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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. [Continued from Banner of March 16th.]

BY JOSEPH RODES BUCHANAN, M. D.

And now, dear reader, as we have glanced toward a few astounding facts (which are not the thousandth part of what have occurred,) and the unimpeachable character of the narrators, what impression do they leave in our minds? We cannot get rid of them! We cannot believe that the enlightened, distinguished and scientific witnesses are insane-we cannot believe that skeptical scientists, and even men who believed neither in future life nor divine power, have surrendered their cherished convictions to any but overwhelming facts. We cannot accept the muddled absurdities of a Carpenter, which would require us to believe that a grand conspiracy in lying had spread through the world, embracing in its villanous meshes the scientist, the physician, the minister, the shrewd business man, the honest old farmer, and the women who are the loveliest, purest and most intellectual of their

sex, compelling them by some demoniac power to lie to their friends and the public, to lie against their own previously cherished convictions, and against their own interest and popularity, and even means of livelihood. If the testimony of many thousands (rapidly approaching millions,) is worth anything in the ordinary business of life, if it is suitable material for history, certainly it is far more

valuable, far more reliable, when it is given in the face of social opposition and against the previous opinions of the witnesses. We may therefore say that the testimony in behalf of psychic science is far stronger than the testimony in favor of other sciences now recognized as established, for it is testi-

mony given as compelled by facts, in spite of the adverse prejudices of the witnesses.

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It is quite amusing to see how flippantly such a mass of testimony and knowledge is waved aside by those who dislike to meet it. The editor of the Popular Science Monthly says: "When the so-called Spiritualist's hypothesis is offered for investigation on the same terms and conditions as the other problems of Nature, there will be no difficulty in getting it investigated." But is not psychic science offered precisely as all other sciences are offered? as geology is offered us in mountain strata, zoology in the fishes of the sea, birds of the air and beasts of the land, botany in the field and chemistry in the minerals ready for our experiments? The scientist does not demand that mountains, seas and forests shall be brought to him and "offered for investigation." He goes in pursuit of the facts and always finds them. So do scientists go in pursuit of spiritual facts, wherever they exist, and they find them; but pseudo scientists ask to have knowledge brought to them because they do not desire to learn. They imitate the lazy tramp who was hired to dig a field of potatoes, and when found by his employer at mid-day reclining asleep in the fence corner, waked up and reminded of his duty, responded by rubbing his eyes, glancing from his bottle to the field of potatoes, and saying, with a dignified wave of the hand. "If 'you want your potatoes dug, fetch 'em along."

The idea that anybody in the world is under any sort of obligation to hunt up and arrange facts to be "offered for investigation" to the very parties who have shown the least possible desire and capacity for investigation, is as amusing as it is presumptuous. The investigations of such persons are not needed; we simply demand that until they have investigated they shall not assail the conclusions or calumniate the reputations of those who do investigate.

Science needs no condescending patronage to-day. It is a power which is certain to move out of its way all organizations, creeds, philosophies and institutions that may be arraved against truth.

Let the honest clergyman beware that he does not dishonor and mislead the church by placing her organization across the path of the triumphal march of such truths! Let the sincere Christian beware that he does not dishonor and slander Christianity by saying that she is adverse in any degree to that spirituality which is her own vital spirit, and without which she would soon become a cold skeleton of lifeless creeds and theories. If there is any book in the world which sustains in the most complete and solemn manner all the pretensions of Modern Spiritualism that book is the Christian Bible. Let those who doubt it in the least read the admirable work of Dr. Crowell.

But granting the question settled as to the advent of the spirit-world into human life with a power and brilliance increasing every day, what then?

First, it is obvious that the carnal half-developed mind of man to-day is hardly competent to entertain this glorious reality. The spirit world in its grandeur and its power of coming to the earth is so far beyond our modes of thought that we are not only staggered by its reality, but disposed to fight against its recognition.

Obviously, therefore, the mind of man has to be enlarged and elevated to place it in harmony with truth. The brain must grow; its convolutions must assume new and better forms and finer structure. It devolves upon us, then, since we have discovered our certain imperfection, to undertake anew our own spiritual culture, to conquer our animalism, and to place ourselves in sympathy with the refinement and wisdom of the upper world by intercourse with its inhabitantsloving, reverent, religious association-seeking to know the truth, and live holy lives of service to our fellow beings, in accordance with it.

The prudent and reverential management of spirit-intercourse has been well illustrated by the Spiritualists of Nash-

ville, Tenn. They have a society of thirty or forty members, who have rooms for spiritual purposes, and maintain a medium. Dr. McFall, with a comfortable salary. The society has been six years in existence.

Rev. J. M. Peebles gave a graphic account of the society in

876, from which I quote the following extracts: "They meet nearly every evening in the week to practice singing, engage in reading, or listen to spirit messages through the mediumship of Dr. McFall. Neither developing mediums nor getting communications are so much the purposes of this circle, however, as the unfoldment and education of the soul. The members never resort to the spirits for instruction that can be easily obtained from other sources. No one from the outside world enters the sanctuary of this séance-room at outside world enters the sanctuary of this scanti-room at once; but through well-directed effort and preparatory lessons from the directing intelligences, when found well qualified they are received by a full vote of the members and the approval of the spirits. Dr. Brown, a Yorkshire Englishman on earth, but long an inhabitant of the spirit world, in connection with Indians, is the immediate controlling spirit. And was the though wise and evalted by but the public for anglest yet he, though wise and exalted, is but the pupil of an ancient Asian sage, who, when conditions permit, gives forth teachings that are as beautiful as profound and divine.

"The circle-room connected with this organization is a con-

secrated room. They meet at a regular hour. The unclean are not allowed to enter there to shed their filth. Each member has his or her appointed seat. The officers know their positions, the musical leader her duties. During the sessions positions, the musical leader her duties. During the sessions, the apartment is made dark, semi-dark, or fully lighted, just as the invisibles require. There is generally sufficient light, however, to write down the substance of the teachings. If the members, after candidly canvassing a subject, fail to agree, the matter is submitted to the spirits, and their decision upon the subject under consideration is final. Several connected with this institution assured me that whatever Dr. Brown had said to them of the future, whether relating to science or prophecy, had proven true. The cholera was prophesied of, and the members were warned to prepare for prophesical of, and the members were warned to prepare for its coming. The Boston fire, financial crises, and the loss of both river and ocean steamers have been forefold, and the dates put on record. The medium is not allowed to receive fees, nor is he expected to take presents. The salary paid is ample for the support of himself and family. He neither claims, nor has, more rights than the others.

"Money will help no one into the Nashville organization of "Money will help no one into the Nashville organization of Spiritualists. The key-word is in the hands of the invisibles. The regular meetings, occurring twice a week, are for the members only. At other times strangers are admitted to the spiritual feast: Among the crowning graces of this organized circle are its reformatory influences. Not only has it convinced the skeptic and confirmed the doubting, but it has made the miserly more liberal; the inebriate, sober; the suspicious, trusting; the tobacco-eater, cleanly; the selfish, charitable; the sad, cheerful; and the irritable, caim and happy. "Only in an organized circle of noble unselfish spirits is

"Only in an organized circle of noble, unselfish spirits is there moral safety for a medium; and only in an organized ircle of mortals, with noble aspirations, can there be a prac-ical and persistent manifestation of reformatory principles. Other conditions do little more than invite obsessions, and pander to the deceptions and unfulfilled promises of the demon-spheres.
"Mr. Stockell, of Nashville, a gentleman of fine culture,

engaged extensively in the mercantile and manufacturing business, said to me: 'During one of our sessions we heard footfalls in our scance-room. And though in darkness, we could distinctly recognize a presence in the room, and even feel the moving of the atmosphere as he approached us. At length, holding the medium's hands in one of mine, and strik ing a match with the other, I saw, as the blaze flamed up, a man—a materialized, spiritual man, standing just forward of me, before the medium. Others also in the circle saw him. They were not only consciously awake, but critically observant. Soon tremulously approaching, he vanished, or rather ant. Soon tremulously approaching, he vanished, or rather was absorbed right into the medium.' Could there well be a more convincing demonstration?"

Spiritualism is another illustration of the grand truth of In-FLUX. It is by the Divine Wisdom displayed in creation that the human mind is developed from its germinal condition in infancy. Observation and study, as we necessarily open new chapters of the great book of Nature, bring our minds nearer and nearer to apprehending the Divine Wisdom. The grandest chapter ever opened is that which exhibits the spiritworld. Few are really prepared for its study. But it is to be studied in time by all, and the human race is thereby to reach

higher development than ever. Nothing is clearer to a correct thinker than this-that the eappearance on earth of the departed is the grandest fact in the world's history, and that the nineteenth century will be distinguished in the world's history beyond all previous centuries as the period of the auroral dawn of an illumination from the heavens, changing the aspect of human life as the dark landscape is changed when the sun rises above the

horizon. Its roseate splendors are now breaking through the fogs of night, and those who are on the mountain-tops of observation and philosophy see a vast deal of the outspread splendor which is unknown in the goitrous valleys of skepticism, where only the midday sun can be seen.

I doubt whether the receivers of spiritual truths have even yet realized the grandeur of the new phenomena in an intellectual sense, however they may appreciate their beauty and benevolence. Most persons have approached this subject in so cautious and caviling a manner, with so cold and critical a skepticism, looking for flaws or fraud, that they have failed to realize the grandeur of these glimpses of the supernal; nor can they be duly appreciated until that hostile and suspicious mood of mind is laid aside and we feel with loving reverence that we are approaching nearer and nearer to the holy of holies—to all that should command the love and worship of humanity-"Nearer, my God, to Thee!"

The intellectual grandeur of these revelations consists in this: that they have solved forever the problem of the ages, which, but for this supernal solution, would have vexed the brain and befogged the path of humanity in all coming time. This problem is still, in the highest ranks of science and

literature, discussed as doubtfully as in the infancy of speculation in Greece, without any progress toward a solution. All the world's science and so called philosophy has not brought the modern leaders of the scientific corps any nearer to the truth than simple instinct or intuition—the consciousness of a truth that fills all nature—has brought men in all ages, even without the aid of education.

The crass materialism of the most eminent scientists of England and Germany has decided, not by reason, but by an animal impulse which is stronger than reason, that matter has in itself all potencies that exist, while men in whom the spiritual is in ascendency over the animal, have decided by their common sense that there is something more important than

This great, unsettled question of the ages—whether Matter is Lord ascendant of the universe and all else is but the varied phases offered by matter, or whether there is something higher, greater and nobler than matter, of which matter is the phenomenal aspect—is the question which human reason has utterly failed to dispose of, and upon which reason might operate for a thousand years under the guidance of the scientific conceptions which dominate in England and Germany, without coming one inch nearer to the solution, unless it be a solution to pronounce matter the sole real existence and all else but phenomenal.

[To be continued.]

DR. CARPENTER ON SPIRITUALISM.

BY ALFRED RUSSELL WALLACE.

[Continued.]

But again, Dr. Carpenter objects to the want of tests, and especially his pet test of using an electro-magnet, and not letting the patients know whether the electric circuit which "makes" and "unmakes" the magnet was complete or broken. How far this test, had it been applied, would have satisfied the objector, may be imagined from his entirely ignoring all the tests, many of them at least as good, which were actually applied. The following are a few of these: Test 1. Von Reichenbach arranged with a friend to stand in another room with a stone wall between him and the patient's bed, holding a powerful magnet, the armature of which was to be closed or opened at a given signal. The patient detected, on every occasion, whether the magnet was opened or closed Test 2. M. Baumgartner, a professor of physics, after seeing the effects of magnets on patients, took from his pocket what he said was one of his most powerful magnets, to try its effects. The patient, to Von Reichenbach's astonishment, declared she found this magnet, on the contrary, very weak, and its action on her hardly more perceptible than a piece of iron. M. Baumgartner then explained that this magnet, though originally very powerful, had been as completely as possible deprived of its magnetism, and that he had brought it as a test. Here were suggestion and expectation in full force, yet they did not in the least affect the patient. (For these two tests, see "Ashburner's Translation of Reichenbach," pp. 39, 40.) Test 3. A large crystal (placed in a new position before each patient was brought into the dark room) was always at once detected by means of its light, yellower and redder than that from magnets (loc. cit., p. 86). Test 4. A patient confined in a darkened passage held a wire which communicated with a room in which experiments were made on plates connected with this wire. As these plates were exposed to sunlight or shade, the patient described correspond ing changes in the luminous appearances of the end of the wire (loc. cit., p. 147). Test 5. The light from magnets, etc., was thrown on a screen by a lens, so that the image could be instantly and noiselessly changed in size and position at pleasure. Twelve patients, eight of them healthy and new to the inquiry, saw the image, and described its alterations of size and position as the lens or screen was shifted in the dark (loc. cit., p. 585). Dr. Carpenter's only reply to all this is, that "Baron Reichenbach's researches upon 'Odyle' were discredited a quarter of a century ago, alike by the united voice of scientific opinion in his own country, and by that of the medical profession here." Even if this were the fact, it gould have nothing to do with the matter, which is one of experiment and evidence, not of the belief or disbelief of certain prejudiced persons, since to discredit is not to disprove. The painless operations in mesmeric sleep were "discredited" by the highest medical authorities in this country, and yet they were true. But Dr. Elliotson, Dr. Ashburner, and others, accepted Reichenbach's discoveries; and some of the Vienna physicians even, after seeing the experiments with

The fact of the luminosity of magnets was also independently established by Dr. Charpignon, who, in his "Physiologie, Médecine, et Métaphysique du Magnétisme,'' published in 1845-the very same year in which the account of Von Reichenbach's observations first appeared—says: "Having placed before the somnambulists four small bars of iron, one of which was magnetized by the loadstone, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapor. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them; they always recognized the nature of the poles, although when in their normal state they were in complete ignorance of the subject." Surely here is a wonderful confirmation. One observer in France and another in Germany make the same observation about the same time, and quite independently; and even the detail of the north pole being the more brilliant agrees with the statement of Reichenbach's sensitives ("Ashburner's Trans." p. 20).

persons "whose honor, truthfulness, and impartiality they

could vouch for," also accepted them as proved.

Our readers can now judge how far the historic and scientific method has been followed in Dr. Carpenter's treatment of the researches of Von Reichenbach, not one of the essential facts here stated (and there are hundreds like them) being so much as alluded to, while "suggestion," "expectation," and "imposture," are offered as fully explaining everything. We cannot devote much time to the less important branches of the subject, but it is necessary to show that in every case Dr. Carpenter misstates facts, and sets negative above positive evidence. Thus, as to the magnenometer* and odometer of Mr. Rutter and Dr. Mayo, all the effects are imputed to expectation and unconscious muscular action, and we have this positive statement: "It was found that the constancy of the vibrations depended entirely upon the operator's watching their direction, and, further, that when such a change was made without the operator's knowledge in the conditions of the experiment, as ought, theoretically, to alter the direction of the oscillations, no such alteration took place." Yet Mr. Rutter clearly states: 1. That the instrument can be affected through the hand of a third person with exactly the same result (Rutter's "Human Electricity," App., p. 51). 2. That the instrument is affected by a crystal on a detuched stand brought close to the instrument, but without contact (loc. cit. p. 151). 3. That many persons, however "expectant" and anxious to succeed, have, no power to move the instrument. 4. That substances unknown to the operator, and even when held by a third party, caused correct indications, and that an attempt to deceive by using a substance under a wrong name was detected by the movements of the instrument (loc. cit., Appendix, p. lvl.) Here, then, Mr. Rutter's positive testimony is altogether ignored, while the negative results of another person are set forth as conclusive. Next we have the evidence for the divining-rod similarly treated. Dr. Mayo is quoted as supporting the view that the rod moved in accordance with the "expectations" of the operator, but on the preceding page of Dr. Mayo's work other cases are given in which there was no expectation; and the fact that Dr Mayo was well aware of this source of error, and was a physiologist and physician of high rank, entitles his opinion as to the reality of the action in other cases to great weight. Again, we have the testimony of Dr. Hutton, who saw the Hon. Lady Milbanke use the divining rod on Woolwich Common, and who declares that it turned where he knew there was water, and that in other places where he believed there was none it did not turn; that the lady's hands were closely

The magnenometer is a delicate pendulum, which, when its support is touched by certain persons, vibrates in a definite direction, the direction changing on the motion suddenly stopping when different substances are touched at the same time by the operator.

watched, and that no motion of the fingers or hands could be detected, yet the rod turned so strongly and persistently that it became broken. No other person present could voluntarily or involuntarily cause the rod to turn in a similar way (Hutton's "Mathematical Recreations," ed. 1810, p. 711). The evidence on this subject is most voluminous, but we have adduced sufficient to show that Dr. Carpenter's supposed demonstration does not account for all the facts.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudge the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their / common sense! to a dominant prepossession as to maintain that any such monstrous fiction (as of a person' being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71, however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been already told (p. 11) of the French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been-previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (clairroyance) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of three thousand francs to any one who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the conditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that clairroyance was first carefully sifted in France after 1837, though he might well doubt if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain and delicate as clairvoyance is admitted to be. What, then, will be his astonishment to find that this same "Académie Royale de Médecine" had appointed a commission of eleven, members, in 1826, who inappointed in commission of eleven memoris in 1820, who in-quired into the whole subject of mesmerism for five years, and in 1831 reported in full, and in faror of the reality of almost all the alleged phenomena, including clairrogener. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and claborate, and the result of personal examination and experiment by medical men—the very "trained and skeptical experts" who are maintained by Dr. "trained and skeptical experts" who are maintained by Dr. Carpenter to be the only adequate judges—is wholly ignored by him. In this report we find among the conclusions: "21. We have seen two somnambulists distinguish, with their eyes shut, objects placed before them: name cards, read books, writing, etc. This phenomenon took place even when the opening of the cyclids was accurately closed by means of the fingers."* Is it not strange that the "historian" of mesmerism, etc., should be totally ignorant of the existence of this report, which is referred to be almost event work on the subreport, which is referred to in almost every work on the sub-Yet he must be thus ignorant, or he could never say as he does in the very same page quoted above (p. 71), "that, in every-instance (so far as I am aware) in which a thorough investigation has been made into those ! higher phenomena mesmerism, the supposed proof has completely failed." cannot be said that investigation by nine medical men, carried on for five years with every means of observation and experi-ment, and elaborately reported on, was not "thorough"; whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own-inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject

More than twenty five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found. But every inquirer knows that clairvoyance is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Delenze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any rifleman ever hit the buil's-eye at one thousand yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under est-conditions in England, ending with the sneering remark, "Nothing, so far as I am aware, has ever been since heard of this par nobile fratrum." Would it (to use an established formula) surprise Dr Carpenter to hear that these gentlemen remained in England a considerable time after the date he al ludes to, that they have ever since retained their power and reputation, and that both still successfully practice medical clairvoyance, the one in London and the other in Paris? To balance the few cases of failure by Alexis. Dr. Lee has given his personal observations of ten times as many successes, some of them the most startling kind ("Animal Magnetism," pp. 255-277). We can only find room here for two independent and complete tests. The first is given by Sergeant Cox, as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, without any of the party knowing what the word was. This envelope was en losed successively in six others of thick brown paper, each sealed. This packet was han led to Alexis, who piaced it on his forehead, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. ("What am 1?" vol. ii., p. 167.) Now, unless this statement by Sergeant Cox is absolutely false, a thou-and failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the Yet he makes no allusion to it. Trefer to the restimony of Robert Houdin, the greatest of modern conjur-ers, whose exploits are quoted by Dr. Carpenter, when they serve his purpose (p. 76. lii.). He was an absolute master of card tricks, and knew all their possibilities. He was asked by the Marquisde Mirville to visit Alexis, which hedid twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. pricked the place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin tried to deceive him, but in vain; and when it was over Hou-din declared it "stupefying," and the next day signed a de-claration that the facts reported were correct, adding, "T)e more I reflect upon them, the more impossible do I find it to class them among the tricks which are the object of my art." The two letters of Robert Houdin were published at the time (May, 1847) in Le Siècle, and have since appeared in many , among others in Dr. Lee's "Animal Magnetism" (pp. 163 and 231).

* "Archives Générales de Méderine," vol. xx.; also in Lee's "Antmal Magnetism," pp. 13-29.

[To be continued.]

Writtenforthe Bamer of Light, BENEDICTUS.

BY MRS C. I. SHACKLOCK. Droop not beneath the weight of thine affection, . th weary falliting some !

It yet stail bring to thee a lenedletion; Press onward to the goal. Look not on life with unavailing sorrow, Blood not o'er ear; thy file The glerious pressed of the coming morrow

Thy waiting heart shall fill The tears which thou hast short like gems are shining In thine immortal crown. The clouds ere long will show their sliver lining.

Lay not thy burden down; But, with a fervent trust, a brave endeavor, Act weil a noble part. Bu shalt thou rive above thy cares forever,

And in thine inmost heart Posce sha's descend to dwell with thee forever; The heaven than fain wouldn't w The king form thou hast sought with vain endeaver, Is thing own was within

Take sp the cross, oh helr of life immortal? Thy notesion is divine. Faint norf. Elen now then let near the open portal, Whose gorles for three states

Written for the Banner of Light,

THE CAVE OF THE ECHOES.

AN APPALLING TALE OF RETRIBUTIVE JUSTICE INPLICTED BY AN EARTH-BOUND "SPIRIT"

BY H. P. BLAVATSKY

In the older countries of Europe and Asia there frequently occur examples of interference by the dead with the living, to which American Spiritnalists are as yet comparative strangers. The experience of many generations has taught the higher, equally with the lower classes, to accept this intervention as a fixed fact. With this difference, however, that as a rule, the former acknowledging the reality of the phenomena, find, to escape r dicube a convenient loop hole by attributing them to strange coincidences, while the latter, with less learning but more intuition, have no difficulty in divining the real cause. Tales calculated to freeze the blood with horror circulate in many of the lands I have visited, and sA more than once Instances of the reward and punishment of good or evil deeds by occult agency have come under my own observation.

The story I am about to relate has the merit of being perfectly true. The family is well-known In that portion of the Russian dominions where the scene is located. The circumstance was witnessed by one of my relatives, upon whom it made an impression that he carried to his grave. My object in telling it is to illustrate one of the many phases of psychological science studied by Theosophists, and which must be studied by whoever would inform himself thoroughly upon the relations of living man with the silent world of shadows - that bourne from which . . . some trarelers do return

. It may be taken as a case of mediumship of a most striking kind-in short, a transforation. It differs only in degree from that of Mrs. Markee-formerly Compton-witnessed and described by Col. Olcott in his work, and one of the most astounding ones on record. The physical body of Mrs. Compton was transformed alter. got nearly drowned himself. nately into the shapes of a dwarfish girl and a tall Indian chief. In the present instance the haunting soul of an old man enters a child's body, and temporarily, re-incarnating itself, becomes the agent of inexorable destiny. The intelligent. reader will need no further hint to enable him to trace the lesson which my veracious narrative conveys.

In one of the distant governments of Russia, in a small town on the very borders of Siberla, a mysterious tragedy occurred some twenty years; ago-a tragedy which haunts the memory of the older inhabitants of the district to this very day and is recounted but in whispers to the inquisitive traveler.

About six versts from the little town of Pfamous for the wild beauty of its scenery, and for the wealth of its inhabitants-generally proprietors of mines and iron foundries-stood an old and aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzof, had adopted his brother's children, and, having formed an especial attachment for his eldest nonhew Nicholas had made him the sole heir to his numerous estates.

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for that specially residing in the Petersburg for both. After diligent search only one such professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with nelther. And thus it came to pass that, one fine ried. morning, the old professor arrived at the mansion with his zither-case under one arm, and his fair München leaning on the other.

From that day the little cloud began growing rapidly; for every vibration of the melodious instrument found a responsive echo in the old and the work begun by the zither was completed by München's blue eyes. At the expiration of six months the niece had become an expert zither-player and the uncle was desperately in love. One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue eyed München. After which he fell upon their necks and wept in silent rapture. The family also wept: but it was for another cause. Having paid this tribute to self interest they tried their best to rejoice, for the them rejoiced, though. Nicholas, who had equally felt himself heart smitten by the pretty German maid, and who found himself at once defrauded of his belie and his uncle's money, neither ejoiced nor consoled himself, but disappeared for the whole day.

STARTING ON A LONG JOURNEY. Meanwhile Mr. Izvertzof gave orders to preto the Government town at some distance from ran away in terror. No one could understand ough very wealthy he had no superintendent | them, no one had seen anything extraordinary.

same evening, after supper, he was heard in his by open, but it must have been caused by the with his hand around himself, the Shaman, and of the echoes. room scolding angrily at his body servant, who wind, which was now walling all through the old boy, immediately began his operations over the had been in his service for over thirty years. This | mansion. After the ceremony, the priest, corman; Ivan, was a native of Northern Asia, from roborated by the hysterically sobbing maid, sol-Christian religion, he was thought very much at the apparition of the deceased master upon the tached to his master. But when the tragic cir- threshold of his library, then swiftly gilde toward cumstances I am about to relate had brought all, the font, and instantly disappear. Both witnesses the police force to the spot, it was remembered | described the spectre as having on its features an | the first to approve the idea. that Ivan was drunk on that night; that his mas- expression of menace. The priest, after crossing ter, who had a horror of this vice, had paternally himself and muttering prayers, insisted that the thrashed him and turned him out of the room; who'e family should have masses said for the and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the estate of the Izvertzofs a great cavern, which excited (and still excites) the curlbegan nearly at the garden gate, climbed by steep terraces a long range of rocky hills, which called the "Cave of the Echoes," was situated about half a mile from the mansion, from which it appeared as a small excavation in the hillside, it from being readily seen from the terrace of the house. Inside the grotto, the explorer finds at the rear of an ante-chamber a narrow cleft, having passed which he emerges into a lefty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, capable of easily holding two or three thousand people. A part of it was, at the time of my story, paved with flags, and often used in the summer by picni parties as a ball-room. Of an irregular oval and lofty as the ball room, but, unlike that, in- side the family knew him. accessible except by boat, as they are full of water. These natural basins have the reputation of being unfathomable.

THE FCHOES.

On the margin of the first of these was a small platform, with several mossy rustic seats arranged on it and it is from this spot that the phemenal echoes were heard in all their weirdness. word pronounced in a whisper or a sigh seemed caught up by endless, mocking volves, and instead of diminishing in volume, as honest echoes generally do, the sound grew louder at every succossive repetition, until at last it burst forth like. Shaman, of whom he felt very proud. One day, the repercussion of a pistol shot, and receded in the notables of P-made an unexpected invaa plaintive wall down the corridor

mentioned his intention of having a dancing party In the cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberlan. Half an hour later Ivan returned to the mansion for a snuff-box which his master had forgotten in his room, and went back with it to the cave. An hour later the whole household was startled with his loud; nooks and corners, where they had been undiscries. Pale, and dripping with water, Ivan rushed In like a madman and declared that Mr. Izvertzof was nowhere to be found in the grotto. Thinking he had fallen into one of the lakes, he had dived into the first bash in search of him, and

The day passed in vain attempts to find the body. The police filled the house and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only in time to hear the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been'struck by his master the night be fore, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched a casket full of rich family lewelry, known to have been carefully kept in old [zvertzof's apartment, was found under Ivan's bedding. Vainly did the man call God to witness: that the casket had been handed to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a wedding present for his bride; and that he, Ivan, would willingly give his own life to recall that of his binefactor, if he knew him to be dead. No heed was paid to him, however, and he was arrested upon the charge of foul murder, though no definite sentence could be passed on him, as, under the old Russian law, a criminal cannot be sentenced for any crime, however conclusive the evidence, unless he confesses his guilt; yet the poor man had the prospect of prison for the whole of his life, unless he did confess.

A MARRIAGE.

After a week spent in useless search the family jarrayed themselves in deep mourning, and, as the will as originally drawn remained without a codicil, the whole of the estate passed into the hands of the pephew. The old teacher and his fair daughter bore this sudden reverse of fortune neighborhood, the indulgent uncle sent to St. with true Germanic phlegm, and prepared to depart. Taking again his zither under one arm, the father was about to lead his München by the other, when the nephew stopped him by offering himself as groom instead of his departed uncle. The change was found an agreeable one; and, without much ado, the young couple were mar-

Ten years roll away again, and we find the happy family at the beginning of 1855. The fair. bluseved München had become fat and vulgar. From the day of the old man's disappearance Nicholas has been morose and retired in his habits. Many wondered at the change in him, bachelor's heart. Music awakens love, they say, for now he was never seen to smile. It seemed as if his only aim in life, since the catastrophe, was to find out his uncle's murderer or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son had been born to the young couple, and it was hoped that this would have brought a ray of sunshine to the father's heart. But if was such a weak and puny little creature that it seemed scarce able to catch its breath; and so, according to the Russian custom in such cases, the family priest was called to christen it the same evening, lest, dving, it might go to the place prepared for unbaptized Infants by Chrisold gentleman was sincerely beloved. Not all of than theology. The family and servants were gathered at the ceremony in the large receptionroom of the house, and the priest was about to dip the babe thrice in the water, when he was seen to stop abruptly, turn deadly pale, and stare into vacancy, while his hands shook so violently that he almost dropped the child into the baptismal font. At the same time, the nurse, who stood at the end of the first row of spectators, pare his traveling carriage for the following gave a wild shriek, and pointing in the direction morning. It was whispered that he was going of the library room used by the old Izvertzof, here, with the intention of altering his will. the panic of these two personages, for, except

Kamchatka. Brought up by the family in the emnly averred that he had seen, for one moment, space of seven weeks for the repose of the 'troubled soul."

It was a strange child, was this babe of Nicholas and München, and seemed to have an uncanny osity of all who visited it. A pine forest, which atmosphere about it. Small, delicate, and ever alling, his frail life appeared to hang by a thread as he grew. When his features were in repose, it covered with a belt of impenetrable verdure. his resemblance to his grand uncle was so strik-The grotto leading to the place, which people | Ing that the members of the family often shrank from him in terror. It was the pale, shriveled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either almost helden by inxurant plants. Still it was laugh or play; but, perched in his high chair, not so masked as to prevent any person entering gravely sat, folding his arms in a way peculiar to the late Izverizof. He would remain so for hours, motionless and drowsy. His nurse was often seen furtively crossing herself, at night, upon approaching him; and not one of his attendants would consent to sleep alone with him in the nursery. His father's behavior toward him was still more strange. He seemed to love him passionately, and yet to hate him bitterly at moments. He never embraced or caressed the boy. but would pass long hours watching him, with shape, it gradually narrows into a broad corridor, Hivid cheek and staring eye, as he sat quietly in which runs several miles underground, inter- a corner, in his goblin-like, old-fashloned way. cepted here and there by other chambers as large. The child had never left the estate, and few out-

A MYSTERIOUS TRAVELER.

About the middle of July, a tall Hungarian traveler, preceded by a great reputation for eccentricity, wealth, and most extraordinary mesmeric powers, arrived at P-- from Kamchatka, where, as was rumored, he had resided for some time, surrounded by Shamans. He settled in the little town, with one of this sect, and was said to experiment in mesmerism on this North Siberian "sorcerer," as he was called by the inhabitants. He gave dinners and parties, and during such receptions, invariably exhibited his sion of the domain of Nicholas Izvertzof, and re-On the evening in question, Mr. Izvertzof had quested of him the loan of his "Cave" for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party, among whom was my own relative.

The first cavern and the platform beside the bottomless lake glittered that evening with lights. Hundreds of flickering torches and lamps, stuck in the clefts of the rocks, illuminated the place, and drove the shalows from the mossy furbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened by a confusion of joyous Bughter and conversation. The Shaman, who was never lost sight of by his friend and patron, sat in a corner, half entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his orange yellow wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers from the oracle to their questions, the Hungarian cheerfully submitting his mesmerized "subject" to cross examination.

A LOVING NEPHEW.

Suddenly one of the party, a lady, thoughtless old Mr. Izvertzof had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd, and led before the eager, group. He was the host, and he found it impossible to refuse the narrative demanded by a sympathizing guest. He repeated the sad tale in a trembling voice, with a pallid cheek, and a tear was seen to glitter in his feverisfreye. The company were greatly affected, and encomiums upon the behavior of the loving nephew, who so honored the memory of his uncle and benefactor, freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed, with curiosity his haggard look, as it remained riveted upon a weazened little face that peeped from behind the back of

"Where do you come from? Who brought you here, child?" lisped out Nicholas, as pale as death itself.

"I was in bed, papa; this man came to me, and brought me here in his arms," simply answered the boy, pointing to the Shaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests; "why, the man has never moved from his place!"

"Good God! what an extraordinary resemblance!" muttered an old resident of the town, a friend of the dead man.

"You lie, boy!" flercely exclaimed the father. "Return to your bed; this is no place for vou. . . ." "Come, come," interposed the Hungarian,

with a strange expression of authority on his face, and encircling with his arm, as if in protection, the slender, childish figure. "The little fellow has seen my Shaman's 'double,' which roams sometimes far away from his body, and has mistaken the astral man for the outward phantom itself. Let the child remain with us

At these strange words the guests stared at each other in mute surprise, and some of them looked upon the speaker with real terror.

UNRAVELING THE MYSTERY AT LAST. "By-the bye," continued the Hungarian, with a very peculiar firmness of accent, and addressing the public rather than any one in particular, "why should we not try to unravel the mystery hanging over that tragedy, with the help of the clairvoyant powers of my Shaman? Is the suspected party still lying in prison? . . . What?

. . Not confessed till now? This is indeed

silent!'

of the master of the place. The latter stood rooted to the spot as if petrified with horror, and the murderer! . . . I killed him!" unable to articulate a sound. Except by him, the suggestion was met with general approba-

"Ladies and gentlemen," then said the mesmerizer in an amiable tone, "allow me for this once to proceed otherwise than as I generally do. European mode of mesmerization."

Without waiting for an answer he drew from a bag that, as he explained, never left his person, first, a small drum, and then two little vialsone full of liquid, the other empty. With the contents of the former he sprinkled the Shaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfumes of spicy odors, and the atmosphere itself seemed to become clearer. Then, to the horror of those a miniature, antiquated looking knife from his bosom, quietly plunged the sharp steel into the man's forearm and drew blood from it, which he caught in the empty vial. When it was half filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle; after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and with two ivory drumsticks which were covered with strange carved letters and signs, he began beating a sort of reveille-he said to drum up the Shaman's "spirits."

MAGICAL WONDERS. The by-standers, half shocked and half terrified at these extraordinary proceedings, eagerly, yet half timidly, crowded around him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas, with his face livid and corpse-like, stood speechless as before.

And now the mesinerizer magician had placed himself between the Shaman and the platform, and continued slowly drumming. The first notes were muffled, and vibrating so softly in the air that they awakened no echo; only the Shaman quickened still more his pendulum-like motion, and the child became restless. The mysterious drummer then began a low chant, slow, impressive and solemn.

As the unknown words issued from his lips the flames of the torches, lamps and candles wavered and flickered, until they began dancing in rhythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapor, which seemed to coze from the rocky ground and walls, gathered about the Shaman and the boy., Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the adept beat a louder call on his drum, and this time the echocaught it up with terrific effect. It reverberated near and far in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices rising from the fathomless depths of the dark lake. The water itself, whose tranquil surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gust of wind had swept over its face.

Another chant and a roll of the drum, and the mountain trembled to its foundation with the cannon-like peals which rolled through the dark and distant corridors. The Shaman's body rose two yards in the air, and, nodding and swaving. he sat, self-suspended, like a hideous apparition. the boy chilled every one with fear as they spe lessly watched the scene. The silvery cloud about the child now seemed to lift him, too, into the air; but, unlike the Shaman, his feet never left the ground. The little boy began to grow as if the work of years was to be miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in harmony with the body. A few more seconds and the youthful form had entirely disappeared: it was totally absorbed in another individuality! and, to the horror of those present who had been familiar with his appearance, this individuality was old Izvertzof! . . .

THE PHANTOM.

On his left temple was a large, gaping wound, from which trickled great drops of blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle, with the look of a raving madman. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him in solemn voice: "In the name of Them who have all powers, answer the truth, and nothing but the truth. Restless soul, was thy body lost by accident, or foully murdered?"

The spectre's lips moved, but it was the echo from afar which answered in lugubrious shouts: "Murdered! murde red! mur de red!" "Where? How? By whom?" asked the

adept. The apparition pointed a finger at Nicholas, and, without removing its gaze or lowering its

arm, retreated backward slowly toward the lake. At every step it took, the young Izvertzof, as if compelled by some irresistible fascination, advanced a step toward it. until the phantom reached the edge of the water, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene! When Nicholas had come to within two steps

of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered one long, plercing cry of agony, which rang through the ears of the crowd, but was unable to arouse even one of them from the lethargy into which they seemed all plunged. Like one in the clutches of a nightmare, they saw, heard, and remembered all, but were unable to stir a finger. The phantom now remained motionless on the water, and, bending its extended hand, slowly beckoned the assassin to come. Crouched in abject terror, the wretched man shricked until the cavern rang again: "Idid not . . . no, I did not murder you! . .

Then came a splash, and now there was the boy in the dark water, struggling for his life in strange. But now we will learn the truth in a the middle of the lake, with the same motionless, few minutes. . . . My Shaman's second sight, stern apparition brooding over him, from whose when properly directed, never errs. Let all keep | very substance the child seemed to have dropped

He then approached the Tehuktchene, and "Papa! papa! save me! ... I am drown-

on his estate, but kept his books himself. The | Some had remarked the library door swing slow- | making as though drawing an imaginary circle | ingl" cried the piteous little voice amid the uproar

"My boy!" shricked Nicholas in the accents subject without so much as asking the consent of a maniac, springing to his feet, "my boy! save, oh, save him! . . . Yes, I confess-I am

"Killed . . . him . . . killed . . . killed! . . ." repeated hundreds of echoes like tion, and the "Police-Master," Col. S-, was peals of laughter from a legion of infuriated demons.

Another splash, and the phantom suddenly disappeared. With one cry of unutterable terror the company, released from the spell which had I will employ the method of native magic. It is hitherto paralyzed them, rushed toward the platmore appropriate to this wild place, and, I dare | form to the rescue of both father and child. But say, we will find it far more effective than our | their feet were rooted to the ground anew as they beheld amid the swirling eddies a whitish, shapeless mass, an elongated mist, wrapping the murderer in tight embrace, and slowly sinking into the bottomless lake!

On the morning after these occurrences, when, after a sleepless night, some of the party went to the residence of the Hungarian gentleman, they found it closed and deserted. He and the Shaman had disappeared. To add to the general consternation, the Izvertzof mansion took fire on present, he approached the Shaman, and taking | that same night, and was completely destroyed. The archbishop himself performed the ceremony of exorcism, but the locality is considered accursed to this day. The government investigated the facts, and-ordered silence.

And now a few words in conclusion. I hope that, whoever else may be disposed to question the possibility of an occurrence like the above, it will not be the intelligent Spiritualist. Not a feature in my narrative but finds in the records of mediumship its parallel. The apparition of the astral form like that of old Izvertzof at the baptism, is an every-day affair with clairvoyants. If the child was transformed into a man, in the sight of a crowd of people, so has a child-apparition been seen to emerge from Dr. Monck's side, and many children to step out of William Eddy's cabinet. If elongation of the body occurred in the boy's case, the same thing is alleged of various mediums. If a "spirit"-according to the accepted phraseology, an "astral man" as we term it-crowding out the undeveloped soul of the newly-born dual creature, took possession of his body, so have hundreds of other earthbound souls obsessed the bodies of mediums. Interchange of "souls" has been noticed in living men unacquainted with each other, and even residing at opposite points of the globe. This may happen either from disease, which generally loosens the bonds between the astral and the physical man, or in consequence of some other occult condition. The levitation of the Shaman is no more a matter of wonder; and if his "double" wandered from his entranced body, so has the same phenomenon been oft reported in Spiritualistic papers as happening under our own observation. This Russian episode but confirms what investigators of modern phenomena have experienced. In it, throughout a period of ten years, the whole plot is developed by a real disembodied "spirit." Earth bound, he burned for a just but flendish revenge, the planning and execution of which constituted certainly an insurmountable impediment to the progress and purification of the troubled soul. The "Elementals" play no part in my story, except when thrown into violent perturbation by the sounds of the magical drum and the incantations of the adept. The action of these creatures was limited to the flickering of the flames, the disturbance of the water in the lake, and the intensification of the awakened echoes The phenomena at P- were produced and controlled by an adept-psychologist, working for, with and through a disembodied soul, upon a deliberate plan for the accomplishment of a cruel vengeance, which, though charged to the account of the unhappy, restless astral man, yet accomplished the ends of the unerring ly remarked that it was in that very cave that But the transformation which now occurred in law of Retribution in punishing the guilty and rescuing the innocent.

Let the Spiritualist who would pronounce magic an exploded superstition, compare the methods of the "magician" with those of the "circle." The latter derives its very name from the most common arrangement of the sitters, required by the "spirits" themselves. This is found philosophical and necessary by the Spiritualists. To ensure the formation of a circular magnetic current, the sitters are obliged to take hold of hands. Most generally the medium will complain of being affected if this magnetic chain is broken. Instances are known where instruments floating in the air have fallen upon the breaking of this current. The "magician" either draws with thalk a circle around the spot where the occult forces are to be concentrated to produce phenomena—as Baron Dupotet is known by all France to do-or forms one in thought, by will power; and this cannot be broken unless his WILL gives way. The rhythmic drum-beats of the "magician" and his incantations are but another and more perfected form of the singing and music-playing of modern circles. In a word, the modern séance could be and should be made a school of magic, or philosophical, controllable Spiritualism. Verb. Sap. New York, 1878.

Verification of a Spirit Message.

ELIZA DAY. l'o the Editor of the Banner of Light:

I have just seen Mrs. Day, mother of Eliza Day, of Port (not Fort, as printed.) Dickinson, Brown Co., N. Y., whose communication (given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore,) appeared in the Banner No. 6, Vol. 42, date Nov. 3, 1877, and she says the communication is correct and true in every particular. So characteristic is it that a sister of Eliza, a stanch Methodist living some distance away, at Athens, Pa, where Eliza for-merly lived, wrote her mother about it, expressing much interest in the same, and affirming the perfect representation of Eliza's style and characteristics, and the marked accuracy and truthfulness of the message. The entire family, and all friends most familiar with her, attest the truthfulness and characteristic style of the message. It caused some comment and curiosity here among the "toe joint" philosophers, and "Unconscious Cerebration" has another fact to digest and assimilate and dematerialize in the interest of scientific dogmatism and super-tition. One positive fact outweighs a mountain of negations and assumptions. ·

Yours for the building of science on the stubborn foundation of facts. LYMAN C. HOWS. Binghamton, N. Y., Nov. 15th, 1877.

WHAT WAS HE? or. Jesus in the Light of the Nineteenth Century. By William Denton. Pp. 259. Wellesley (near Hoston): The Author. Price. 1. The Which the Sulfor studies Jesus of Nazareth, is the 'new light' of Spiritism. In this light, supplemented with squtilisations of 'psychometry.' Mr. Denton proves to his own satisfaction) that Jesus was a 'medium' of considerable power—sciairoyant and a natural healer. In the latter rapacity, however, he washardly the considerable spacity, however, he was hardly the equal, in this author pinion, of a certain notorious "magnetic buy visician

The railroad folks are not always "up" in purpose the

Children's Department.

THE MASQUE OF THE MONTHS.

(BY AUSTIN DOBSON, IN GOOD WORDS.]

(Concluded)

Hot July thereafter rageth,
Dogs-tars smitten, wild with heat;
Fierre as pard the hunter cageth,
Hot July thereafter rageth.

Traffic now no more engageth;
To gues are still in stall and street.

To gues are still in stall and street.
August next, with cider mellow,
Laughs from out the poppied corn;
Hook at back, a lusty fellow.
August, next, with cider mellow,
Now in wains the sheafage, yellow,
"Twixt the hedges slow is borne.
Laden deep with fruity cluster,
Then September, ripe and hale;
Bees about his basket fluster,
Laden deep with fruity cluster,
Laden deep with fruity cluster,
Exites have now a softer histre;
Farns resound to flap of flail,
Thou, then, too, of woedlands lover,
Dusk October, berry stained;
Walled about of parting plover,
Thou, then, too, of woodlands lover,
Farling now are copse and cover;
Forests now are sere and waned.
Noxt November, limpling, battered,

Forests now are sere and waned.
Nort November, limping, battered,
Bilinded in a whirl of leaf;
Worn of want and travel-tattered,
Next November, limping, battered,
Next November, limping, battered,
Far at sea, on rock and reef.
Last of all the shrunk December,
Cowled for age in ashen gray;
Fading like a fading ember,
Last of all the shrunk December,
lim regarding, men remember
Life and joy must pass away.

WILLIE'S TWO LIVES.

I.-HIS EARTH-LIFE-CONTINUED.

way, and was nine and a half years old, his health became much worse. He could not get up out of bed at all, he felt so sick and weak. The

for to help them. He loved her right away, as if he had known her all his life. She knew how to do many little things which made him more comfortable than he had been. She rubbed his poor, sore limbs and body with her soft, warm hand, to take away the pain in them, fanned him to make his breathing easier and arranged his plus

make his breathing easier, and arranged his pillows in the pleasantest possible way. She taught

his mamma and nurse, too, to do as she did, and even his brother Fred, who had a very gentle way with him and loved Willie dearly, learned to rub him and to fan him, and Willie liked very

much to have him do it, which pleased Fred greatly. In spite of all that was done for him, how-

ever, Willie suffered a great deal. His cough was very troublesome, and he could only sleep five minutes at a time. It was nitiful to see his

five minutes at a time. It was pitiful to see his poor, thin face and neck as he rolled his head

from one side to the other on his pillow, trying to find an easy position. His papa would go in to see him, but Willie was in so much pain that he could only look at him without speaking. All night long his cough was heard, and the sound of it went to his papa's and manma's heart as if a trife had neared them. Children de post know.

sitting by him, he said to her:
"Nurse, pray to God for me to give me some

"God has heard your prayer, and I feel easier."
And all through that night, whenever he felt a
little worse than usual, he would turn his eyes

on his nurse, as if asking her to repeat the prayer, for it was hard for him to speak. So you see that his thoughts were being directed to the other world and the possibility of his soon going there.

Willie's papa and mamma found out, at last, that there were a horse of legalized him with them.

that there was no hope of keeping him with them on earth. His sickness was of such a kind that is not often cured, and he had become so weak

that he could no longer struggle against it. He

could not eat anything, even the strawberries and pears and jellies and biscuits and other good things which were procured for him. He could not even play with the new toys which one of his kind aunts had bought for him, but only looked at them and laid them aside. As for reading or being read to he was in too much pain for that

being read to, he was in too much pain for that. So that his papa and mamma, sorry as they were to lose him, were not sorry to think he would soon suffer no more, but be a happy little boy

Willie's last day on earth was a Sunday-the first Sunday in April. The morning was cold and bleak, and part of the time snow and rain fell from black clouds that covered the sky; but

about noon it cleared off and the sun shone out warm and bright. Willie began to feel very strangely, and the angels let him know that the

time for him to come away was near at hand. His body was so worn out with sickness that it

could not serve the spirit any longer. It was harder for him to breathe than ever, and in his efforts to do so he went into a kind of spasm, so that he bit his lips with his teeth till they bled.

Even then, however, he tried to mind his nurse, and not to bite his lips when she told him not to.

His mamma sent right away for his papa and the doctor, that everything might be done for him that

could be done. The doctor came first and gave him some powders which helped his breathing for a

among the angels.

The nurse did so, and in a few minutes Willie

After Willie had lived about two years in this

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little time, so that he could speak, and then the first thing Willie said was: "I am going to die, mamma; God wants my spirit. Do n't be worried, mamma, I die happy." Next he thought of his younger brother and his governess, and said: "Tommy will miss me. Miss Carter will miss

Just then his papa got home, and as soon as he came into the room Willie spoke up very cheerful, "Papa, I am going to heaven; God wants my spirit." And then, after a little while, he said, "I hope God will forgive my sins."

You see, the angels always try to make people sorry for their sins, and so they wanted Willie to be sorry for all the naughty things he had ever done, and to ask forgiveness, and they put these

His voice was weak and broken from his long sickness and the soreness of his lungs, but it was perfectly clear and distinct, and he did not seem to be in the least afraid of what was going to happen. The angels who were with him came hearer to him, so that he felt they were there and was cheered by their presence. Pretty soon he could not speak at all, and his papa got a Bible and began to read to him that beautiful one hundred and third Psaim, about the mercy and loving kindness of God. Willie listened at first, but his hearing, too, was falling, and he soon evidently did not take in the meaning of the words. His papa put down the book and took words. His papa put down the book and took his left hand, while the nurse held his right hand and his head, and said:

"Willie, if you feel sleepy, shut your eyes and go to sleep. You will soon wake again in heaven

o give her one last look and he opened them to o so. Then he closed them again, and his papa thought he was asleep. But the nurse called his name and he looked at her, showing that he was not yet quite gone. Then his breathing grew quicker and quicker. Suddenly he raised himself up, opened his eyes wide, and struggled for a moment as if to get one last breath. His heart gord a transport of the structure of the structur [Some two years since there appeared in the columns of the New Jerusalem Mossenger (Swedenborgian) a fine story, replete with spiritual lessons concerning child-life in heaven. We reproduce extracts from it at the present time, stating in strict justice to its author ("T. II."), that many distinctively doctrinal points, inculcations and allusions with which the narrative was interspersed have been expanged in the version which we here present,—Ed. B. of L.] gave a tremendous beat, sending a torrent of purple blood up into his face and neck, and Wil-lie fell back and breathed no more. He was

asleep in death. The bright sunshine streamed into the room, and through the window, which had been opened to give Willie as much air as possible, came in a fresh, cool breeze. All around was hushed and quiet, for it was Sunday, as I have said, and the streets were still. Poor little tired, sick Willie lay quietly on his bed and suffered no more pain. His earth-life, with all its trials and sorrows, was

neath became miner. worse. He could not get up out of bed at all, he felt so sick and weak. The doctor came and gave him medicine, but it did him no good. He had a bad cough, and it was so hard for him to breathe that he had to be propped up by pillows, as if he were sitting in a chair, to sleep. The disorder of his heart had spread to his lungs, so that every time he drew his breath it hurt him like little pin pricks. All the rest of the wonderful machinery inside his body became affected, too, and he had constant pain in his limbs. He grew sicker and sicker, and although at one time it seemed as though he were getting better, he soon got worse again.

This bad sickness had lasted about two weeks, when Willie was brought down in his papa's arms from the nursery, where he had slept ever since he was a baby, into a cheerful, pleasant room on the sunny side of the house. As his old nurse and his mamma were both quite worn out with watching by him, another nurse was sent for to help them. He loved her right away, as if he had known how to A few days after the body was placed in a cof-fin, and everybody who had known Willie came to his funeral. The pariors of the house were filled with plants and flowers, and quantities of wreaths covered the coffin. Services were held, and then the body was carried away in its coffin and placed in a vault underground to crumble into dust.

But Willie, in the meanwhile, was beginning his second life—his life in heaven—and you shall hear what happened to him there. [Continued in our next.]

Banner Correspondence.

Ohio. TOLEDO .- J. W. C. writes: "Business of all kinds is sadly and seriously depressed in this city, and financial failures, assignments, foreclosures, executions and auction sales, are of daily occurrence. Still the good work for mental freedom goes on. The 'Hell question' is being ventilated, and, as a direct result, the Spiritualists are gaining accessions from the best intelligence of Or-

Toledo has a population of about fifty thou-sand, and can boast of as many good mediums as any other city of its size, I presume. I am not aware that any of them are known to fame especially, or that they ever make themselves prominent; but some of them deserve more than a passing notice, and feelings of modesty ought not to obscure such lights. Reliable mediums ought to belong to the public, in a sense at least, and should be generously cared for and sustained by the people

by the people.

A few weeks since Mr. Oliver Stevens, one of A rew weeks since Mr. Oliver Stevens, one of the oldest, if not the oldest Spiritualist in this country, lost his eyesight by a paralysis of the optic nerve. Mr. Stevens was a believer in the presence of disembodied spirits long before the anxious, for they feared they would soon lose little Willie's company on earth.

But all this time the angels were watching over Wille, too, and getting him remember everything he had been taught about heaven, and, little by little, they made him remember everything to get well of his sickness. As his brother Fred was rubbing him, a few days before the end of his earth-life, he said to him:

"Fred, do you miss me much down stairs?"

"Yes, to be sure," said Fred.

"You will miss me more when I die," replied Willie.

Another time, in the evening, as his nurse stiting by him, he said to him; he said to

of the purest and most reliable inspirational mediums I have ever met. Many years of her life have been devoted to healing, and she has been an instrument in the hands of spirits for performing many wonderful cures, I am informed. She holds free circles on Wednesday and Sunday evenings

of each week Theirs is a sort of Spiritual Home for mediums who are purely and sincerely honest, and who are striving for a more complete development.

are striving for a more complete development. I wish the world was full of such homes.

Mrs. Noteman, of this place, is also a medium of much merit, and is visited and consulted daily. I am informed, by ladies and gentlemen of all shades of religious belief; and she, too, is doing much by an exemplary life and by healing the sick to reclaim mankind from error.

A medium for materialization is developing rapidly, also, and gives promise of a wonderful

a medium for materialization is developing rapidly also, and gives promise of a wonderful future. His development is evidently retarded by the constant mental and physical strain consequent upon poverty. I hope a fund may some day be provided for the benefit of such cases.

Others here deserve notice, but were I to speak of them all my time and your space would fall.
What is true of all other cities, nearly, is true of Toledo, in regard to organization and concert of action. There seems to be nothing homogeneous among Spiritualists anywhere, and I think they richly deserve a sound berating for their illiberality. Who can tell us how to harmonize all the discordant elements, and so unite our own as to enable us to provide good speakers for ourselves and for those who are seeking for light?"

Illinois.

CHICAGO.-Z. T. G. writes: "Spiritualism is all the rage in this city at present. Bishop has been here, and performed a few simple tricks that almost any school boy could do in a few weeks practice, and calls it exposing Spiritualism! He is a deceiver of most unbounded dimensions. In the first place, he misstated in downright fashion as to the manner Eva Fay performed her 'tricks'—so called—with Professors Crookes and Varley, and left out the material part of the 'tricks,' for her hands were clasped around the bulbs for her hands were clasped around the outos of a radiometer, which indicated the moment the hands were moved, while Bishop slipped his hands out of one of the fastenings, and performed the manifestations. Besides, Mr. Bishop fairly backed down from his boast to duplicate any manifestation, when confronted with a proposition from the famous fire test medium, Mrs. Suydam. This lady performs a simple but Mrs. Suydam. This lady performs a simple but very convincing test of handling coals of fire, passing her arms and hands through the blaze of a lamp, without injury, and under test condi-tions, as regards the use of any chemical, to pre-

ventit.

Dr. Huntoon, the medium, who has been in very bad oder among Spiritualists here, has at last joined the great army of 'exposers,' (?) and confessed that he produced the manifestations (as about every prominent Spiritualist in this city knew long before), by having a trap-door which admitted the person that played 'spirit.' Huntoon was with Witherford when he was arrested in St. Louis, several weeks ago, for deceptive manifestations, and the two were held for trial at that city, on this charge.

pain and with the angels. Willie seemed to understand all he said perfectly, and was quite peaceful and happy.

"Yes," said he, "there is no pain nor sorrow there."

His little brothers then came in and kissed him for good-by, and he kissed them, just as if he had been going away only for a few days. Then he said:

"I want all my books and toys given to poor children."

His voice was weak and broken from his long.

"I want all who be deficied increase, on account of the excite, and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and mad magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also. Exerticity and mad magnetism have been tied, but they fail to raise a piano or table, and they will not float meating the properties of the Buble also.

Exerticity and mad magnetism have been tied, but they fail to raise a piano or table, and mad mad meating the properties of the Buble also.

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gagement in this city.

The mediums' meetings started about a year ago are well attended, and several new mediums have been developed. They meet at Grow's Hall every week.

The most influential papers here certainly treat Spiritualists very fairly, and have contained lately many articles upon Spiritualism. In fact, many of the editors and reporters are inclined to believe in its truth, and some of them are the rankest Spiritualists in the city."

lowa.

ANITA .- J. P. James writes: "The cause of Spiritualism is still growing here, and the number of believers is encouraging, though no special efforts have lately been made to secure lecturers.
E. V. Wilson was the first one we had, and that was five years ago. Warren Chase, Mrs. Morse, R. G. Eccles and several others followed. The good seed sown created an interest, and several circles were formed and mediums were developed, and many have become acquainted with some of the facts of Spiritualism, and now believe in dent, there was, after paying all expenses, including salati. Mrs. Falck, located here, is an excellent ty, postage, hand bills, and stationery, left in the frea my it. Mrs. Falck, located here, is an excellent magnetic physician, and is effecting many cures. I have done a good deal for the last four years as a healer. Some time ago myself and wife paid a visit to Mr. Mott, the materializing medium, at Memphis, Mo. We attended his scances, and both of us unmistakably recognized personal friends as they materialized and conversed with us, and are perfectly satisfied of the genuineness of the manifestations. I was glad to see in your of the manifestations. I was glad to see in your paper awhile ago Mrs. Patterson's account of her visit to Mr. Mott's. Her experiences are similar to ours.'

Vermont.

WEST BRAINTREE.-Lucius Webb, President of the Spiritualist Association, writes: "One year ago the 17th of last February a few of us got together, and under the general statute of got together, and under the general statute of Vermont associated ourselves under the name of the 'West Braintree Spiritualist Association,' chose a President, Vice-President, Secretary, Treasurer and Board of Managers. We adopted a Constitution and By-Laws, and had our doings recorded by the Secretary of State, so that we stand a regular organization under the laws of the State of Vermont. We licensed Mrs. Lizzle Manchester, of West Randolph, and Mrs. George Pratt, of East Granville, to preach the gospel for one year. We have succeeded beyond our highone year. We have succeeded beyond our highest expectations. We have had meetings and preaching nearly one half of the Sabbaths for the year, and we have had some of the best discourses I ever listened to. We are now organized for another year, and I think with every pros-pect of success. Mrs. George Pratt is our Secre-

Wisconsin.

MILWAUKEE .- T. L. Porter, writing from the "National Home," says: "Spiritualism is thriving here among us poor old soldiers. Many of us fully believe we shall meet our friends and old comrades in the Summer-Land, after we have been promoted from this to the other life. We had a debate in the hall, recently, on the question: 'Will Spiritualism bear the test of a scientific investigation?' The discussion was animated and interesting. The Spiritualists maintained their side of the question so convincingly as to win the general applause of the audience."

Minnesota.

LAKE ADDIE.—E. D. Hewitt, in remitting for the Banner, says: "Spiritualism is progress-

You see that Jim Lane of the office
Had the keeping at P-nam of Creek;
As fine and as noble a fellow
As ever translated the "click."
We were chome in the army together—
His signal I knew like a book,
And his nervous, ortsp manner of working
A message could not be mistook.

Poor Jim, he was first to go under
When the Yellow Jack happened this way;
And a sorry time 't was in the mountains
When we laid him away in the clay.
The boys the whole length of the line here
Made a purse for the widow and "colck,"
But we missed Jimmy Lane and his signal,
And the sharp, nervous way of his click.

Well, one midnight or near it, last season, I was timing the "mail" from the West, Sweeping on through the long narrow valley Like a thunder bott, doing its best; Till the signal came from the last station, And I knew in ten minutes the "mail" Would be pust me and climbing the grading Between here and the Cumberland vale.

When quick on the heels of the message
Came a signal with sharp, nervous click;
I'd have sworn that Jim Lann was a working
The whres up at Paramar Creek,
Back my answer, and on came a message,
'Quick, quick, change the further branch switch!''
I was out in a moment and tearing
Down the track by that ornory ditch,

Where I found that some wretch had been turning
The switch to demodish the train;
And a spike driven down on the timber
To render my efforts in vain.
I tell you now, stranger, no mortal
Ever worked as idle on that night—
I bettev other hands were a helping,
Though you may conclude it was fright.

But that spike was pulled out in some manner,
And the switch-lever swing to its place
Just as past swept the train on her metal,
Nip and tuck with her time in the race.
And as I recled back in my weakness,
In the last flying couch of the train
I and Jimmy's viden and baby
Looking out through a bright lighted pane i

A Piano Lifted by Invisibles. To the Editor of the Banner of Light:

It may interest investigators to hear of the different modes by which spirits manifest their power. Recently a party of skeptics and others power. Recently a party of skeptics and others met together at evening to test the strength used by spirits to raise a heavy plano to the height of several inches from the floor while four or five persons were seated upon it: The medium, Mrs. Belle Youngs, simply sat by the key-board and played upon its keys. The piano rocked, kept time to her playing, was raised by request of any one in the company by Mrs. Youngs placing her hand under the instrument. No pressure on either hand was felt when a skeptic allowed her hand to be placed under the medium's. The plano also was made light the medium's. The plane also was made light or heavy at her request. All this was accomplished in full light, and every facility given for investigation. Mrs. Youngs had never been in the house before, had no chance to apply machinery to the plane, or to place accomplices under the reconstruction of the plane. der the room, yet a lawyer and physician ac-counted for the phenomenon: they said she did it with her knees, or an instrument that was at tached to her feet! Even if this theory were true, thoughts into his mind.

His papa could hardly speak for thinking how long it would be before he would see Willie again, although he knew that it was best he abould go to heaven, but he went round to the further side of the bed, and sat down and talked to willie as his mamma had done. He went on to say to him that he would soon be out of his

Fo the Editor of the Banner of Light:

I wish to address a few words to the Spiritualists of Con-necticut, and therefore ask space in your columns for that Whilst I was employed as agent of the Connecticut Asso-

ciatio: of Spiritualists, I published regularly quarterly re-ports of receipts and expenditures, with statement as to the number of places visited and number of fectures given, Ac., Ac., but since holding the office of President, and do-ing the work of the agent, both devolved upon me, I have not thought it ne essary to add to the pile of reserved manuscripts waiting for publication any notes of mine, thick-leg that what was published from time to time in our State papers, with the reports made at our annual conventions,

Notwithstanding there has been very little said in the Banner of Light of late about our missionary work, it has been going on the while, and much good is accomplished

by it, though it be in a quiet way.

J. Frank Baxter has given two lectures this winter under the auspices of the Association with good results. The anspires of the Association will good results.

Perhaps It will not here be out of place for me to state that when I was first engaged as agent of the Association, there was in the treasury \$60. When I had traveled four years as their agent, and was elected to the office of President for the office of the output of the ry, postage, hand blib, and stationery, left in the frea my the sum of \$150. The work done by myself since that time has been done without pecualary compensation, an 14 baye ever endeavored to handle the funds of the Association with econolty. The expenses of the Grove-Meeting, held at Madison under the auspices of the Association, were enined by my own efforts, and the treasury was not drawn

upon for a dollar. Some two years since, a gentleman, wishing to aid our Association, effered to be one of fifty persons to pay twenty dollars each to put lote the treasury the sum of one thousand dollars. Thinking the plan a feasible one, and having Bitle doubt but that there could easily be found fifty persons in the State who were both able and willing to pay that amount, I caused a paper to be circulated, and succeeded in procuring the names of twelve per ons, five of whom paid down the twenty dollars, signifying their willingness to pay that amount for the cause even though the thousand dollars was not raised. The one hundred dollars was accordingly placed on deposit, not to be expend d until the full amount was secured or the project abandoned. Being In immediate need of funds to prosecute the missionary work, I concluded to try a scheme upon a smaller scale, that of obtaining a hundred and fifty dobars, with as many names, which I made known to the public through the col-umns of the Banner of Light some time since. Below will be found a list of the names of those who responded to that

appeal, with the amount contributed. Con most by un-
necessary.
John Goodrich, Plainville,
A filend, Newtown
J. O. Brown, Platnyitle
Woodard Dean, Grastonbury 6.00
Hiram Smith, Colebrook 1.00
Mrs. Harletie Smith, Colebrook 1,00
Mr. Pitkin, Hartford5

Total
In addition to this, Mr. E. P. Miller donated bill fo

printing, \$2,25. E. ANNE HINMAN, Peesident Conn. Ass'n of Spiritualists. PUBLIC MEETINGS, ETC.

Pennsylvania State Society of Spiritualists, and all Friends of the Cause.

The Thirtieth Anniversary of Modern Spiritualism will be colebrated by the First Association of Spiritualism will be colebrated by the First Association of Spiritualism will be colebrated by the First Association of Spiritualism of the Society and the Idends from all parts of the Society and the Idends from all parts of the State and from other places are invited to meet with us, that we may consider the pres at and future progress of Spiritualism. Come, let us reason together, that we may the better understand the wants and needs of each other, that we may putake of each other's influences, so as to preduce more of a united action and a greater determination to work with each other and with the anger world. The meeting will be free to all, and we have our trends will respond, that we may have a glorious meeting, worthy of the day we celebrate and the cause we love so well. From those who cannot be with us we shall be pleased to receive letters. The following sestions will be held during the day and evening: Morthing, Conference is in 90 1092, 1092 to 12, Lecture by C. Fannie Adyn. Alternoon, at 2, Lectures by E. S. Wheeler and others of the State Society, with a general Conference, till 5. Evening, 69, Conference to 8, then Lecture by C. Fannie Adyn.

J. H. Ritoeks, M. D. President, 280 Noch Ninth street, Philadel phia.

Anniversary Convention at Maniua, Ohio.
The Spiritualists of Northern Ohio are invited to meet in convertion at 1 Izen's Hall, Mactua Station. Portage Co., O., the last Saturday and Standay in March, 1876, (Sunday being the 39th anniversary of the advent of Modern Spiritualism). Sessions will be held at 10 A. M. and 2 and 6 Spiritualism. Sessions will be held at 10 A. M. and 2 and 6 Spiritualism. Sessions will be held at 10 A. M. and 2 and 6 Spiritualism. Sessions will be held at 10 A. M. and 2 and 6 Mrs. Hollow Roys. Ohr. A. Underhill a d wife, and A. B. French, will be present, and others are cordially tevited to attend. It will be expected that with the send pione ers pre-cent a season of pectual will be send pione for a present season of pectual will be send pione for present and others are cordially tevited to attend. It will be expected that with the send pione ers pre-cent as season of pectual will be confined and spineral invitation, and, as hereful and single ration and a shadersylle (flends join with the composed, will do all they can be entertain those in attendance from abroad.

Let there be a grand ra'ly of those who have our cause at leart and wish to know more concerning this heaven-born gospel. Per order of Committee.

D. M. KING, Screetary.

Passed to Spirit-Life: From his residence in Montrose, Dane Co., Wis., March 12th, of creeping paralysis, James Faulkes, aged 50 years 6 months and 21 days:

lith, of creeping paralysis, James Faulkes, aged 59 years 6 months and 21 days;

Mr. F. was by birth an Englishman, removing to this country many years ago. He has been a believer in the doctrine of Spiritualism for seventeen years, his acceptance having been primarily produced by reading the Banner of Light, which induced him to search after the truth, by which he lived and died. During the greater portion of his life he has followed the paths of agriculture, and has always been successful. His natural ability wound have ranked him high in the professions had he so striven. The cause of Spiritualism he defended and encouraged in a manner which would 1 flet credit on many of our public lecturers. He was an ever faithful labouer in the cause of right, and left no duty undone, and no word unsaid, that was in his power to do or to say for the advancement and upbuilding of his religion. He has been confined to his room for several months past, and the disease, set with a powerful and relentless grasp, has been slowly but surely doing its work, and at last the material body gave way before its conqueror. He presed away benearfully and quiety as does a morning star fade from sight before the sun, and there came from his lips no mountary or word of regret, but he fully assured those by 14 bedshiet hat he was glad to go, and sincere in the thought which he so long has cherished, that the loved once who had gone before were waiting at the rivor's bank to bear him away to his new home. Another true Spiritualist has gone, and another light has been taken from earth to live and labor in a still more beautiful land.

Another cute and comprehensive method of simmering things down to a small focus is to cover the entire ground of letters, ancient and modern, cutting every choice posite gene bearing upon a certain situation or condition, thus saving the reader a world of thue and research. It is like covering a lifetime with a single day, or compassing eternity with the inspiration of Christian faith.

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—Newark (N. J.) Builly Advertiser.

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those who desire to bit the heavy burden of sickness and
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light shring in a dark place, and a guide to usefulness.

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TO BOOK BUTERS.

SPECIAL NOTICES.

Banner of Light.

BOSTON, SATURDAY, MARCH 30, 1878.

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

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY,

No. A COURT STREET, BOSTON. THE AMERICAN NEWSCOMPANY. NOS, BAND RECHAMBERS STREET, NEW YORK

COLBY & RICH, PUBLISHERS AND PROPRIETORS

Letters and communications for the Walteria' Department of this paper, in order to be exact the first income after the most be addressed to Letters Couling.

Business Letters should be altressed to be a S. Rich, Banger of Light Publishing H. Ise. Boston, Mass.

#20 Line wiset woor Modekun british to for forth a new and more divine or for of thinks to inform a forther a first incovery profession, there is no the state execute established the state of the state execute established to encounter successfully, and proceedings to make a few distributions of the state of ENTER INTO EVERY DEPARTMENT OF THE Tobring and farther to redo in the worth to make men and wo-non better, to teach them to ave according to the dictates

A"New Volume

auspices the Spiritualists of the civilized world, material plane, to guard and protect, us from the all well know. Each passing year forces reflect machinations of enemies from within and withfrom its managers, and makes their public ex- stant offering of the deepest gratitude goes out pression seem hardly less a duty than a source to them from within the divine essence of our of satisfaction. It was inaugurated April 11th, whole being. Yet at this very moment, although 1857, under the direct auspices of a band of dwell-jour establishment is on a sound financial basis, ers in the splift world, in conjunction with sev- the subtlety of the enemy does not thig for eral mortals in the mundane sphere of life, the an instant; for, whereas, Superstition and Biglatter of whom, with us, had become convinced orry in high quarters in the past leveled their demonstrations of the fact through the reliable obliged to contend against the cunning subtlety timation we received from our spirit friends that, the past, we rely upon the rectifude of our Intenthey had contemplated such an enterprise was at tions as well as the invisible power that those the speakers announced himself as "Benjamin" band of spirits to announce to us that the time strength to overcome all obstacles: had come to start a weekly paper in the earth. Twenty-one years of faithful service in a cause fully the wishes in this respect of the spirit- seems best. world?" was the important query. We were in | It particularly interests, in venturing on a reimportant a trust, especially when others could be reference to the world around us and to Spirituposition. "Ah, I see you do not fully comprehend Ism would be to disintegrate the old forces of the ethics, nor because you are untrammeled by theofrom time to time passed to the higher life, can changing. The former standards are removed. still live, and love and bless them, and will wel- eration does not satisfy those of the present. come them to their abodes in spirit-land when

spirit realm also to embody their own views, as been accomplished since the advent of Modern Governor. every seed sown upon the earthly soil we know | Spiritualism. will bring forth fruit a hundred fold, not only to As for the valu attempts of blinded and selfish benefit and promote the happiness of yourselves, ones to turn the vast forces of Spiritualism to of the Banner, it behooves its friends in different but millions upon millions of translated ones, their own personal and private account, let the portions of the country to aid us as much as posof spiritual things-virtually spirits in prison- of the folly of prosecuting them any further. scribe for our paper at this time.

must return to earth, and through the instrumen-The attention of the realing public is respectfully called to the large supily of spiritual. Reformatory and Missellancous Works which we keep on sale at the Bannan Light Bookstone, ground floer of his ding No. 9 wontonery Place, corner of Province street, Boston, Mass. We are also prejared to fill orders for such besits, jams which, like chains, bind them to a sphere of existence that they can escape from in no other politics, etc., as have appeared by Lame 16, the catalogue of works formedly offered by Andrew Jackson Davis, and hope to hear from the frields in all parts of the work. We will also forward any of the publications of the Book Trade at usual rates.

We respectfully decline all husiness operations look ing to the sax of Books on commission, send for a free transparence of our Publications.

Constant Rich.

These undeveloped ones must be born again, as the ancient record has it, (i.e., eventually attain to higher d-velopment,) ere they can enter the Notices of meetings, letter appointments, etc., should be forwarded to this omee as early as Menday of each week, increter to finance publication in the same week in protect to finance publication in the same week's edition of the Banner. bliston of the Banner.

The quoting from the Banner between editorial relices and the community accordance of or otherwises of correspondents. Of community are open for the expression of impersions of the control are open for the expression of impersions freely hought, but we cannot under take to endorse the ratical shales of opinion to which correspondents give utterance.

Feeling our utter incompetency to enter upon such a seemingly ardnous enterprise, financially | Spiritualism is all the while teaching this vital (as our means were limited,) and spiritually, (as we were a free thinker in religious matters,) we that the Band could and would bring to our aid 'promise of all the future." In short, the one held several preliminary meetings from time to selves. time with the Spirit-Band, and finally made arrangements to bring out the BANNER OF LIGHT.

The opposition to us from the clergy and others this time, and we have not the space to do it if we were so inclined; but it must answer our purpose in this brief and somewhat necessarily detached review of our connection with this paper, to say that we have passed through a multiplicity

friends, through all the years of our trials and we have greatly suffered when the storm raged . the fiercest; but at such times our good, dear The bresent issue of the BANNER OF LIGHT spirit friends never deserted us, but on the conopens the Forty-Third Volume of the paper. It trary assured us of their constant guardianship, now enters on its twenty-second year, under what, and brought unmistakable power to hear, on the ing happiness or everlasting torment are impostions on the career and service of the BANNER out the ranks of Spiritualism, for which our conof direct spirit-communion by varied practical barbed shafts at our devoted head, now we are mediumship of Mrs. J. H. Comant. The first Instruction of Envy and Malice and Selfishness. But, as in a private scance with the medium held by our "in the higher lite have youchsafed us. Under all party, she having no idea whatever of any such - circumstances, therefore, we shall continue to do arrangement. The medium becoming entranced, our work in the vocation in which we have been placed, neither turning to the right nor to the Frankilo, printer," and added that he was most beff in the path of duty, though the heavens fall, happy to meet us, especially our so important an because our with and knowledge that we are teachoccasionrus he had been delegated by a powerful and the TRUTH for the benefit of humanity give us

life devoted to the Spiritual Philosophy of the like the one so dear to us all is no small portion subject matter of which consists of the report of nineteenth century, to be conducted under the of a human life. Into it may be compressed the an oral discussion between the Rev. Migettuadvice and guidance of a Spirit Band, the mem- whole of a person's earthly experience, and a full watte, a Buddhist priest, and Rev. D. Silva, a bers of which had long contemplated such an en- and large experience at that. For the BANNER | Wesleyan clergyman, held at Pantura, Ceylon; been selected to act in conjunction with them as monstrate that the invisibles have it in their spethe most appropriate and efficient workers they cial keeping. We can ask no stronger proofs of apart one page of the paper for the publication already given us during this time. It is in the of spirit messages from educated and uneducated insture of a pledge that they will continue to susspirits, alike, thus enabling them to reach their, tain us as long as we remain faithful to the disearthly friends and relatives in the earth life -- charge of our duty. As we have relied wholly they would bridge us over all difficulties (and on them in the past, so shall we continue to do in their name would be legion), and promised us the future. We are profoundly impressed with spiritual and financial success so long as we had the truth that it is their work on earth in which full faith in them. "Would we promise, on our we are engaged, and they may be relied on to part, to use our best endeavors to carry out faith | shape and direct it as in their superior wisdom | hold for the present her remarkable and con-

dividually somewhat astonished, as may readily view of the past, to note how precisely certain the spiritual phenomena to bear the fact of her be imagined, that we had been selected for so predictions in which we formerly indulged in found, we presumed and so stated, who were alism have been verified. We long since averred much better qualified by education to fill such a that, in the first place, the operation of Spiritualthe matter, my good friends," said the spirit. Church and that vast body of bigoted and proud "You have been neither selected especially on the authority which is infrenched in it; and, next, ground of extra literary qualifications, nor moral, that it might be expected that a multitude of pretenders, ambitious ones, selfish and scheming, logical dogmas, but because of your peculiar-mag- | persons who are ever ready to subordinate a high netic make-up, so to speak, both physically and and holy cause to narrow and base ends, would spiritually. Knowing this, and knowing our fasten themselves like parasites on Spiritualism grand instrument (the lady I now control) to be with a view to taking its control out of the hands of delicate physical structure, as was the earthly of the angels themselves, and in order to magnify form of Jesus the medium, we have selected you as "their own names and serve their own selfishness. batteries to sustain her against the shafts which | The former of these predictions has not more litbigotry and superstition and selfishness will hurl erally been accomplished than the latter. The against her from time to time in the course marked, ecclesiastical power is being rapidly and silently out for her in her mediumistic life-line by the penetrated with the new light that streams down spirit world, which has selected her for an especial from the heavens, and is none the less affected work in your world, namely, the amelioration of | by it because apparently so unconscious of the the human race from the thralldom of theological operation. In the pulpits as well as in the pews bondage that has weighed it down so long: to there are to be found mediums who dare not and teach the better way; to destroy the fear of cannot deny the reality of their gifts. The old death; to have earth's peoples know beyond the time can never be restored. Even the new Pope remotest doubt that death has been swallowed makes haste to acknowledge officially the fact of up in victory; to have them also made aware of | the century, that temporal power is no longer for the mighty fact that their loved ones, who have the hands of the Church. All is changed and and do return to earth to assure them that they What fully satisfied the minds of a former gen-

Spiritualism is fast becoming the regenerator they have no further use for their earthly forms. of all things, within the church and without it. You have had ample proof of the great and It has smashed the creeds and overturned the sublime facts of spirit return. The world of dogmas. The dark and revolting superstition of mind in your sphere of existence has not. We Hell vanishes before its all-searching rays. Men would bring the glad tidings of great joy to every | refuse to listen to pulpit utterances that are but the household-to the poor and the down-trodden refuse and sweepings of Calvinistic superstitions. allke-hence we want a paper wherein we can The age is a new one, and it is especially importembody our own thoughts as we come to you ant to believers in Spiritualism that they acfrom time to time, and allow the most humble in knowledge and act upon it. And all this has for Governor, and Jason P. Hazard for Lieut.

who, having come to spirit-life totally ignorant result of those efforts so far suffice to assure them sible by inducing those who are able to to sub-

Let them rest assured that they work against the vary powers that govern the universe and Thirtieth Anniversary tality of its media become versed in the spiritual | the very powers that govern the universe and distribute human destinles. Were they indeed existence that they can escape from in no other | permeated with spiritual influences they would never conceive a purpose so utterly futile. As well suspect the angels above of working for themselves in what they do, as suppose that any such conduct as theirs belongs to genuine Spiritualism. We must all of us rejoice to serve if we would be allied in any way to this great kingdom of heaven, which, literally rendered, awakening movement of the century. It is a divine current that is running, and not a mere canalstream for turning the wheels of private calculation. The private must give way to the universal. It is only as we place ourselves in relation with the great forces outside of us that we can accomplish anything noble or permanent. Triling power, both secular and spiritual, of those thins. The name and gradient secular are thing, the cannot mean the secular are thing power, both secular and spiritual, of those thins. The name and gradient secular are thing power, as you are aware, is not destake the secular are thing power, as you are aware, is not destake the reference of the comparative of the secular are thing power, both secular and spiritual, of those days, and that power, as you are aware, is not when we supplicate for power, wealth or position only as these may help us to be useful and a destake the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days, and that power, as you are aware, is not only as these may help us to be useful and a disciplinative of the secular and spiritual, of those days. all things will be increased unto us according to our capacity to receive them for the highest use. lesson. It opens to view the endless kingdom of uses. It seeks to acquaint us with what has answered doubtingly, because we could not con- properly been characterized as "applunsounded, ceive of the idea of a successful result, especially an unfathomable abyse of power lying outside of as 1857 was a year of financial embarrassment, us all; endless and bottomless spaces of possibilithroughout the country: yet the spirit assured us ty, containing the pledge of all performance, the earthly friends who would render us assistance problem for angels and men is that of spiritualfrom time to time, if we did the best we could sizing life, connecting man with the measureless ourselves. Under these assurances, with we must locean of existence of which his selfish life is acknowledge serious misgivings, we consented scarce a glimmering hint, and thus bringing to embark in the enterprise. We accordingly about the millennium by merely changing our-

"Atonion."

Rev. Dr. C. A. Bartol preached Sunday mornis too well known to require recapitulation at ling, March 21th, in the West Church, Boston, concerning the meaning of the word "Alonion," translated in the Bible "everlasting," and about which there is much difference of opinion between theologians. The idea of eternity, he said, had been preached to us as a continuation of time, and was a subject which had been misrepresented by preachers, purposely at times, to scare sinners out of their sins. To him, everlasting or eternity was not an accumulation or an extension of time, but rather a negation of it. The invisible things are the real things, but time is not real. It is only a mode of our thoughts. We think of time, but do not live in it only as a mode of living. There is, then, no such existence as 'everlasting," as applied to time, and everlast-

Hudson Tuttle as a Husbandman.

It seems that among his other multifarious engagements Hudson Tuttle is a wide-awake Granger, in the broadest sense, and has been and is giving lectures before subordinate Granges on The Grange and the Farmer," with great success. Mrs. Emma Tuttle supplements each lecture with select readings, which makes a splendid makes the growing of wheat or corn or cattle the object of his labor, however successful he may be, he is a failure, for the real object of all his labors should be, through the means thus attained, to develop himself, his wife, his children, in intellect and morals."

His lectures are doing good, for they are in a new field, and his efforts are all directed to eleistence and embue it with science and poesy.

Dr. Peeblen's New Work,

"Buddhism and Christianity Face to Face," the Issued in London, and we are pleased to learn is of Colby & Rich at the Banner of Light Publishing Establishment.

Mrs. Maud E. Lord

Has returned to Boston, after a highly successful tour to New York, and can be found for a few weeks at No. 9 Hanson street, where she will vincing circles for physical manifestations. We advise skeptics concerning and investigators of return to this city in mind.

leged "flower medium," who was detected in Salem, Mass., not long since, by several Spiritualists, a report of which appeared in these columns, was in Utica, N. Y., March 19th, exposing (?) Spiritualism! We shall attend to this are making arrangements to celebrate the Annimercenary individual more fully in our next issue. In the meantime we caution Spiritualists, Christians or Infidels to give him a wide berth. While here he professed to be a firm Spiritualist, | Boston. Singing by a quartette. The exercises and said he hoped to prove an honor to the cause. Now he repudiates Spiritualism in a letter to the Utica Daily Republican, and says he expects all our friends will unite with us, and that we Christianity to pay him ! He also denies his poverly. Why, while in Boston he stated (which, according to his own admission in the Republi can, was a sympathy dodge) that he had a wife and child and mother dependent upon him for the anniversary at Republican Hall, No. 55 West support, and had no overcoat. One was accordingly furnished him by Dr. Main, and one also given to his agent, while others who pitied his alleged destitute condition furnished him various sums of money.

THE ORROCCO POULTRY FARM, South Seitiate, Mass., of which W. D. Rudd is manager. contains fifteen acres devoted exclusively to poultry. Fresh eggs constantly received direct from the above farm are offered for sale by Andrews & Stevens, 47 Bromfield street, sole agents for Boston, and by D S. Plumer & Co., sole agents for Chelsea. Those who have practically tested the products of this experiment in poultry farming are unanimous in praise of the same.

At a Convention of the National Party, held in Cheapside Hall, Providence, R I, on Wednesday, March 20th, for the nomination of a State ticket, William Foster, jr., was nominated

As we send free to the poor large numbers

Advent of Modern Seiritualism.

The recurrence of the anniversary will be cele-

Paine Memorial Hall, Boston, On Sunday, March 31, and Monday, April 1,

by appropriate services, to be held under the auspices of the Children's Progressive Lyceum and the Spiritualists of Massachusetts, J. B. Hatch, general manager.

ORDER OF EXERCISES.

Sunday morning, at 101/4 o'clock, opening serlices by the Lyceum, consisting of readings, recitations, singing, instrumental music, &c., by members of school, assisted by numerous volunteers. The Lyceum orchestra, under the direction of Prof. Alonzo Bond, will favor the audience with many of their finest selections, introducing Mr. II. Henry, the eminent cornet soloist.

Sunday afternoon, at 21% o'clock, (Mr. George A. Bacon, Chairman,) overture by orchestra, singing, reading of poem by Mr. F. L. Union, and be exceeding glad, for thy feet are upon the singing, to be followed by the Anniversary Ora-

PROF. J. RODES BUCHANAN, of Louisville, Ky. Subject: "DIVINE COMMANDS FOR 1878."

Prof. Buchanan stands as the foremost physiologist of the present time, and his views upon the Spiritual Philosophy are entitled to the greatest weight. The Spiritualists of Boston and vicinity will have an opportunity on this occasion of listening to a discourse from him which will be alike an honor to the cause and a benefit to those who attend, and we have not the least doubt that Paine Memorial Hall will be thronged to overflowing when he makes his appearance here on anniversary day.

In the evening, at 714, the exercises will consi-t of singing; select reading by Miss Carrie E. Hopkins; singing; invocation by Dr. Samuel Grover; original essay by Miss Belle Bacon, entitled "Castles in the Air"; address by I. P. Greenleaf; and short speeches by Dr. Charles Main, Dr. John H. Currier, John Wetherbee, Allen Putnam, Henry C. Lull, Dr. Fred. L. H. Willis, Mr. Lincoln, Mrs. N. J. Willis, Hattle E. Wilson, Mrs. Abbie N. Burnham, Mrs. Jennie S. Rudd, Susie Nickerson White, and others.

In addition to the talent previously announced to take part in the exercises, the Wesleyan Quartette, consisting of Mr. and Mrs. Crane, Mr. Bell, Mr. Hart, Mrs. Chase; and Mrs. Ballard, Miss Florence Danforth, Mr. and Mrs. Russell, and Mr. Fairbanks, will render vocal music, and Miss Lizzie J. Thompson will read selections from dif-

On Sunday evening, Mrs. Maud E. Lord, who has returned to Boston for the special purpose of taking part with the Lyceum, will hold one or more of her wonderful scances in one of the commodious parlors at Paine Hall. Mrs. Thayer, entertainment. Well does he say: "If the farmer flower medium, will also occupy a parlor, and give an exhibition of her remarkable powers. Mrs. M. A. Carnes, together with Mrs. Litch, will hold test séances during Sunday and Monday. The above named media are entirely different in their development.

Monday, April 1, at 10, a Conference Meeting will be held at AMORY HALL, corner of Washington and West streets, and continue through vate farm life above the mere drudgery for ex- the day. All Spiritualists residing in Boston and vicinity, and friends of the cause of free and liberal thought generally throughout the community, are earnestly invited to attend, without money and without price.

Anniversary Ball.

will close with a grand promenade concert and annotations by Dr. P., has been successfully Bond and Dunbar's orchestra. On this occasion several of the Lyceum pupils will introduce a Ingersoll of theological slanders just referred could select; and that if we would do so-setting their helping presence and power than they have | meeting with a rapid sale. It will soon be brought | number of fancy dances; among others the Highout before American readers under the imprint | land Fling will be executed by Miss Nellie Lakin, also a double Sailor's Hornpipe by Miss Minnie Day and Miss Lakin. Mrs. H. A. Marshall has been secured to provide the supper for the Ball, and has issued a very tasty bill of fare. The floral table will be under the supervision of Master Willie Marshall.

ROCHESTER HALL.

The Ladies' Aid Society of Boston will celebrate the anniversary by public meetings at Rochester Hall, on the morning, afternoon and evening of the 31st.

The impo-tor, James M. Choate, the al. THE CELEBRATION IN OTHER PLACES. PROVIDENCE, R. I.

J. N. Child, Secretary, writes us: "The members of the Rhode Island Progressive Union, the only organization of Spiritualists in Providence, versary with appropriate exercises on Tuesday evening, April 2d, in Slocum Light Guard Hall, Broad street. Address by Dr. H. B. Storer, of will close with a dance. Music by Vaughn's Quadrille Band. We anticipate a good time, and hope may soon see the good work once more prospering

NEW YORK CITY. The First Society of Spiritualists will celebrate 33d street, on Sunday; and on Wednesday evening, April 3d, a social reunion will be held by the Society and the Children's Lyceum at the same hall-dancing to commence at 9 o'clock, music by

in our midst."

Gilbert's Banda The BROOKLYN (N. Y.) Spiritualists will celebrate the Chirtieth Anniversary of the advent of Modern Spiritualism by appropriate services in Everett Hall, 398 Fulton street, afternoon and evening. The speakers announced for the afternoon exercises are Dr. Wm. Fishbough, Wm. C. Bowen, Mrs. F. O. Hyzer, and Mrs. Anna Kim-

MICHIGAN.

The Michigan State Association of Spiritualsts is moving in the matter of arranging for a just commemoration of the coming anniversary. The friends in all parts of that State should cordially respond to the invitation.

Bishop A. Beals writes: "We have arranged to hold an anniversary meeting in DETROIT the 31st. M. McCracken and Mrs. Owen, of this city, will assist us in the exercises on the occasion. We are anticipating a good time, and a revival in the cause of true Spiritualism."

PENNSYLVANIA.

The announcement is made by Dr. J. H. Rhodes, on our third page, that the State Associ. | given at an early day.

ation of Spiritualists will hold anniversary sessions on the 31st in the city of PHILADELPHIA.

OHIO. The Spiritualists of Northern Ohio will hold a Convention at MANTUA, Saturday and Sunday, March 30th and 31st, in commemoration of the

anniversary. The Spiritualists of CLEVELAND (see card elsewhere) will celebrate the event by appropriate services on Sunday, and a Lyceum festival and ball on Monday evening. 🐃

UTAH.

Thos. C. Armstrong, Corresponding Secretary. writes: "The First Society of Spiritualists of SALT LAKE CITY will hold anniversary meetings in the afternoon and evening of Sunday, March 31st, at their rooms in Cisler's Hall, Main street, opposite Clift's Hotel; and on Sunday, April 21st, will hold the annual meeting of their Society in the above hall."

A New Sermon on the Mount,

ADDRESSED TO A SPIRITUAL TEACHER IN THE EARTH-LIFE THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT.

All hail to thee! Blessed, thrice blessed art thou, for thine ears have been opened to hear what the spirit saith unto humanity. Rejoice rock of eternal truth, and thy brow is encircled by the laurel wreath of wisdom and love.

Blessed are they who are persecuted for rightcousness's sake, for they shall find an early entrance into the kingdom of heaven.

Blessed are the poor, for the riches of this world are the poverty of the soul.

Blessed are those who seek earnestly for the

truth, for they shall find it. Blessed are the pure in heart, for they shall

see our Father everywhere. Blessed are they whose crosses are heavy in this world, for their crown shall be glorious in the world to come.

Blessed are they who, in giving, give willingly, for thus they shall ensure a reward for their

own souls. Blessed are they who are merciful, for they shall receive the approbation of our Father.

Blessed are the peace-makers, for they are builders of the Kingdom of Heaven. Blessed are those media to whom little children are attracted, for these are the Kingdom of

Heaven. Blessed are they who, receiving the truth, have strength to give it unto others, for they shall bring the Kingdom of Heaven very near to them. Blessed are they whose senses are attuned to

the utterances of the spirit world, for unto them shall the book of life be opened.

Blessed are ye whose lights shine in the midst of darkness, for ye shall overcome the darkness

and become possessors of the land. Verily, verily I say unto thee that this generation shall not pass away until all the prophecies

of the ancient prophets are fulfilled. Then, having unsheathed thy sword, go forth and make war upon Error, fearing no evil, because thy Father and our Father, thy God and our God will defend thee.

Has "the Ministry" a Conscience?

The old phrase descriptive of the pulpit as the coward's castle," has just received a new verification. Robert G. Ingersoll not long since entirely routed an over zealous religious news. paper editor in New York, who sought to establish the hackneyed stories retailed for years past by the clergy, concerning Thomas Paine and his last hours. The defeat of the would-be church champion was so complete and self-evident that his own party turned against him and the ministers roundly accused him of having, by his illtimed and hasty action, led to a wide-spread discussion of Paine's views and a consequent increased circulation among the masses of the works On Monday evening, April 1st, the exercises of that talented apostle of free thought-just the opposite result from which they, as chu to which are added an introduction and various | ball at PAINE HALL. Music to be furnished by | bers in common, wished to arrive at. But what has been the effect of that showing up by Mr. to? Beaten in the field of open argument the ministers are of the same opinion still, and continue to retail these exploded stories from their pulpits without fear of contradiction, all the while knowing (unless they are culpably ignorant as public teachers) that they are stating known and baseless fabrications. The last reassertion of these fallacies comes from a Rochester, N. Y., clergyman, and (as reported by the press) is coupled with an exhibition of sentiments which, while they would be pitiable indeed if entertained and expressed by an individual in the ordinary walks of life, strongly grate along the shore of the "satanical" when expressed by one who claims through his office to be one of God's vicegerents among men.

To the California Spiritualists.

We feel to request you, friends in the Golden State, to render Bro. Herman Snow all theaid you can, financially, by patronizing his Bookstore at 319 Kearney street, where may be found Spiritualist Books of great value, as well as a good assortment of Liberal Works. Bro. Snow is a firm Spiritualist and a good man, and deserves encouragement in the business in which he is en-

The Boston Post thus exceriates the last proposed piece of governmental folly concerning the mail service:

'The proposition to force journalists to send all their publications by mail is as absurd as it would be to compel a farmer to get his grist to mill on his own wheelbarrow. It seems too pre-posterous to be seriously contemplated. Publish-ers are entitled to relief, rather than additional burdens, and there ought to be such a protest against this new scheme as to bury it at once. The public are more interested in it than journalists. What is added to the cost to newspapers is just s much additional tax on the reader. It is virtually a measure to hinder enterprise, de-stroy the utility of the press, and prevent the dif-fusion of knowledge." fusion of knowledge.

A fine brochure from the pen of Prof. S. B. Brittan, entitled "Digest of the Principlesand Doctrines of Rational Spiritualism; General Views and Opinions of the American Spiritualists on Morals, Theology and Religion," is offered for sale by Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. The work is deserving both of a wide circulation and a close reading.

We are informed that arrangements are being perfected for holding a National Camp-Meeting during the coming summer at one of the popular groves in the vicinity of Boston. Mr. J. B. Hatch, who has been connected with the camp-meeting movement from the first, will have the entire management. Full particulars will be

Another Noble Worker Goue.

Our esteemed friend, and the friend of humanity. Benjamin Starbuck, closed his remarkably useful earthly career in Troy, N. Y., early Friday morning, March 15th, 1878, and passed to the higher life, at the ripe age of 72 years. The verdict of all who knew him is unanimous that he was foremost among honest and upright men, and an honor to the age in which he lived. Of Quaker origin, he was always liberal in his religious views, and for the last twenty-five years has been a firm believer in the Spiritual Philosophy, and most liberally contributed toward its promulgation among the people, and we are told by a member of the family that the "beautiful truths of Spiritualism sustained him in his last days on earth as nothing else would have done." and that "he passed from earth-life as a tired child falls to sleep, and was fully conscious of the change and saw the light of the spirit-land ere his soul left the body. We that are left here society of Spiritualists at Milford, N. II.; and will miss him, oh, so much!" At the earnest request, and for the better accommodation of his many friends, the funeral services were held in the Unitarian church, and were largely attended. The ceremonies were very impressive, and the music and singing excellent. The Rev. Mr. Fish made an appropriate prayer, after which Mrs. Nellie J. T. Brigham delivered the address.

The Daily Press says: "Mrs. Brigham spoke for nearly an hour with remarkable fluency and beauty of language, and pald a high tribute to the worth, purity and exemplary life of the deceased. The perfect joy and willingness with which Mr. Starbuck responded to the death summons, and the anxiety he expressed to meet highly and the language. lety he expressed to meet his loved ones in the spirit-land, were referred to with tearful and touching eloquence. The address concluded with a poem, picturing the eternal beauties of spiritlife, and contrasting it with that of the flesh. Hundreds then viewed the remains of one who will be sadly missed in the business and social circles of Troy."

The Troy Daily Press of the 15th contains a long biographical sketch of the deceased, from

which we take the following extracts: "Mr. Starbuck was born in Easton, Washington County, in 1805. Any sketch of his life must be of necessity a review of the history of the celebrated Starbuck works. . . The present works on Starbuck's Island were erected in 1845. . . . Starbuck Brothers' establishment has be-

come one of the largest machine shops and iron foundries in this part of the country. For many years a speciality was made in building dredges. Benjamin Starbuck has been, during the half century, in which he has been connected with the works, an active and controlling power. In his long career no man ever accused him of wrongful or unjust dealing.

In his domestic life Mr. Starbuck was peculiarly happy. His wife, who survives him, was a

ly happy. His wife, who survives him, was a valuable helpmate. Seven children blessed their union, and all but one, we believe, are still living.

The deceased was not a politician. He was frequently solicited to engage in the strife for public place, but beyond holding the office of school commissioner, be uniformly declined to accept any station where a candidate's politics determines the selection.

Mr. Starbuck's religion was broad. A Quaker by birth; he had been for many years noted as a man who pinned his faith to no creed, and based his hopes of salvation on no church. He believed in God as firmly as he believed in man. The phenomena of Spiritualism had for him a peculiar

Personally Mr. Starbuck was a gentle, eventempered man. There are men whose aim in life is to offend no person; they aim so in order to encompass selfish ends. These men are usually read through by observers, and are held in deserved contempt. Mr. Starbuck had none of this cunning selfishness. He belonged to that small class who never yield their independence, yet whose lives are so marked by gentleness, kindness and charity that they retain the love of those who are often far from thinking as they do. Mr. Starbuck often had opinions which seriously differed from those of the great body of his fel low citizens, but his sincerity was never disputed, and with the generality of mankind sincerity covers a multitude of differences

G. A. Lomas, editor of The Shaker, writing to the Banner under date of March 19th, says: "Yesterday was a sacred day for the cause of our laying upon the lap of earth the mortal re-

mains of that stanch Spiritualist and most honest, honorable citizen, Benjamin Starbuck.

Through sunshine and shadows; through ridicule, contumely and insults that have been heaped upon him because of his spiritualistic belief only, he was ever the same firm, uncompromising man of honor; and other than that he was man of honor; and other than that he was a man of honor; and other than that he was a Spiritualist, and 'despising the shame 'of being one, no man stood more honored in all Troy! Very many took occasion to listen to Mrs. Nellie J. T. Brigham, who delivered the funeral discourse, because the services were held in the Unitarian Church, Rev. Mr. Fish, pastor, who very kindly assisted by reading and by prayer. Mrs. Brigham's effort was simply magnificent; few dry eyes remained in all that crowded church, and very many were heard to lament that they had been so foolish as to have refrained from hearing her before. The beauty of the faith was finely illustrated by the speaker. Proofs from the Bible and from nature were abundantly drawn out, declarative of the inter-communication. tion of the two worlds; and had the effort been intended as an affirmative debate on the subject instead of a funeral discourse upon a very good and just man, it could not have been more suc-

In the death of Bro. S. the Progressive Lyceum loses its founder and most determined supporter, and the cause may suffer some unless through his departure others have learned to love more what he was most valiant and liberal in sustaining. We hope so."

New Edition of Stellar Key.

We have just printed a new edition of the "Stellar Key to the Summer-Land," and can now fill all orders. Being a companion volume to "Views of Our Heavenly Home," it is bound in both paper and cloth, in uniform style, and is sold at the same prices.

The so-called spiritual performance by T. Warren Lincoln, alias C. A. Mansfield, alias Prof. Cecil, etc., at City Hall, Gloucester, Cape Ann, March 18th, the Advertiser of that place informs the public, "fizzled out in a big fraud. It was a fraud of the grossest character." We have cautioned the community many times against this brazen fellow.

Mrs. Hull, late of Portland, Me., recently paid a visit to Mrs. Wildes, who resides at 74 Dover street, where was extemporized a materializing séance, wherein Mrs. W. unmistakably recognized several spirits, and therefore has no hesitation in pronouncing Mrs. Hull an excellent

Mr. J. J. Morse, the fine trance medium, delivered five lectures (subjects chosen by the audience) in Stuart Hall, Cardiff, England, between March 11th and 15th, and on Sundays, March 10th and 17th, he spoke in the Town Hall, same place, to large convocations of interested

Do not fail to peruse Dr. Ditson's very able and interesting review of the foreign spiritualistic monthlies with which we exchange.

Movements of Lecturers and Mediums

(Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tursday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to

Capt. H. H. Brown and Mr. Vandercook had an enthusiastic reception at Terrell and Dallas, Texas. At the latter place the Captain gave ten be at Hempstead over the 31st, and then visit Captain reports a very strong liberal sentiment, and is having a very pleasant trip. Address him care of William L. Booth, Esq., Hempstead.

H. B. Sherman, Secretary Brockton Liberal League, writes: "J. Frank Baxter will be in this place Thursday evening, April 4th."

George A. Fuller, of Sherborn, Mass., will lecture at Holliston, Mass., Sunday evening, March 31st, before the Reform Club; April 7th, for the April 14th at Sherborn, Mass., on Temperance.

A correspondent informs us that "Thomas Cook, inspirational speaker, and Silas Arthur, musical medium, have had large audiences at Jaynesville, Mankato, and Sterling, and will close their missionary labors in Minnesota by visiting Winnebago City, Fairmont, and Blue Earth City; after which they will start on a tour through Iowa (by way of Mason City) and Missourl to Kansas. They solicit correspondence with Spiritualists and Liberalists on their route, with a view to friendly intercourse and cooperation in the cause and spread of truth; as they hire their own halls they have no demands to make of friends, except to become acquainted and be a mutual benefit. Address them at Farmington, Dakota Co., Minnesota."

Anna M. Middlebrook, M. D., has been induced by the persistent entreaties of friends to reënter he lecturing field as an apostle of reform. She will answer calls to speak upon Spiritualism, Liberal Religion, Health and Hygiene, Woman's Elevation and Man's Reformation, Temperance, and various other topics which the condition of the times demands. Engagements are solicited from the West as well as from other portions of the country. Terms in conformity with the times. Address box 778, Bridgeport, Ct.

Bishop A. Beals has closed his engagement in Michigan, and has reëngaged to return from the Kalamazoo State Convention, and speak the last Sunday of March and the first Sunday in April.

P. C. Mills spoke Friday night, March 29th, in East Saugus, Mass. Sunday, March 31st, afternoon and evening, he will be in Amesbury. Would be pleased to hear from all who would like week evening lectures within twenty-five miles of Boston. Address him No. 7 Montgomery Place.

Mrs. H. F. M. Brown's present address is Santa

Barbara, Cal. She is a noble worker in the cause. Prof. C. C. Bennett, M. D., lectures and heals the poor free at Barney's Hall, Providence, R. I., every Tuesday and Friday afternoon, until May 1st. William Foster, jr., writes us in the most positive terms of endorsement concerning this gentleman and his work.

Ella E. Gibson, lecturer, clairvoyant and healer, can be addressed at Marshalton, Pa.

William Emmette Coleman is now deliverng a course of three lectures before the Academy of Science, Leavenworth, Kansas, on "Darwinism," "Evolution of Man," and the "Animal Ancestors of the Human Race, from the Moner to Man." We understand that the church element which has for years controlled the Academy, stifling every vestige of anti-theological thought, has endeavored to silence Mr. Coleman, and prebut he refuses to be put down, and holds his own

engagement of four weeks duration in Quincy, Newburyport, Mass., March 31st. Would like to make engagements to lecture anywhere where her services may be required. Address her at No. 7 Montgomery Place, Boston.

Frank T. Ripley is at present in Buffalo, N. Y. From thence it is his purpose to go to Kingsville, O., then to Cleveland, O., then to Detroit, Mich., then to Battle Creek, Mich., and then to Chicago, Ill. He would like engagements along the line of the route if possible. He will lecture and give tests week evenings, if desired. Those wishing his services can address him, 123 West Eagle street, Buffalo.

Dr. W. L. Jack wishes us to state that he has engagements elsewhere on Anniversary Day, and that the announcement that he will be present at the Rochester Hall services was made without his knowledge.

We see by the Spiritualist journals of England that Dr. Peebles is to remain in London until after the "Anniversary Celebration of Modern Spiritualism." And we further learn that in all probability he will return to America by way of Halifax, lecturing in St. John, N. B., and possibly in other places in that vicinity. He has been invited to so do.

Robert Cooper lectured in Paine Hall, Boston, Sunday afternoon, March 24th, on the revival labors of Moody and Sankey, which Evangelists, in his opinion, were not working in the interest of a higher civilization and a purer morality among men, but rather to reëstablish the strength of unreasoning Calvinistic Christianity

Sunday morning, March 17th, Mrs. E. L. Saxon made trenchant reply at Minerva Hall, New Orleans, La., to a tirade on Spiritualism delivered on the previous Sabbath at Dr. Markham's church by the Rev. DeWitt Talmage. The Daily Picayune and the Times of that city give good notices of her address.

Our English contemporaries are rather dry reading just now. The war spirit is abroad in that country, which probably reaches spiritualistic individuals as well as those on the materi-

Dr. A. P. Pierce, 41 East Newton street, Boston, delivered a trance lecture on "The Power and Effect of Music," before a select audience at his parlors, Sunday evening, March 24th.

Davis's NEW BOOK, "Views of our Heaven y Home," is having a rapid sale. Orders have been received from the Orient.

Mrs. Kendall, the excellent trance and test medium, has located at No. 81/2 Montgomery Place, Rooms 6 and 7. Give her a call.

Mr. and Mrs. Thomas Gales Forster intend leaving London soon for Paris.

Donations

TO THE PUBLIC FREE CIRCLE FUND. Since our last report the following sums have

come to hand, which we gratefully acknowledge:

Wm. A. Mosely, South New Lyme, Ohio, 85 cents; G. W. Payne, Unionville, Ct., 85 cents; Ruth E. Harvie, Greensport, N. Y., 57 cents: W. D. Hilton, Providence, R. I., \$2,00; E. Clapp, lectures and formed a Liberal Society. They will | Mansfield, Ohio, \$1,00; E. Terry, San José, Cal., \$1,85; Thos. Wardall, St. Ansgar, Ia., 55 cents; Waco, Bryan and Benham in succession. The J. W. Farnsworth, Pawtucket, R. I., 45 cents; Jos. Faulkes, Belleville, Wis., 85 cents; J. O. B., Boston, Mass., \$5,00; S. B. Swan, Norwich, Ct., \$1,00; Samuel Robinson, Swansea, Mass., 85 cents; Mrs. Aiva Thayer, Palmer, Mass., 70 cents; P. F. Cahoon, Harwich, Mass., 20 cents; A. J. Smith, Ukiah City, Cal., 17 cents; Thos. Middlemist, Yreka, Cal., 50 cents; Mrs. C. Whitlock, Poughkeepsle, N. Y., 37 cents; Mrs. Ruth N S. Smith, Harwich, Mass., \$1,00; M. P. Barker, 50 cents; Chas. Case, Washington D. C., \$1.00; V. B. Post, Santa Barbara, Cal., 43 cents; Heliotrope, Petaluma, Cal., \$10,00; Nathan Crosby, East Brewster, Mass., 35 cents; Mrs. G. W. Smith, \$1,00; Mrs. Amelia Colby, books, \$5.00.

God's Poor Fund.

Since our last report the following sums have come to hand: Charlotte Segee, Rome, Mich., 25 cents ; Jas. M. Kennedy, Philadelphia, Pa., \$1,00 ; Mrs. A. M. Stone, Avondale, Ohio, 20 cents; Heliotrope, Petaluma, Cal., \$10,00. Thanks,

The calls of the destitute poor are larger this season than at any time for years, and we are, we regret to say, in receipt of less funds for this class than in former years.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets; commencing at 105 b'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Street, Test Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers always present. ROCHESTER HALL, 730 Washington Street.

-Public Circles for tests and speaking are field in this hall very Sunday at 10½ A. M. and 2½ and 7½ P. M. Several cliable mediums always in attendance. Good quartette singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrott, Secretary.

AMORY HALL.—Spiritual meetings are held at this hall every Sunday at 2½ and 7½ P. M. Laura Kendrick, regular speaker.

CHARLESTOWN — EVENING STAR HALL.— pirlimaist Meetings are held at this place on Sunday after-noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall —The usual services transpired at the session of the Children's Progressive Lyceum on the morning of Sunday, March 24th, and in addition the following programme was presented: Remarks by the Conductor, J. B. Hatch; Piano solo, by Bertie Hall; Recitations (Snow Flakes) by Gracle Fairbanks and (1 Have a Present for Mamma) by Eva Folsom; Song, "Beautiful Isle of the Sea," by Nellie Thomas; Recitation, "Little Mary's Wish," by Maud Alberta Lord; Piano solo, by Jennie Beals; Recitation, "The Lotus Planter," by Kittle Kendrick; Song, "Nobody's Darling but Mine," by Minnie Day, accompanied at the piano by Carrie Hopkins; Recitation, "Beautiful Birdie," by little Bertie Davis; Song, "Oh, "Take me Home Again," by Martha Saunders; Duet, "Speak One Word of Kindness," by the Saunders sisters; Reading of hymns from an old book published one headed and sevents and the service of the service of the service of the program of th Amoru Hall -The usual services transpired at Reading of hymns from an old book published one hundred and seventy-eight years ago, by Dr. Samuel Grover; Select Reading, "Burial of Webster," by Frank L. Union; Duet, "Love One Another," by Lillie Wells and Bertie Hall; Cornet solo by Mr. H. Henry; Remarks by Dr. Charles Main.

Charles Main. Rochester Hall .- Spiritual meetings of considerable interest continue at this hall. On Sunday, the 24th inst., very excellent remarks were made the 24th inst., very excellent remarks were made under spirit influence by Mrs. Aggie Davis Hall, Mrs. Bagley, Mrs. Carnes, and Mrs. Richards; and in the normal state, by Judge Ladd, of Cambrights at all hazards.

Mrs. Clara A. Field closed a very successful engagement of four weeks duration in Quincy, Mass., Sunday, March 17th. She will speak in Northwayerst Mass. Masch 21th. World like to

the decline, on account of the persecution of its believers at the hands of unprincipled persons, ow-ing to what was considered deception, which had been practiced there by certain parties; and said he hoped such would not be the case in Bos-We do not expect or wish to see the cause of Spiritualism, or any other, prosper and thrive on a fulse foundation; and where known decep-tion is practiced, we would be among the first to expose it and let the genuine stand on its own

We can assure those who wish to attend meetings at this hall on Sunday, that they will not only get good, genuine spiritual food and fine singing, but will have an opportunity to enjoy it free from any disturbance from any source whatever. "Order is Heaven's first law," and whatever. "Order is Heaven's may may, without it no public business can be conducted J. B. agreeably and profitably.

Eagle Hall .- Dr. Charles Court, of East Boston. (trance speaker,) delivered a highly interesting discourse at this hall last Sunday morning. In the afternoon the subject, "Inherited Tendency, was commented upon by Father Lock, Dr. Court Prof. Plummer, Mr. Lee, Mrs. Cates, and the

manager of the meetings.

Mrs. H. Clark gave an entertaining and instructive lecture in the evening, which was list-ened to with marked attention, also readily an ened to with marked attention, also trainly an awering very satisfactorily several questions put by the audience. The utmost harmony and good feeling pervaded each meeting during the day. F. W. J.

Charlestown District-Evening Star Hall .- On Sunday afternoon, March 25th, Mrs. Susie Nick-erson White gave a very interesting lecture in this hall at the usual hour, (3 P. M.) to a large and intelligent audience. Her remarks were listened to with fixed attention. After the dis-course, she gave several fine tests to different ersons in the audience, which were recognized

is correct. as correct.

Next Sunday, March 31st, Mrs. A. E. Cunningham, of Lynn, who is one of the best test mediums now on the public platform, will speak and give tests in this hall at 3 P. M.

C. B. M.

Paine Hall .- The lecture before the "Paine Hall Liberal League" Sunday, the 24th inst., was given by Mrs. Julia E. Wright. Subject, "Mutual Justice the Foundation of the Family: The Family the Foundation of the State." The lecture, which was an earnest and eloquent appeal for equal and exact justice in all the relapear for equal and exact justice in all the rela-tions of men and women—not only in marriage and the family, but in political and legal equality as well, as furnishing the only sure foundation for human happiness and prosperity—was list. ened to with marked attention throughout, and evidently excited no little interest in the question. At the conclusion of the lecture, brief but interesting remarks were made by Hon. Elizur Wright, Horace Seaver, George A. Lord, and an Ex-Catholic.

Ex-Catholic.

Next Sunday, the 31st, there will be a lecture or discussion at 10:30 in this hall, due notice of which will be given in the daily papers.

Per order of the Board,

N. M. WRIGHT, Secretary.

The Spiritualists' Ladies' Aid Society will celebrate the Thirtieth Anniversary of Modern Spir-itualism, with appropriate exercises, at Rochester Hall, 730 Washington street, Sunday, March 31st. There will be a test circle in the morning, assisted by Mrs. Nelson, Mrs. Bagley, and other well-

known mediums.

In the afternoon a conference meeting will be held; Dr. H. B. Storer, Dr. Richardson, I. P. Greenleaf, Henry C. Lull, E. Gerry Brown, truth.—Inpersoll.

Aggie Davis Hall, and several other well-known

speakers will take part.

In the evening Dr. H. B. Storer, Miss Lizzie Doten, Anna M. Middlebrook, M. D., Mrs. Susie Nickerson White, Mrs. Aggie Davis Hall, Dr. Richardson, Henry C. Lull, and numerous other speakers. Admission free.

Subscriptions of meney and contributions of

Subscriptions of money and contributions of clothing will assist the Society in their good work and are most earnestly solicited. We cordially invite all Spiritualists of Boston and vicinity to meet with us on that day. A spacious supper room will be open for the convenience of those wishing to remain through the day, so parties wishing can bring their lunch, pienic style. A fine quartette will be in attendance. Come on Per Order Committee.

(From the Haverhill (Mass.) Tri-Weekly Publisher, March 21st.)

The Rochester Phenomenon. We find the following in the Newburyport Herald, we presume from its Georgetown correspondent:

spondent:

"A party of a dozen ladies and gentlemen, most of them brought up at the feet of Gamailek, "visited Rechester, N. H., thwother night, to interview the meterialized spirits who there hold court. A score or mose of forms appeared, of both sexes and all sizes, ages and e-lofts, from appeared, of both sexes and all sizes, ages and e-lofts, from little children up to "big Indian," several of which were recognized, and one brought a flower and presented it to ber mother. The medium all the time sat in front of the cabinet, in plain sight, thed to her chair. The cabinet was simply in a corner of the room behind a curtain, which the party thoroughly evanilized wasks, ceiling, floor, and ceilar below-satisfying that there was no more possibility of fraudulent appliances than there would be in an open field. In fact, Mr. Pickerlog offers to wager a hundred dollars that be will hold a so over in any house with the same results. This party went as investigators, with their eyes agen and their wills about them, and while most of them would not suidenly abandon their preconceived opinions, though one rose from the dead, they agreed that it was the height of absurdity to charge the manifestations to fraud on the part of Mrs. Pickerlog."

We have been informed from Rochester, and

We have been informed from Rochester, and also through Mr. Brown, whose communication appeared in the Boston Herald on Wednesday, that another scance was held last Monday evening, at which Mr. and Mrs. E. Gerry Brown, of Boston, Mr. and Mrs. M. H. Fletcher, of Westby a tape put about her waist and tied in a square knot, with the ends tied to an iron bracket under the mantel. The home circle results and the mantel to t the mantel. The home circle, usually sitting with her, was also withdrawn, these being concessions made to Mr. Brown by Mrs. Pickering, who has never yet been known to object to any reasonable test, but there may come a time when things of that sort may appear manifestly super-

fluous.

There were about twenty forms made their appearance, and four at one time. A set of scales was introduced, and the experiment of weighing some of them tried. The Indian girl, a little uneasy and uncertain, came out five times and was weighed three times, but did not, apparently, stand squarely on the platform. The weight was, stand squarely on the phatform. The weight was, respectively, 80, 75 and 90 pounds. Julia Wentworth, who is frequently seen, weighed 72 pounds; her weight in life was 118 pounds. The Indian also stepped upon the platform with one hand leaning on a chair, and he registered 100; lifting his hand from the chair he tipped 112 pounds. The medium was weighed after coming partially out of the trance state, then weighing 122 pounds. A little while after she weighed 120 pounds. Through all this she was not a single pounds. Through an this sine was not a single moment out of the room or out of sight of the party. It was a very critical scance, as were several others in which we and others had previ-ously participated, and of which we have given full accounts. The variations in weight are very great: 40 pounds in one comparison, and none were so heavy as the medium, though the Indian looked as though he could tip 200 pounds or more. This thing becomes more mystical.

There is a majority of fourteen hundred females in Newburyport, and as they are the bet ter part of the human race, we have no wish to hasten their exit into the spiritual world, therefore we have declined to copy from the Banner of Light a communication from an aged spinster who passed into the spiritual world at seventy-nine, last year—a good woman, who never told a lie when here, and hence can be believed there. But here is one sentence: "I was seventy-nine years old, but now I am young in spirit. Since I've got out of the body I've grown young every hour. I have a life companion. I have no fears that I may lose my identity." So it appears here is hope for the single women—even at fourscore, in the next world, if not in this. That is a charming paper—that Banner of Light! How consoling for the weary pilgrim who has been unmated or mismated here, to know that tillforcompanions? wait them on the other side. "life-companions" wait them on the other side of the river.—Merrimac Journal.

THE BANNER OF LIGHT.-We desire again to call special attention to this publication, the oldest, ablest, and most impartially conducted Spiritual paper in the world—in fact, the recognized organ of Spiritualists all over the globe. It stands without a rival for ability, honesty of purpose, and unflinching adherence to the cause it represents. The Banner has ever manifested the warmest sympathy for mediums. It maintains correspondents in every part of the word, and we can hardly conceive how it is possible for a Spir-itualist or Liberalist who desires to be well informed upon all progressive movements to dispense with the Banner. Price, postage paid, \$3,15.—The Spiritual Offering.

(Special Dispatch to the Boston Herald.) PEORIA, I.L., March 21st.—Colonel R. G. Ingersoll, in a letter to the Transcript this morning, denies that he is a champion of obscene literature, as charged. He objects, however, to religious bigots overhauling the mails and throwing out, as obscene writing, the heretical words writ-

It is a singular coincidence that the very ame men who are demanding that the army be increased to forty thousand are predicting the greatest Indian war the country has ever seen this summer.—Boston Daily Post.

The Psychological Review. To be published Quarterly, price 2s. 6d. Subscription 10s. per annum, post free, in England and America, and throughout the Postal Union.

and throughout the Postal Union.

The remarkable development of psychical phenomena during the past quarter of a century is wheely recognized, and the time seems to have arrived when the results at annea should be set forth in such form as may commend them to the attention of the general public. The literature of Spiritualism is smillclently copious, but to keep pice with it a reader requires to be technically instructed; and there are many inquivers who reasonably desire more compendious information.

For such inquirers Thie Psychological Review is withers on psychological subjects has been secured, and an attempt with be made to state the facts and philosophy of Spiritualism with such clearness and efficiency as may at lone satisfy thoughtful readers and stignulate investigation.

on. The REVIEW will be a register of what is saying and do-

The REVIEW will be a register of what is saying and doing among those who are, with varied success, opening up modes of intercourse between the outer and the liner worlds; and who are thereby striving to confer upon mankind a wider and richer experience t an even columbus achieved when he rolled aside the curtain of the Atlantic and revealed a new hemisphire.

Especial attention will be given to experiments in physics which have a hearing upon Spiritualism; and also to current literature so far as it affects spiritual science.

The first number of THE PSYCHOLOGICAL REVIEW will be published in April, and wil consist of about one hundred pages of the same slzo and type as the Edinburgh or the North American Review.

E. W. ALLEN, H. Ave Maria Lane, E. C., London, Eng.

Two Days' Jubilee)

1848. Two Days' Jubilees 1878;
In honor of the 38th Anniversary of Modern Spirituals so, will be held at Halle's Hall, 333 Superfor street, March 31st and April 18t, by the Spiritualists of Cleveland and vicenty, F. C. Rich, pre-fuling officer. Anniversary orations by J. Frank Baxter, of Massachusetts, the distinguished speaker, vocalist and public test medium; A. A. Wheelock, of New York, trance medium, and others, who will speak in conference. Similay services March 30s, at 1050 A. M., 3 P. M. and 7 P. M. Tickets of admission ten cents.

P. M. and 7 P. M. Tickets of admission ten cents.

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The Start Messages given at the Banner of Light Public The Sport Messages given at the name of road affect from Meetings, through the mediumship of Mrs.; JENNIX with the fact of the specific of the published each week in this Department.

we also position on this page reports of spirit Messages not own to the fact.

given each week in Baltimers, Ad., through the medium-Q = Can impressions made on the mind by the

abip of Mis. SALAH A. DANSKIN. earth-sphere in an under doped state, eventually progress to a higher conditto;

We ask the reader to receive no doctrine put forth by spirits in these columns, that does not compart with his or her reason. All expresses much of truth as they perceive-

The Banner of Light Free-Circle Meetings Are held at No. vs. Monty energy Place (second story) her of Province street, every Tuksbay, THURSDAY FRIDAY AFTERSOOS. The Hallwill be open at 200

REPORTS OF SPIRIT MESSAGES GIVEN THEOUGH THE MEDIUMPHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, thou Great Central Source of all things, we speak to thee to-day from the earth- with your reason. Never feel that we are the plane, not asking thee to after thy purposes to beginning and the end; we are only humble workplane, not asking there to after thy purposes to meet our desires, for we know that whatever we result in the field of spiritual life.

Q = [By Edgar M. Sellon]. Do Spiritualists believe in any God or Creator outside of the unfor, that shall we receive. We thank there most of all for the life which pervades us and sends us

A.—It would be a hard thing to tell what Spir-For this we thank thee more than all.

Questions and Answers.

CONTROLLING SPIRIT Mr. Chairman, we will hear your questions.

QUES - (By S. A. H. Please tell what effect the exposure of Mrs. Bennett will have on materialization?

Asa .- The same effect which it had in the

past: Some will draw back into the snanow and say, "I want nothing more to do with Spiritualism;" others will say, "I will probe it to the very said it that is anothing in it." The bottom, and find if there is anything in it." The latter will uitlimately succeed in fully establish ing the fact of materialization. The power exists in nature, and, under proper conditions, can and will be demonstrated to the satisfaction of the world. Q.—Can animals be mesmerized?

A .- We have oftentimes seen animals mesmer-We have seen horses mesmerized by spirits who had been in the habit of driving horses. have seen a horse follow the will of a spirit whose hand was upon his head, and go through a vari-

ere long be revived in France. The signs of the times Just now {Dec. 13.] in that country look as though such an event would soon occur. Can the spirit control enlighten a humble inquirer the spirit control enlighten a humble inquirer upon the subject? In other words, is it known an apprint-life whether Louis Napoleon's son will shall be able to remember names and occurrences be placed at the head of the French government? of the past.

A. - It matters not what we know in-spirit life: have only this much to say -that the time will come when the son of Napoleon will take an active part in the government of France. You need not fear, for he will be there and do his work. Napoleon I has not taken his eye off of France, neither his influence. Rest assured once time or other France will be free and have a government like ours; yet not until her peoples have grown more liberal than they are to day; not until they can understand and appreciate what liberty means. Napoleon says, "My family must yet hold power and influence in the government of France," and we know he means what he says. No matter what may come, some descendant of Napoleon will at some time occupy a

higher meet with a sudden change, as they do when they leave the earth plane? A.—There is not a sudden change. As in a school you advance from the foot of the class to the head, and then from one class to another un-

is easy and natural. -It has been said that spirits have a great are simply machines. How much of it is true?

A.—All of it is true. We influence you of the

earth-plane. You are simply automatons, or rather chessmen upon the board of life. You rather chessmen upon the board of life. Tou possible; both of them are interested in these are moved round by fingers held above your heads. At the same time you influence us to a greater or less extent; you can aid us if you choose, or you can drag us down to earth and the control of Light I may get my letter to them.

I never believed in your philosophy, Mr. Chairman. I don't know as I do now. I don't know as I do now. I don't know are find. hold us there. It is even work; you assist us, you become automatons; we assist you, and we or heaven, or devil, or hell. I feel better. When perome automatons,

Q —What effect, if any, do the planets have

on the birth and life of an individual?

A.—It has been said of old that the different planets under which we are born have an effect upon us, and we believe that it is so. If you are born under a fortunate planet, one that brings you wealth, power and distinction, you will most assuredly get that power, wealth and distinction. If you are born under a planet which gives you the stern chase of life, you will find yourself working backward all the time. We tell you the planets have great power over the earth-plane. Study them well and you will understand them.

Q.—[From A. B. C.] I am a constant reader of the Banner of Light and the Boston Investi-

I have noticed that the venerable editor of the Investigator has on several occasions as-serted his disbelief in "disembodied spirits." In his paper of Dec. 5th he says: "Somehow we never could see anything in distinctive Spiritualism that had any foundation in fact; or, in other words, that there could possibly be such a thing as a 'disembodied spirit.'" I should be pleased to hear from a spiritual standpoint an opinion on

A.—We can only give our opinion. The word disembodied is very singularly misunderstood. It is a phrase which you Spiritualists have learned to use without really understanding its meaning. If you were to make a dictionary for yourselves, and give therein the meaning, you would say that disembodied meant one who had got rid of the earthly body and stood forth as a spiritual being, or, as one of old has said, "Sown a lifeel much better than I did before I came to this natural body, raised a spiritual body." We do not suppose for one instant that we can induce the editor spoken of to understand our idea in regard worse off than I am.

Dec. 13. to the matter, for we have always known this There are none so blind as those who will There are none so deaf as those who close their ears and will not hear. Knowing as

we do the venerable editor of the Investigator, burg, Penn., called and sends word to his friends and having known something of him while we softened on the earth, and of the advantages have got to call upon some medium competent to have given him from time to time, we allow him to control, and they will then hear that will be of benefit to them—espe
The start Message given at the Banner of Light Public do not expect to make him comprehend anything very much that will be of benefit to them—espe
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The start Message given at the Banner of Light Public do not expect to make him comprehend anything very much that will be of benefit to them. which had been given him from time to time, we allow him to control, and they will then hear do not expect to make him comprehend anything very much that will be of benefit to them—espein regard to the spiritual. That which his own cially my wife, my children, and my brothers. spirit does not comprehend outwardly he will not understand, or, if he understands, he will

abity of Mis. Saladi A. DAN-KIN.

These Messaces indicate that spirits carry with them the characteristics of their cartit, ife to that beyond whether for good or evil-consequently those who pass from the mother bearing the an inner closed state, eventually progress.

A.—Most assuredly, Mr. Chairman, I believe, as a physician, that impressions made upon the mother's mind for the first seven months before mother to an inner closed state, eventually progress. the child is born have far more to do with molding its character, with giving its mind a distinctive force, than all the teachings for the next seven years after it is born. We dare not open and understand more than I ever have before. I our book on this subject; it would take us too long were we to speak on it as long as would be necessary to explain it. We can only say yes.

Q — [By Dr. Hartman]—Is every human—soul immortal, as asserted by the majority of Spiritualists, or do degarded and immoral spirits "go

Filipax Arthinolos. The Ha will be open at 20 clock, and services a nineurosal to check precisely, at which time the deep will be closed, neither allowing entrance nor egrees until the cenclesion of the care or eprey to case of aboute beceestly. The public are confoliuly installed.

A—The majority of the messages given at the Banner Circles, and published on this page, let'ng from entire stranger-splits to our modium and our science, we respectfully required that my one who at any time may rescentife the party communicating, will done the fave r to inform use of the fact, 6 positions also did and direct proof of the verity of spirit communities.

A—Openions as as a candle does," as Madame Blavatsky and Hudson Tuttle assert?

A —Remember that we only give our experimence, of the fact, 6 position and our science, our opinion. We have no desire to clash with Madame Blavatsky, or Hudson Tuttle, or any other individual medium. We have never seen anything so degraded yet in the form of a human being that did not have a life principle and spirituality therein. True, there are spirits that seem almost, as it were, to go out; so dittle of them where the first open and spirituality therein. True, there are spirits that seem almost, as it were, to go out; so dittle of them where the desired principle and spirituality therein. that seem almost, as it were, to go out; so note of correspondents. She receives no distinsion Insidays. Thursdays or Fridays, until after 6 clock F. M.

LEWIS B. Wit Sos. Courman.

LEWIS B. Wit Sos. Courman. know of no human being so totally degraded; we know of nothing so truly low that there is no life eternal for it. This is our opinion—You can take it as such, letting others say what they please; your own good common sense must be the bearing which will show you the way across the sand bars to the shore of life. Recollect here, again, never receive anything which falls from the lips through which we talk, unless it accords

forth to earth. We thank thee that we are perho vab, or whatever you will.

Julia M. Morse.

Please say that Julia M. Morse, who went away from Philadelphia in 1865, July 7th, called here and left her name, that some of the friends may know that she is still alive, because very many of her family have said if Spiritualism is true, why is it not possible that Julia should come back? I have come because I feel it my duty, not because I expect to do any great things. Please give my love to cousin Mary and to brother Charles. Ask them if they will think of the old days when we played in the old attic, when everything was bright and beautiful. Dec. 11

William M. Daniels.

My name is William M. Daniels. I come from Brooklyn, New York. I went out in 1865, April the 5th, I think, about sunrise. Life then came to me beautified; angels drew near. We I remember the friends as they stood around me hose quietly and pleasantly. I would have spoken their names, but they have fled from me. Before ety of movements peculiar in themselves, and I came here I was strong and buoyant; now I astonishing to lookers on. We have seen dogs feel weak as in the days of the past. I went perform a number of feats impelled by the same away with some kind of consumption—consumpastonishing to lookers on. We have seen dogs perform a number of feats impelled by the same power. We have seen a cat—an animal ranked by some low in the scale of intelligence—run across the room after a ball and bump her head against the wall trying to follow it as it escaped sisters, who are with me. I have a few friends her paws, the ball being a spiritual one, and held here. I have one anni that lives in Montpeller, the ball being a spiritual one, and held here. I have one anni that lives in Montpeller, the ball being a spiritual one, and held here. oy a spirit, while the cat was mesinetized, and held made to do as she did.

Q.—The editor of the Banner of Light expression of the opinion several months ago in his editorial columns, that the Napoleonic dynasty would ere long be revived in France. The signs of th when he hears of this perhaps he will realize that I have come back. Give my love to them both—uncle John and aunt Maria. If this does not reach them, with your permission, Dec. 11.

Lewis Th Massey

I came, Mr. Chairman, from Bath, Me. My name is Lewis D. Massey. I have been gone away ten years. I suffered much before I went away. I have suffered very much since I have been here, not knowing the laws of spirituality. I believed in the Orthodox religion. I was a member of the Baptist Church. I can now understand all that I had to encounter. I can un-derstand my experience in religion. At the same time I believe I was deluded. Most of my friends will say I am deluded now, but I return, saying I come with free will; I come untrammeled, and I ask my friends to receive me. If they do not prominent place in the government of France. | choose to, all right; I shall appeal to them once Q.—Do spirits in passing from one sphere to a more, giving names, places, and all particulars choose to, all right; I shall appeal to them once which will make them know it is 1. Dec. 13.

John F. C. Smith.

Please say that John F. C. Smith, of Halifax, the head, and then from one class to knowled the till you reach the highest, so in spirit-life there in Baccimore. I wish you would say that I died in 1817. I was at that time sixty years old. I has come here to Boston, having failed to contro have been growing young ever since; I am quite Q—It has been said that spirits have a great a boy now. I have something to say to some influence on the people of earth—in fact, that we friends of mine. I have a niece by the name of are simply machines. How much of it is true? Caroline Smith who came to Boston not a great. while ago; another by the name of Caroline or Thaver has gone West. I wish to reach them if possible; both of them are interested in these

or heaven, or devil, or hell. I feel better. When I find out something I'll come back and tell you.

John C. Johnson.

I am John C. Johnson I have come all the way from Nevada. I lived a little while in St. Louis. I was considerable of a traveler. I never had a home anywhere. I was in Kentucky for a little while; I traveled round there a good deal. I did the same in Virginia; then I took another trip; I went down through the different States till I got to New Orleans, and from there to Kan-sas and Mexico. I used to hear different stories about this thing; I did n't know what to think of it. I went out rather suddenly by a fit of apopiexy. Nobody knew I was going; nobody knew I was gone; but they found me several days afterwards, and buried me. Now I haven't come here for the purpose of making a grand talk, nor for the purpose of doing anybody any wrong. I want to do the best I can. I lived on earth threescore years and ten. I wanted to have a home, but I never knew what a home was until I came to this life—until I left the old body; then I found my mother and father, my brothers and my sisters. I found one who would have been my wife had I known enough to have taken gare of her and to have taken care of myself. Yes, I have been in the depths of hell, [a condition of unhappiness;] I won't politely call it Hades, for it was hell from beginning to end. I realized it, I I feel much better than I did before I came to this circle. I hope I may now be the means of en-

Helen Shaw.

Dec. 13.

Mr. Chairman, again I return to ask your sympathy and your attention. I am sorry to call upon you again, but I wish my friends to understand that Helen Shaw returns to earth and can warn them of some difficulties. I passed out from earth by my own hand. I have been here once before. I presume you will not blame me, but I felt a little hesitancy about intruding, yet I felt that I must come again. Dec. 13.

Nancy Remington.

I wish you would say that Nancy Remington has called here. Do you take snuff? [No.] Then I won't say anything about it. I want to tell my I won't say anything about it. I want to tell my sister Caroline that I know all about it. I know what used to make me shake so. Tell her William is here, and Stephen, and father, and mother, and Lydia, and Isaac. Tell her Sim has come lately. Tell her I feel better than I used to. I am glad I got out. Although they did all they could for me, they were glad, some of 'em, when I was gone. Tell 'em Luke is here, too. They wanted me to come. I've done the best I could wanted me to come. I've done the best I could. Tell 'em I 've got a good home. I am happily situated. I haven't got to beg from anybody. Tell Lydia she'll have something afore long that'll make her feel as if she'd like to have some spirit come and talk to her. I tell you no some spirit come and talk to her. I tell you no matter how much money you've got, or anything else, you've got to be yourself, and you've got to do the best you can, or else 'taint no use, I'm sorry about Eben. I can't help him. Nancy must take care of herself; so must Stephen. Direct my letter to Canton, Mass. Dec. 13.

Sarah A. Gunnison.

Sarah A. Gunnison. I left this life in Worcester, Mass. I have been gone a little more than o years; I think it will be three years next February since I went away. I was something over thirty-six years old. It would please me very much indeed if I could reach my friends and forth to earth. We thank thee that we are permitted to speak with the children of men. We bless thee that we, the children of earth, who have passed through have passed through the control of the contr friends-will you know that it is I? Will you call for me somewhere where I can make myself manifest more acceptably?

Joel D. House.

I wish you would say that Joel D. House, of Jefferson City, came here to Boston, quite a long distance, and wishes to send word to friends of his who live in Little Rock, Arkansas, that he is doing the best he can; that it has been a hard struggle to untangle the yarns; to get all made right. Please say to James T. M. L., it is no use for him to try to make harmony in his family, for he never will do it. The only way for him is to bust up and go ahead and take care of himself. It was come here for this purpose to tell. self. I've come here for this purpose, to tell him that Lydia will never be harmonious with him, they can never have anything in common. The best that he can do is just to allow her the liberty of her life and let her go, and then go on

his own way.

I do n't know, Mr. Chairman, as you'll think this is just the thing forme to say, but I've come here to tell the truth. My friend has often asked if I would come and tell him how to get out of his dilemma. There's only one way to do it, and that is to bust up and run. I have been gone from this life thirteen years somewhere about the last of next April. I was forty-nine years old when I went away.

Dec. 14.

George E. D. King.

My name is George E. D. King. I was a native of Philadelphia, and lived there until I was sixteen years old, and then took leave of my home and started on a tour of investigation. I sailed east and I sailed west, and at last I came article of medicine, when it was a subtle poison; it took hold of my system, and I went out very suddenly. Nobody knew what the matter was with me; they called it heart disease, generally some called it paralysis. It was simply a mis-take, that was all. I desire to be as brief as possible, to say to my friends that I still live. they 've got any furs to sell. I shall be happy to buy them and do all I can to sell them again. My old friend who came here with me will assist me all in his power. Dec. 14. me all in his power.

Mary Elizabeth Upton.

I am seven years old. My name is Mary Elizabeth Upton. I can't remember the street where I lived. I lived in New York City. I've got a I lived. I lived in New York City. I've got a mamma and papa there, and I've got an Aunt Abigāil. She don't live there. I can't think where she lives; I guess it is in Troy. I've got a cousin Addle; she lives close by in Brooklyn. I can't go home, so I thought I'd like to come here and tell my story. I went away with a kind of a sore throat. It hurt awfully, just like having needles in your throat. I could n't swallow, and they not something down that hurt fearfully. and they put something down that hurt fearfully, it seemed as though it took the skin off, and it didn't do one bit of good. I had to come up here. Father and mother and my little brother here. Father and mother and my little brother and sister all felt bad, but I had to go. The first thing I knew I saw myself in a box with flowers all around me. My lips were black, and I did n't look pretty, a bit. Then there was a man come and talked a good deal, and they all cried, and I could n't help laughing to think they were making could n't help laughing to think they were making could n't help laughing to think they. I tried ing such a fuss when I was right there. I tried to talk to them, but they would n't hear me. I hollered, but it was no use. Why couldn't they hear me then? What makes you hear me now? Because you now have a medium's voice to use.] know I've got a woman here, and that this aint me. I'm awful old now, aint 1? I don't believe I'd like to come back here and stay, and be an old woman. Dec. 14.

William C. Sylvester.

Please say I am William C. Sylvester. I desire to reach friends of mine in Boston and in the ylcinity of Boston. I went out rather suddenly. I suppose with heart disease. I've hardly got my wits about me yet. I've been gone something more than a year. I called here because I heard this was a free channel. Is that so? [Yes] I'm glad there's one free place on God's footstool. I have n't found any other in the world that was free. Well, all I've got to say is, Give my love to my friends, and ask them if there's any place where they can let me root. there's any place where they can let me report. I should be very glad to talk to them, to my chlidren, to my brother, to friends in general that knew me. That's all I've got to say. Dec. 14.

Charlotte B. M.

Won't you please say that an old lady called here who is eighty-one years old? She wants very much indeed to talk with her friends. She is very much surprised to find that she can still have a life and a feeling and a hope to live on from year to year. She now hopes to grow young again. She has only been gone a few weeks went away about the first of December. You can say I came from Duxbury, Mass. My name is Charlotte B. M. I will be much obliged to you for giving my story the best you can. It's very hard work for me to remember even my own name; but I thought perhaps you would be glad to have me come as I was introduced by

George W. Maxwell.

I come here, Mr. Chairman, from New York City. I have been gone away from earth eight years and a half. My name is George W. Max-well. I went out of this life with consumption. well. I went out of this life with consumption. I have a wife, Juliana, somewhere round New York City, and I want to reach her if I possibly can. Sometimes I can see her. I feel as if I would like to let her know that I have n't forgotten her. I remember the long nights she watched over me, the many days she took care of me. I've been sorry I could n't have left a few more dimes for her than I did. I know Aunt Maria has tried to do something for her, but for every dollar she has given her she has made her pay two in spiritual money. It has made her feel so two in spiritual money. It has made her feel so bad to receive it, it has been about like death.

bad to receive it, it has been about like death.

Mr. Chairman, did you ever have anybody do
you a favor when you felt as if you'd like to
knock'en down for doing it? Now my advice
is just this: If you've got a favor to do for anybody, do it with your whole soul. Do n't do it in
a way to make 'em feel as if they was n't anybody, so that they'll wish you to the devil in two
minutes after they have received it. I know I
am rough. I used to go to sea. I've been up
the Mediterranean, I've been all round the world.
I've traveled a good deal. I've been in California and seen some rough places there. I subnia and seen some rough places there. I sup-pose I was called "one of the boys" when I was there; but never mind, I've got a good heart.
I'd like to take care of my wife. I've got a brother somewhere. I do n't know where he is. His name is James. I don't know where to look for him. I've tried to hunt him up, but I seem to be blind. That's one reason I've come seem to be blind. That's one reason I've come here, to find out something so I might see to hunt up my relatives. Is there a power here that you can impart to me? [I think you will find the help you need.] Instead of we fellows working for you, you are working for us. We ought to turn round and work for you. I have n't got any money to bring, and don't know how I shall get any unless I go round and tan somehody on get any unless I go round and tap somebody on the head and make 'em give you something. I'll try when meetin''s out. I was thirty-seven years old. I am light complexioned—light hair and eyes—niy hair a little inclined to curl. I am five feet six and a half inches high; sometimes wore sailor clothes, sometimes wore common clothes: but I most always wore a cap. I'll be gol now. I do feel everlastingly grateful to you.

Mistress Mahar.

I 'm kind o' turned round, sir. I do n't really I'm kind o' turned round, sir. I don't really know where I am, but I suppose it's all right. It has been so dark. Yes, they said the prayers for me. Catharine did what she could for me; my old man has done what he could for me; the candles have been lighted, but I can't see at all plainer for it. My name is Mahar. I used to keep a little shop down here in Boston a good many years ago. Lord! I can't tell how many years ago. I've been gone as much as thirty years. It has been dark eversince I went away. It was down here on the Pint They need to It has been dark eversince I went away.
It was down here on the Pint. They used to call me Mistress Mahar. I used to keep—never mind what I kept—I always let anybody have what they wanted. Father used to help me. Catherine—she was his darter—she was edicated in the convent in Baltimore.

I do n't know how I strayed in here, but I 've come. I got tired staying in the dark so long. I want to be lighted up. The prayers don't do no good. If it's purgatory I 'm in, I want to get out of it, that's all. I'll sign the pledge, and promise never to sell another drop of liquor of any kind whatever. I don't care what I do, I never will sell no more, Mister, if you'll only let me have some place where it will be light. [I think we can help you.] If you will I will be glad. You'll hear from me, I know, because there is lots of people that know me, a good many, too, in Boston. A good many used to come there; maybe they will be ashamed to own

I feel better now than I did when I came in 1 'll sign the pledge, or do anything you want me to if you 'll only bring me a candle, or anything; I do n't care whether it is a candle or a lamp so sixteen years old, and then took leave of my home and started on a tour of investigation. I sailed east and I sailed west, and at last I came back to America. Then I went to Canada and did the best I could at trading. I came here with the gentleman from Vancouver's Island. He was engaged in fur trading, so was I. I went out rather suddenly. I had the misfortune to take an article which I supposed was a simple article of medicine, when it was a subtle poison; it took hold of my system, and I went out very I understand enough of this to know that you are and that the Catholic church aint got i all. I am willing to do all I can to help myself if you can help me a little. Dec. 18.

L. B—r.

I don't like, Mr. Chairman, to trouble you so often with messages, for I suppose that the pub lic long ago forgot my services, and care but lit-tle to hear from me; yet from time to time there comes a yearning, a feeling that I wish to be heard, that I wish to speak, that I may hear the sound of my voice as in days gone by. I assure sound of my voice as in days gone by. I assure you, good friends, as I did the last time I was here, that I always spoke to the people as I be-lleved. I know I was moved upon by what I termed the Holy Spirit, but what I to day recognize as the dear friends gone on before holding my hand and giving me strength to talk to the people. I recognize the fact that the harmony between me and my wife, and my prayers to the great Father of all that he would assist to bring forth children acceptable to him, had much to do with molding the character of my children, who have most all of them been useful in public life and have done whatever they could for humanity I came to day specially to speak to one whom believe to be true to herself—a dear relative of mine. I want to say to her: Isabel, fear not; the course you are pursuing is all right. Do not falter, do not stand back, but look all things boldly in the face, and I will help you as best I can. Be strong, be true, be noble, and power can. Be strong, be true, be noble, and power will be given you through angel fingers that oftentimes take hold of your hand. Oftentimes the spirits give you the kiss of love. I shall be with you, and the dear ones are around you. Please say it is L. B—r. Dec. 18.

Robert Rantoul.

Again I come. It is only a few weeks since I came before. I don't think my message has been published yet. I ask that this one may be ad-

vanced as soon as possible.

I am asked a question. Please say to the questioner: We see good reason. He need feel no trepidation. We see an honest power, tell him. that will guide, guard and keep him, and as I and my father guided his father, so will I guide him and do all I can for him. He need not be afraid. And yet all people who believe in liberal ideas need to feel they have a work to do at the present time. Tell him not to worry, to feel no trepidation whatever. Robert Rantoul. I have been asked a question. I have obeyed, and given the answer. It will be understood. March 14.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences.

[Part Ninety-Nine.]

BY WASH. A. DANSKIN.

During the past month we have had a striking illustration of the fact that those with whom we have had pleasant social intercourse here on earth do not lose sight of us or let us pass from memory because they have been transferred to the life beyond.

For many years it was my custom to spend a portion of the hot season at some one or other of George B. Goward.

Please say that George B. Goward, of Harris
Out 1 thought perhaps you would be glad to have me come, as I was introduced by a gentleman of the name of Windsor, who came here a long time ago. He bade me come, and my favorite resorts. On one of these visits I met mail promptly filled.

intercourse, and he passed to spirit-life some few

years after.

I had not thought of him for a long time, until some days ago a letter was received from a lady in one of our Southern cities, asking Mrs. Danskin for diagnosis of her case, and adding that the spirit of Dr. S— had advised her to make the application. This was shortly followed by another from the same neighborhood, making a similar statement. These communications were given through different mediums, and serve, I think, to show that even the casual associations and friendships of this life are not always forgotten because our friends or acquaintances lay down the mortal and put on immortality.

Albert Kent.

[The circle had just finished singing "Home, Sweet Home," when this spirit controlling Mrs. Danskin said:]

Truly spoken and deeply felt. There's no place like home. I, when young, had from necessity to pass from home to a distant clime. It was in Oakland, Cal., that I died. My name was Albert Kent. Consumption took me off in my twenty-first year. My grandfather's name was Albert Hunt, and he lived in West Virginia. I

am here to night with strangers, to bear the glad tidings of my resurrection.

The grave has appropriated only that part which legitimately belongs to her; the spirit has stepped out and gone to its accountability. The casket could not encase the spirit any longer. Though friends wept around me, still I could not stay. Now, to-night, clothed as I am, were power mine, I would not return and live again with mortals, for I am free, likened unto the little

mottass, for 1 am tree, insched unto the little birds that sing praises unto their Greator.

All you who knew me, all you who loved me, feel not that I am dead, for I have a more beautiful life; one in which all my senses are quickened into activity. To thee, Author of my being, do I give thanks, for thou didst release the orbit form its degrating body and that which spirit from its decaying body, and that which once was dead thou hast made alive.

Seek me, friends, seek me; but not down in the cold and silent grave. Seek me in the realm where beauty lies, and harmony dwells. I have drank from the fountain and gained knowledge. I will now pass on into a world beyond, where, in time, I, like the angels, will be robed in white.

I had an active mind, an open heart, and a

hand that never was closed toward the afflicted. This is not all of life, this is death which opens into life, and that life is the life everlasting.

Mary Whilford Henisler.

At my residence in Fairfax County, Virginia, I died. My name was Mary Whilford, wife of George Henisler, and daughter of George Hoop-George Henisler, and daughter of George Hooper, who died before I did. He formerly lived in Dorchester County. It would be vain for me to attempt to tell my feelings here, for no one knows me. Then why speak I the sadness of my heart? there is no eye to shed a tear, no heart to feel, no lips to speak. I faded out little by little. I knew not much of the hereafter. When I entered therein I was a stranger; but angels bright and tender draw a round me and faught me the laws tender drew around me and taught me the laws of this life, bade me be content and they would waft me back in memory to those who once knew

me, once loved me.
Misfortunes are cast before every one. I drank from the cup of sorrow, and like unto the many had my pleasures. Mine was a home of plenty, but when the token came I had to go. Little knew I where I was going, but now I am growing gradually more content, finding no fault with my Creator, for now I begin to see that all things

that he doeth are done well.

Now, Master and Author of my being, to thee give I thanks, not spoken by the lips only, but felt within the heart. Farewell, kindred, fare-well, friends, but not a long farewell, for soon I will return laden with spirituality.

Evelyn Keyson.

I am in the arms of my Saviour. The scenes of earth have passed away and I am of the earth land.

It was in Paris, Illinois, that my spirit left the form. Evelyn Keyson was my name. I was the second daughter of General Smith Day, of

Harford County, Maryland.

The grave, from false teachings, gives terror to the human mind. Thus it is that men fear death until they have passed over and received their reckoning; then they understand God and his laws. They find him not angry every day with his children, but ever tapping at their hearts, pouring out comfort and teaching them wisdom.
Oh, that I had learned this ere I stepped into the world beyond! It would have been a great advantage; however, with patience and perseverance I have overcome all obstacles. I have learned that God is love. Wisdom is light, and light shining from him to every one. I am in the arms of my Saviour; blessed be his name.

John Simmons.

Though a man die shall he live again? though man die shall he live? This was the question with which I passed out of this life into the other. John Simmons was my name. I was forty-one years old, and died in Philadelphia. Blessed be the spirit who can calmly and quietly lay down the body, leave it for the silent grave, and feel that he has a home prepared for him by the angels! Oh it is hourtful to close the over the angels! Oh, it is beautiful to close the eyes on the scenes of the lower life, and open them on the other, there to recognize your relationship to our Father who art in heaven!

Oh, Father, to thee be all honor and glory and praise, for thou hast welcomed thy son into eter-nal life. The time has not been lengthy since I was made a participator with the angel-world, and now I return laden with spirituality; freely has it been given unto me, and freely I give it unto thee.

Reclining on my bed I heard the soft and gentle voices of the angels; they bade me rise and go with them. I, in the ecstasy of hope, left all earthly things behind, and here I stand to-night, friends, in your midst-friends or foes as you may bebeautifully content in the angel-world. Having learned, I return to give to others. May each one be as happy when you enter the spirit world as I am. How beautiful is it to die when we know we shall have rest!

MESSAGES TO BE PUBLISHED:

SIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK: Richard C. Anderson; William P. Coe; Lewis P. God-lard; Mary; Ella M. Carpenter; Mary M. Joy; Cousin

B-nja.
Emma E. Billings: James Rice; George A. Sawyer;
Lulu Angeli; Samuel T. Smalley; James McGinnis.
TO BE PRINTED IN OUR NEXT:

John De Wolf; Hannah Williamson; J. Palfrey Bossen; Jarah Ann White; Horace Stiles; Lizzie Atherton; George N. Allen; Mary Emily Partridge. Darius Briggs; Dr. Marsh; Emily E. Wilde; William

[Owing to our limited space, the remainder of our list of nnouncements of "messages to be published" is nece rily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. R. Scott; Christian Blake; Mary Humphries; Jere Mer-ill. SARAH A. DANSKIN.

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BALTIMORE ADVERTISEMENT.

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Jan. 5.

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Jan. 5.

DR.C. D. JENKINS, Astrologer,

MEMBER OF THE MERCURII,
AND OF THE BRITISH ASSOCIATION FOR
Astral, Cerebral and Mesmeric Science,
No. 67 Dover street, Boston, Mass.

NOTICE

To the Friends of Human Progress. A PR POSITION is now offered soliciting your attention and assistance in organizing and incorporating an institution for the advancement of the tundamental principl sof the Spiritual Philosophy in the fullest, broadest and most liberal sense, as is understood by the most spiritually a tyange d minds of well-balanced and practical persons of the present time.

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Mar. 16.—3w WILLIAM R. EVANS,
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Boston Investigator.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages. Will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents: less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen contes free.

D. C. DENSMORE, Pub. Voice of Angels.

Jan. 5.

PSYCHOMETRY. DOWKR has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17—

Our Thought-Ful 10.00.

By GEO, W. KEITH and MARY A. READ. A pamphlet of sixty-four pages. Radical, Original. Progressive. Sent p-st-paid for twenty-five cents. Circular with table of contents free. Address DR. G. W. KEITH, 2w*-Mar. 23. Our Thought--For 1878.

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Mar. 2.

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Patterns treated 2w*-Msr. 23.

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Mar. 30.—1w*

Mar. 30.—1w*

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TEST AND BUSINESS MEDIUM, 814 Montgomery Place, Boston. 1w*-Mar 30.

ELECTRICIAN and Magnetic Healer, 7 Montgomery Mar. 16. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 1, -24w*

DR. F. HATCH, Magnetic Physician, has re-Dit. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 7 Montgomery Place, Boston, Mass.

Dec. 29.

AUGUSTIA DWINELLS, Clairvoyant, Oct. 6,—6m

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the Banner of Light respecting Mr. Slade in Bell sincere Spiritualists. glum, Mr. Foster in various places in these United [State , Mr. Mansfield, and Mr. D. C. Dake.

my death that portrait of myself, which you will gradually to accept it." keep, will fall from the wall." The warning words had nearly been forgotten, when the brought the sad news or reannouncement of the study. lady's death, and that she actually died not only in the day but in the very hour in which the portrait had fallen.

from love is an impulse of the soun."

friends. Raillery fell upon those who had the relatives of the family." boldness to defend it publicly; but there arrived | "The First of Causer's not Defined." an able a medium for physical manifestations and mate. article by C. L., a civil engineer; a characteristic rialization, Sr. Don Camillo Bredif, and a new letter by M. Thiers; the "Music of Spirits"; energy spread throughout the country, new mo. "Ghost Land"; the "Advantages of Typtolodiums with notable faculties arose, alding spire gle," and "Meditations," are the other articles Thank God who has permitted conversion in a only name. lay them aside for the present.

a moral sense a force that has hardly any limits. fresh and moist. In treating of "Obsession," the lady says that | The Revue notifies us that the Chercheur and many Spiritualists think that it consists in a the Gilileen of Belgium have been united, and demon taking possession of and making one are to appear henceforth on the first of each write and do a thousand little things against month as the Revue belye dw Spiritisme. Its artione's better light; but the danger rather dies in cles will be classed under three divisions: Spiritthose hidden influences, the secret snares in ualism, Magnetism, and general Philosophy. which we may be caught as by a wolf from his Among the distinguished dead which the Revue lair . . . Spiritualism tends to dissipate the chronicles as eminent Spiritualists are Mme. half-tints and demonstrate where the shadow is, Mcline Contanceau, an authoress; at Verrise, a and where the light; it has no need of great men, | noted patriot and writer, M. Eugene Bolmida, write good books, pronounce good discourses, but the "day of all souls," the Spiritualists gathered cord. . . . Virtue has but one road, etc., etc. | teemed co-religionists, Mile. Lieutaud and M. to the memory of the late Cardinal Riario Sforza, of Spiritualists, pronounced a discourse. whose goodness and charity were almost limitless. During the cholera of 1854, in Naples, though deemed contagious, he passed from house nobles of the city, and asked for fifty thousand then on a Jew, he said, and went to the Rothschilds, and received it without any conditions for MEXICO.

The really grand Itustracion Espirita, February number, has come with its accustomed regularity, bearing its rich burden of good things. Don Juan Cordero contributes the first artiteresting extract from a Belgian paper, "To the Incredulous"; and this by "Consultas" from the pen of Don M. Cruz on Catholic rites, dogmas, &c.; this again by two lengthy articles Tomb," scientific and otherwise, by Sns. F. Court and Godin, the latter a member of the National Assembly of 1871-5. No effort of mine, short of an entire translation, could do these several contributions justice. From the minor arti-

"The Abbot Durand, professor in the Catholic pered with by the medium. He keeps the slate Spiritualism Abroad. "The Abbot Durand, professor in the Catholic pered with by the me University, has written a book entitled Spiritual as pièces de conviction. alism,' in which he recognizes the reality of the | Intolerance in Switzerland and the ignorance REVIEW OF OUR FOREIGN MONTHLY phenomena of our faith, but attributes them to of some of its officials, is well illustrated by a letter of the Devil." With the title of "The Restorer of ter, over the signature of M. H. Hoor written the Nineteenth Century," the presbyter, E. Rassome time since, and to the effect that a party mon Alsina, has published a work in which he having gathered in their room at an inn in the devotes several pages to Spiritualism, combating [Canton de Valais, were astonished at the en-I have in hand five numbers of a new peri- it; but it would be better, says the critic, if he trance of a couple of gendarmes, who, without odical published in Buenos Ayres, bearing the turned upon himself and fought his own errors removing their hats, prohibited the turning of portable crematories he could reduce to ashes 10,000 bodies name of Constances. It dates from the 18th of and corrected his grammar. Here it is also state the table, around which they were seated, under November to the 30th of December. Taking a ed that the Rev. Dr. Richard, Catholic bishop penalty of two years imprisonment. general view of it, looking over its contents, I of Grahamtown, Africa, has recently delivered think I can safely say that very few of our peri- some violent sermons against Spiritualism. The American paper. Mme. Lagrange was about to odicals have a fairer chance of being acceptable Rustracion publishes from a German paper an depart from New York for Boston by steamer. to the public or doing a greater amount of good. article written some time since for the Banner of after having discussed with her husband the easi-It certainly has for its contributors not only such Light by Mr. Hazard, concerning the satanle at- est method of going, that is, by rail or by boat. as can write able theses on the "unknown God," tempt once made by Christians (?) to bribe Mrs. but those who are well read, as we say, in spirit- Wilson, of New York. It also announces that daughter, ten years of age, began to cry and beg ualistic literature. In the several numbers becour conficers in Puerto-Rico are much persecuted of her mother not to go by water, for in a dream fore me are extracts from the valuable work of by the ultra-montanists, and that Miss Kisling- the preceding night she had seen the steamer in M. Cahagnet-than which few have done more bury, on her return to England from the United to place our faith on a scientific basis; from the States, had expressed herself as having many life of D. D. Home, the Davenports in New grateful remembrances of kindnesses shown her go by rail. The next day the Count de Stankovi, Zealand; from such notices as have appeared in there, and as having met with many and very

La Ley de Amor, of Yucatan. Three numbers of this enterprising little periodical are at hand, Among the interesting articles which I am en- the last dating Jan 30th. It closes the year by abled to condense to suit my space here are the an expression of satisfaction that its affairs are following. A German family, composed of huse as prosperous as ever. One of its leading and band, wife and children, residing in Buenos, most praiseworthy features has been its constant Ayres, when leaving the fatherland bore away a appeal for schools for the education of the young; saddening prophecy which in time was verified, and in its New Year Issue it has another able ef-"I shall not live long," said the mother to the fort in that direction. After stating very sucdaughter-in law, " and you will know at once of cinetly what changes had occurred in our favor my departure." The great distance that was to , and how wrought, it says: "Such has been the be placed between them seemed to render this light which surrounds the truths of Spiritualism; cle on the new registering telephone, and "Celehapossible; but she added: "At the moment of that its most acrimonious detractors have come

FRANCE. The February number of the Revue Spirite, daughter in-law, sitting with one of her children. Paris, has forty pages of inviting matter. Though In the room where the portrait hung, was startled - not pertaining to Spiritualism, an account of the by a crash, and, turning, saw that the aforesaid. Institution at Guise, by M. Leymarie, is particuportrait had indeed fallen to the floor and been larly attractive. Harper's Monthly some years mashed in pieces. A thrill of dismay passed over since contained an illustrated article upon the full manifestations recorded by Rev. Dr. Colley them as they recalled the words of their far-off same subject. It is a kind of cooperative estabrelative, for they felt that the prediction perhaps lishment of the most perfect and successful char- Monek. had been realized. Letters from Hamburg soon, acter, and worthy of imitation, worthy of careful

Under the head of "A Regret and an Objection the following: "The brother of my husband, Among the "moral and philosophical maxims | you are aware, resided with us," says a very good, of various spirits" occur the following. From plous woman, of Chaumont, Mme. Ulmo, of Jew-Mme. Victor Hugo: "The perfume which ex. ish extraction." He was of an excellent dispohales from every good sentiment is a constant sition, wise in council, but considered eccentric. prayer that rises up to God, and all good acts are. One morning he arose earlier than usual, came acts of thanks which we give to the Eternal One." to us, and with a very sad expression and with-From Mme. Dauban: "A sacrifice made from out any preamble said: They have announced able contribution, which considers "The Natugratitude is an impulse of the heart, a sacrifice to me some bal news; our sister-in-law in Mar- rat," "The Supernatural," and "Negations of "Materialism and Spiritualism," which seem regarded each other with a look which said: 'Deto be ably discussed in La Constancia, cover too cidedly be has lost his reason. The next day we paragraph. From said theology comes forth a much ground to be further noticed at present; received a letter hearing the Marseilles post-mark, but "Spiritualism in Buenos Ayres" is an artis which informed us that our relative had departed and to deceive us. But by what sign are we to the vapors which the earth exhales rise into the | in-law, And this was not the only time he had | their nature? Impossible, for every miracle is a atmosphere, so in silence, in a mysterious way, been enabled thus to foreknow, as it were, events miracle, or to say, made of the supernatural, those acquainted with the practical features of of this nature; on two other occasions he had an which is of an identical nature. Perhaps from this science dispersed it among their families and nounced in the same fashion the death of other their effects? But no." Here follow able elab!

sympathetic centre, by this holy doctrine, that The visions of the medium Amélie, recounted turned by the spirits in a manner altogether conwhich heretofore was refractory. Still there is In the Rerus, become more and more effective. anch to contend with -- pride, the lack of charity, One day the spirits whispered in her ear, "We notices of the Annali is one on "Practical Spir egotism, hardness of heart." Quoting from Vie. are going to show you 'a singular sight." Prestor Hugo, as found in this magazine: "They say ently there arose before her a luminous cloud, "Animal Magnetism," by Dr. Gregory, and the that the soul is but the resultant of corporeal, which soon assumed the figure of a man; but as "Spiritual Almanach." Here also it is stated forces. How then is it that my soul is more lucid he partially concealed his face, which had eviand active when my corpored torces begin to dently been disfigured by a frightful sore, she formed at Puerto Plata, in St. Domingo; and fail? Winter 15 on my head; in my heart an was ready to scream with fear. She however eternal spring. "Whe nearer I approach my end, described his general appearance and age, and that Mrs. Britten is in California; that Miss the clearer Thear the immortal symphonies of the said that he directed himself toward a Mr. V. worlds which draw me hence." (A part of this I whom he enveloped with a white fluid. Mr. V. may have once before translated from another, felt indeed a pressure over his whole body. He periodical.) Several more numbers of this at- divined who the figure was, and was quite certractive publication claim attention, but I must tain of it when his hand was taken and pressed in a peculiar way. It was his father, who for ten Regista Espiritista of Montevideo (November, -years had been practiced upon by the physicians December and January numbers, which I can of Paris. The medium then gave a cry of joy, but briefly notice,) has thirty six pages of import- for the visitor from the other world had passed ant matter, such as "Dissertations" by the his hand over his face and transformed it into "Anget Guardian" and the "Guide," and by one much more youthful, smiling at the fright he Don't de Espada; also from the pen of the distination had caused the young lady. The spirits had also tinguished poetess Amalia Domingo y Soler, promised to bring flowers for a new-year's offer-riews of "The End which we Seek," "Desire ing, but they concluded to make the gift in anis power," say the Spaniards. In this there is ticipation (Dec. 29th) in honor of three ladies more power than we are apt to imagine; and in present, who were strangers. Primroses came,

but it must have good men. . . . Many can and Mme. Mounier, of Valence; at Rouen, on when they enter their homes are apples of dis. at the graves of two of their former highly es-The closing article of the Revista is a just tribute | Guilbert, where Mr. Blot, President of the Society

Mr. E. Rossi de Justiniani, of Smyrna, Asia Minor, has fust published a brochure of much merit called the "Demon of Socrates." Mme. to house, among the most miserable, giving com- | Van Calcar, is to edit a new spiritualistic magafort, medicine, money. When his means were zine at the Hague, to be called the Op do Grenexhausted he called upon one of the wealthiest | zen can tavee Werelden. New works also highly praised are Les Dogmes Nouveaux, by Eugène francs (\$10,000). He was refused. I will call Nus; Lange Consoluteur, by M. Marchal; La Vision Du Prophete, by Mikaël, and in the German language, Des Kterrikalismus, Unfehlbare, Ueberwinderin, which has for its object the refutation of all the errors spread abroad respecting Spiritualism.

BELOIUM. Le Messager, of Liege, three numbers of which, including that of the 15th of February, have come cle, "Infallibility." This is followed by an in- to hand, has several valuable articles on the 'Congress of Gaud," on the "Union of Souls," Catholicism Before the Time of Christ," "Correspondents." &c. The author of the first-named of these contributions says that on the day when of much value on evidences from "Beyond the he came to Liege to see Mr. Slade he met with a Doctor, a Burgomaster of Spa, and in conversation got him interested in the slate-writing phenomenon. The Burgomaster went to see Mr. Slade and obtained writings in Greek, French and English on a slate which he himself had cleaned, and

The Messenger quotes the following from an When it had been decided upon, the singer's collision with another, and afterward sinking. To relieve her daughter's grief she promised to walking the streets of Boston, suddenly returned home and announced with great emotion tha the predicted collision had taken place, and that thirty of the passengers had been drowned.

SPAIN. One of the most welcome of foreign periodicals s El Criterio Espíritista, of Madrid. It begins its new, its tenth year, with an address to "Our Brethren," in which occur these words in reference to our faith: "We are under obligations to" record the immense progress which it has daily made." A pleasing salutation to Donna Amalia Domingo and Don E. Martinez; a scientific artibrated Spiritualists," make the leading features of the present number. In the last named are mentioned Archbishop Whately, Prof. De Morgan, Elliotson, S. C. Hall, William and Mary Howitt, Mr. Crookes, Wallace, and a number of others distinguished alike in science and litera-Materialized," occurs an account of the wonderand others through the mediumship of Rev. Dr.

Et Buen Sentido, of Lerida, has published an opportune and rational review of an inaugural oration before the Madrid Athenaum, by St. to the Address of M. Fauvety! occurs, in brief, Moreno Nieto, refuting his arguments. "La Crisis Religiosa; or, The Discourse of Sr. M. Nieto," is the heading under which the article appears.

ITALY.

Annali Dello Spiritismo, of Turin, with this number, enters upon its fifteefill year. Its opening pages are occupied with Sr. D. N. Filalete's sellles died last night.' My husband and myself | priori," involving Mr. Renan's views, etc. "Indeed who can perform a miracle?" says a quoted God and a devil : the first to illuminate, the secrate arguments to which I cannot do justice. "Signs of the Times." a letter from Victor Hugo. and an article from Sr. F. Clavairoz, make up the more important features that remain of this number, except perhaps "A Convincing Proof" -an account written from Florence of a scance itual assemblies that were held everywhere, in this number of the magazine, which I can here held at the palace of Baron Michele Guitera de Bozzi, where certain things were hidden and revincing to the experimenters. Among the book itualism" by the above named Baron de Bozzi; that a new society of Spiritualists has been another at Nance called the Societé Nantaise Fowler, Mr. Foster and Caswell are at work at various points; that Miss Cook has been holding

New Publications.

THE SUNDAY AFTERNOON magazine for March, pub ished at Springfield, Mass., has the following among its able of contents: "The Crew of the Sain Weller," 111. Science and the Exedus, I .: " "Frost Bound:" " Jeri the Jim;" "Tom's Heathen," VII., VIII., IX.; "The Famous Blacksmith of Antwerp''; "Some European Churches"; "Theology and Beer"; "Maud Penny-'eather's Ambition'"; "Labor and Capital"; " Editor's Table," etc., etc.

FRANK LESLIE'S SUNDAY MAGAZINE for March the publishing house of Mr. L., 537 Pearl street, New York, and conducted by C. F. Deems, D. D .- is re and contain much matter of general interest to reader. everywhere, as well as that which appeals to the usual of perasers within the church. A frontispice of the Child-King of Israel, Josian, opens the array of good things; a series of striking engravings illustrative of the ife-experience of Jesus, (the martyr medium,) a full page likeness of Alexander, the Russian Czar, one of the late Victor Emmanuel II, King of Italy, and other wellexecuted pictorial limnings vie with story and poem, ketch and excerpt, in making an interesting number.

THE BUBLE DOCTRINE OF THE SOUL; Or, Man's Nature and Destiny, as Revealed. By Charles L. Ives, M. D., late Professor of Theory and Practice of Medicine in Yale College.

This is a strong and learned effort on the part of the author to show from the Scriptures that the wicked are to die eternally—that "death means death, the loss of existence, as the threatened punishment; that life means life as the promised reward." He holds that the Christian public has gene astray on this subject from the first, by not rightconceiving the biblically revealed nature of the soul, The extinction of the wicked is the theme of the book; and it will prove instructive and entertaining to see he author has proceeded to establish his belief with his argument. It is, at any rate, a book of originality and power BEYOND THE VEIL, a posthumous work of P. B. Ran-dolph, aided by Emanuel Swedenborg and others, through

the initials of Frances H. McDougail and Luna Hutchin son. Published by D. M. Bennett, of New York. This book is wholly characteristic of the one who dicother life in a most impressive manner. His pictures of experience in the other world are vivid in the extreme, and setray the spirit released that could express itself so glowingly in the form. It is a book of spirit romance made reality. For sale at the Banner of Light Bookstore,

AURICULAR CONFESSION AND POPISH NUNBERIES, by Wm. Hogan, Esq., Barrister-at-Law, for twenty-five years a Confessing Priest, is the revised edition of a book of revelations on priestly habits in the Romish Church. whose first hasty perusal will sufficiently excite the thoughts of the reader. The object of it is to put the people on their guard against the practices alleged to be a part of the conessional and the nunnery. Published by D. M. Bennett. KATHLEEN, by Mrs. F. H. Burnett, author of "Theo," That Lass o' Lowrie's, " etc., is one of the popular fifty cent, paper covered stories of society and the time which has met with a wide sale and many readers. It is a lively cles of this journal I will take the following: which he knew had not been exchanged or tam- production. Published by T. B. Peterson & Brothers.

BRIEF PARAGRAPHS.

"Man suffers," says a French author, "because he beongs to two worlds, the finite and the infinite, and the claims of each pull in opposite directions." Correct.

When mischief is afoot it is just as well to ride horse

The cremation of the dead on battle-fields is strongly advocated by Mr. William Eassie in an address to a sanitary congress in England. He is confident that by means o in as many minutes of time. Interment of bodies by thou sands must of necessity pollute the springs and contaminate the air.

Wilson Flagg comes to the front with the following neat tribute to J. G. Whittier:

The Pharises, as ancient authors write, Would compass earth to make one proselyte; Our-Quaker bard, with no sectarian ends. Has turned his whole wide country into Friends!

Be what you are: this is the first step toward becoming efter than you are. - J. C. Hare.

A farming exchange informs us "How to tell bad eggs." When an egg is bad, a man doesn't want to tell it anything he wants to get right away from it.

The exposure of dishonesty in this country has kept pac with the progress of the newspaper press. This is the glorious office of our newspapers. $-Rev.\ Joseph\ Cook$.

A man may forget his business, his family, and all the sacred obligations of life; but he always remembers when he got that counterfelt bill.

> The robin sings in the tall old tree, And I listen here below: But the song is naught but Greek to me, For his words I may not know; For all of man's wisdom may not tell. The words that the robins sing; Though we list with joy to the notes that swell From their throats in the be cutiful spring! MILTON H. MARBLE.

The famine in China continues to be unabated as to its War has again broken out in Cuba, and the small-pox

also appears there as a reinforcement—to the other agencies of destruction.

There is a student at the Bangor Theological Seminary who lears the ominous name of Atlehin. He will probably become a Monday lecturer, - Boston Herald. The steamer Magenta, running on the Hudson river be-

tween New York and Haverstraw, burst her steam chimney on her down trip Saturday morning, March 234, Inture. Under the head of "Forms Spiritually stantly killing Albert Rounel, and a man named Wright, of Sing Sing, and badly scalding seventeen others, several of whom have since died.

CHEROKEE SONG. "The following is as iteral a translation of a Cherokee love song into English as can be made. We have shown it to our critic—the shoe-maker—who says that for a translation it will do well enough, not much being expected of translations."—Editor Cherokee Advocate, Talequah, Indian Territoru. SONG.

Sit we down beside this brook,
You and I, love and I;
We will on the prospect look
Far and nigh, far and nigh,
Flowers are blooming, spring is here
For my love, for my love;
See from out you blue sky clear
Two stars above, two stars above,
Now they shine a beautions host. Now they shine a beauteous host,
To our view, to our view,
But the radiance is not lost
Of those two, of those two,
So from loving hearts shall spring
Joys that last, joys that last,
As each ilylog year takes wing
To join the past, to join the past.

In her evil doing Catherine de Medici did not forget her own sex. She is said to have invented the corset, and in-

NEWS FROM THE EAST. - England having taken the position that she "must adhere to the demand that the entire cle I must briefly quote from : "As little by little | this life just as had been told us by our brother | know the one from the other? Perhaps from treaty of San Stefano be submitted to the Congress," in other words, that that Congress must be empowered to make a treaty to suit Itself, and Russia having peremptorily refused to acknowledge its right so to do, the holding of this proposed pacificatory meeting is considered to be very doubtful, while an armed collision between Great Britain and the followers of the Czar grows daily more imminent --at least as viewed by the general mind. Servians have re-solved to refecupy all the territory conquered from Turkey, in old Servia, until the Congress (If ever held) shall act or the treaty, with which they are dissatisfied. The Turks have been committing the most frightful atrocities among the captured The-salian villages, and a British man-of-wa has been despatched to inquire into the matter,

With roses, lilles, and the egiantine
Love filled our hands, and from the grapos that hung
Above his garden, quick with scent and song.
He pressed a sweet and steep-begetting wine,
And melody intense, remote, divine.
For our delight from his own harp he wrung;
And when sense failed, so many sweets among,
And very passion threatened to decline,
He pincked for us the sharp and bifter brier,
Wherewith our aching brows he garlanded,
And made a sudden discord with his lyre;
Then with new color checks and lips grew red,
And pain was straight converted to desire;
"For thus my bitter turns to sweet," Love said,
—[Sidney H. Lanter, in Lippincottfor April,

"The girls of our day are very badly educated," said one of the members of a committee on e lucation to the Bishop of Gloucester. • That cannot be denied, " retorted his lordship. "However, there is one consolation, the boys will never find it out.

-[Sidney II Lanter, in Lippincott for April.

various points: that Miss Cook has been holding séances in Manchester, and Mr. Slade in Copenhagen:

The Daystyset, Mr. Thrane's little Scandinavian paper, has again made its appearance after severeral months of suspension. It is published at Becker, Minn., at \$1,00 a year. An American Inquisition, is its chief article. Have we not it, in a moral sense?

When screws are driven into soft wood and subjected to considerable strain, they are likely to work loose. In such cases the use of glue is recommended. Prepare the glue thick; Immerse a stick about half the size of the screw and put it into the hole; then immerse the screw and turn it ome as quickly as possibly.

Mrs. Richard Currier, of Amesbury, daughter of the late John Morrill, of Salisbury, had her ninety-first birthday March 11th, when a large number of friends called to pay their respects, and she was the recipient of many good She saw George Washington when he passed through the town, and in her memory is stored the history of all his successors in office.

DROWNED WHILE AT PRAYERS!-The British naval raining ship Eurydice, from Bermuda for Liverpool, with ver four hundred men on board, was capsized in a squall at 4 o'clock Sunday afternoon, March 24th; she sank at once, and only one boy and one seaman are known to have dent, and all hands had just been mustered aft for prayers The vessel was five miles off the south coast of the Isle of Wight at the time of her loss. She was commanded by Capt. Marcus Hare.

Logical conundrum proposed by an Essex County minister to his children in vacation, and when he was not well: "I there had been no cats in the world, and if people had called umble bees cats, would there have been any cats?"

A zephyr from the southward
Through the open window blows,
With its prophecies of jessamine,
Of mignonuette and rose,
But a voice from it is calling,
"Don't leave off your winter clothes."

VERNAL WARNINGS.

Though the softness of the tropics In the wings of March is set. And the bluebirds and the pansies Their appointed time forget, Comes a warning with the blandness— "Wear your winter flannels yet."

THE BEST YET .- T. B. Peterson & Brothers, Philadelbia, Pa., are now publishing a new edition of Charles Dickens's novels, which for beauty and cheapness far sur American Edition," printed on fine white paper, from larg-sclear type, leaded, with some of the original illustra-tions as selected by Mr. Dickens, and designed by Phiz, Crulkshank, Browne, Maclise, and other artists, an and in red vellum, gold and black, with the cover filled with the author's principal characters, which he has made sending the publishers \$12.00 will receive the first twelve volumes as fast as published, by mall, postage paid, Address all orders to T. B. Peterson & Brothers, No. 306 Chestnut street, Philadelphia, Pa.

A fire broke out in a paint shop on Fourth street, above Arch, in Philadelphia, Monday evening, March 25th, and owing to a strong breeze, spread, destroying many business buildings in the vicinity. About thirty houses were more or less damaged, including the St. Elmo Hotel, damaged about \$10,000, and the total loss is estimated at about SECOND EDITION-JUST PUBLISHED.

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The above are less than half of the questions treated by the author in this one volume. - d The human heart is aching with painful doubts concern-

ing the future life, which this book is designedly empowered to dispel; and the thinking mind can herein find abundant "food for thought." The language employed is plain and easily understood. "Views of Our Heavenly Home" is a work destined, we think, to be even more popular than Mr. Davis's widely-read and truly spiritual volume entitled "Death and the After-Life," of which many thousands have been sold, and which is now one of the best selling books in the author's list. We shall publish from time to time extracts from many favorable notices by editors and correspondents. This book contains nearly three hundred pages, and is illustrated with impressive

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A perusal of the following index will give the reader a good idea of what the work treats on:

INDEX.

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