescribed a short allowance he would reduce the supply to thirty or forty cigars a day.

Should you see a bird fiying around with a bottle of cod-liver oil under one of its wings and a piece of red fiannel about its neck, you may know it is the very identical blue bird that was heard singing in Berks County more than a week ago. It tuned its Lyre a trifle prematurely, so to speak.—Norriston Herald.

An exchange remarks: , " This is the time to go out wolfhunting. Nothing will give you higher percentage on your time and money than chasing the wolf from your poorer neighbor's door."

England proposes sending diplomatic messages by sp cial mail instead of by "Queen's messengers." This will be done with a view to economy. The Q. M.s are usually swells, and very expensive individuals to send about.

> MARY'S LITTLE LAMB. Mary had a little lamb, To live it was n't able, And when she served it up as hash, 'T was very lamb-on-table.

A new fishing ground is attracting the attention of the hardy voyagers of Gloucester-this time they are reported to be reflecting on the immense schools of codfish, mackerel and hake which exist on the banks a short distance of the Cape of Good Hope, South Africa.

Mankind resent nothing so much as the intrusion upor them of a new and disturbing truth.-Leslie Stephen.

"Those who draw the sword shall perish by the sword." says the good book; which is a truism none can gainsay. It is manifested in society daily. It is true mentally as well as physically.

Nilsson is in Vienna. Campanini is at Turin. Carlotta Patti is in Lelpsic. Mme. Palmieri is in Havana. Titlens is singing in Ireland. Sauret, the violinist, is in Germany songs are the rage in London. Wagner contem-Scotch plates a visit to London.

A clergyman recently announced from his pulpit a beneficiary visit of the ladies of his congregation to an orphan

forthcoming work to "The Theosophical Seciety; its vain quest for sylphs and guomes, "and other matters per-taining to the organization, a committee was appointed to make known the following facts:

taining to the organization, a committee was appointed to make known the following facts:
1. The Theosophical Society has been from the first a secret organization.
2. The communication of any particulars as to its affairs, except by direct authority, would be a dishonorable act.
3. The medium in question cannot possibly have any knowledge of these matters, except from persons who have long ceased to be members, and have violated their obligations, or persons discredited and disgraced at a very early period in the history of the Society. Therefore, whatever statements he may publish cannot be relied upon or verified. Whether this Society, or sections, or individual members have seen "Elementary "or other spirits at its meetings, concerns themselves alone. They will act as judges themselves when any phenomena have occurred that are suitable to give to the public. That magical phenomena do sometimes happen in presence of members, careful to neller of Mondy Just.
The Theosophical Society is quictly prosecuting those subjects which interest the members, eareful to neither infringe upon any person's rights nor to transcend its own they tring upon any person's rights nor to transcend its own they autoritable to neased interences who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.
H. S. OLCOTT, *President*, "I. Provident", "I. Prise themselves happen. Discuting themselves hemselves have proved themselves along the provide the society is non the allogations either of these who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.

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