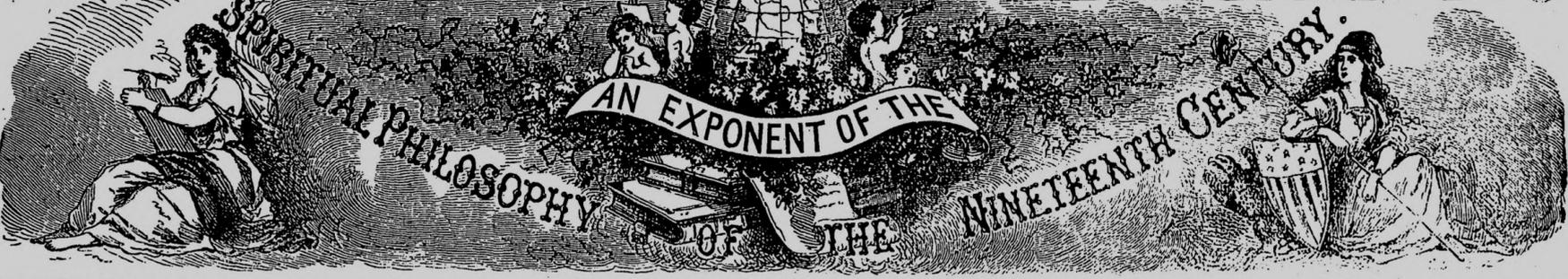


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## The Rostrum.

### PETER'S VISION FROM THE HOUSETOP.

A Lecture Delivered at Republican Hall, New York City, Sunday Evening, Dec. 15th, 1878, by MRS. NELLIE J. T. BRICHAM.

(Stenographically reported for the Banner of Light by William Innes.)

#### INVOCATION.

Oh, thou who art the presence of harmony divine, that spirit of Wisdom and of Love, our Heavenly Father, we bring our thoughts to thee, lifting them from that which burdens them, taking them out of the tangled places in life's great skein; and in the light of thy love we would find the inspiration which is the food of our spirits, our life, and the bread of heaven to our souls. Thou knowest, oh Father, how deep are the troubles that children bear; how dark the nights through which they wander, praying to thee. Thou knowest how oftentimes their hope grows pale and droops like a flower that the frost has touched. We need not bring before thee our number one by one our troubles and our crosses; for far better than we thou knowest how deep are thy sorrows and how heavy are the burdens we bear. We need not bring before thee our waves and discord, but thou seest deep down into the water; thou knowest how far the darkness and the storm descend.

Oh, Father, trusting then in thy infinite knowledge, thy broadest comprehension, we pray to thee that something of thy heavenly harmony may flow into our lives like a blessed baptism of strength and understanding. We pray, oh Father, in our weakness that we may feel the strong arm which ever sustains; the clasping hand that will never loosen to allow us to slip away into everlasting loss and destruction. We pray to thee that that love which is unchanging, unfaltering, wise and perfect forever, may be felt in our natures; but there are times, oh Father, thou knowest it well, when it seems to thy children that thy love is yet as far away from us, though it enfolds us, as the blue sky enfolds the earth. Oh, thou who givest light unto the very heart of the blossoms, thou who dost send light down, shimmering through the leaves of the forest, thou who dost come in all things in Nature with the touch of thy inspiration, may we feel that thy love is not only over us, and under us and around, but through us all, forever. Teach us, oh Father, thou who dost touch the angel lips with inspiration, thou who dost bring to the waters of life healing, teach us this, oh God, our Heavenly Father, that thy love cannot fail; that thy wisdom protects us; that we are to show ourselves more worthy of thy love and of thy protection by the love we bear each other. Teach us to be kind, to be charitable and to be forgiving and to be patient, and through all this life to find the good that lies beyond the shadows of earthly discord, to find the hidden good of manhood and of womanhood and to bring it into life and activity.

Teach us, oh God, how to work, so that we may help others; that the dark paths may be illuminated; that the vexed questions may be settled; that no longer doubts, dark and fearful, may lie in the pathway of thy children—between them and heaven. Help us to work together, and however small may be the good that we accomplish, oh Father, grant that there may be some good that we can do. So trusting thee, so praying for harmony, and patience, and charity, and peace, we would love thee, and seek to obey thee forever. Amen.

#### LECTURE.

You have heard announced the subject chosen for this evening, but unless that which precedes it and that which follows it is also as well-known, much of the meaning of that subject is lost. Therefore we will read to you from the third chapter of Acts:

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band.  
2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.  
3 He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.  
4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.  
5 And now send men to Joppa, and call for one Simon, whose surname is Peter.  
6 He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do.  
7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.  
8 And when he had declared all these things unto them, he sent them to Joppa.  
9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went upon the housetop to pray about the sixth hour.  
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.  
11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:  
12 wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.  
13 And there came a voice to him, Rise, Peter; kill, and eat.  
14 But Peter said, No, Lord; for I have never eaten any thing that is common or unclean.  
15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.  
16 This was done thrice: and the vessel was removed up again into heaven.  
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate.  
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.  
19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.  
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.  
21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am whom ye seek: what is the cause wherefore ye are come?  
22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the

nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.  
23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.  
24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.  
25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.  
26 But Peter took him up, saying, Stand up: I myself also am a man.  
27 And as he talked with him, he went in, and found many that were come together.  
28 And he said unto them, Know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.  
29 Therefore came I without rebuke, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,  
31 and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.  
32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged by the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.  
33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.  
34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:  
35 but in every nation he that feareth him, and worketh righteousness, is accepted with him.  
36 The word which God sent into the children of Israel, preaching peace by Jesus Christ, he is Lord of all:  
37 if to-day any person should say to a multitude he had received a communication from a spirit, and had been commanded to go to a certain place, and found on his arrival that the same spirit who gave him the command had been to them and foretold his coming, what do you think the multitude would think of it? Spiritualists listening would say, "Well, that is not strange, for we have experiences quite similar, and can easily see why this can be true." The materialist, hearing him, would say, "Oh! that man is certainly demented; he is on the high road to the insane asylum." The member of, perchance, some popular church, who has not gone under the surface of his sectarianism, hearing this thing, would say, "Oh, this cannot be! It is impossible; you must be deluded by that Spiritualism which is so terrible in its teachings and in its consequences." If you were to say to him: "What have you against Spiritualism? certainly you have a prejudice against it; what is that prejudice based upon?" the general answer you would receive would be this: "It is at war with Christianity; it denies the Bible; its teachings are wholly immoral, and it is a very dangerous thing to have anything to do with it." And yet we tell you that the one who can compare his own experience with the experiences of the past is best able to understand those old experiences, and take them into his belief because he understands them.

with the past—it is not a contradiction to the past. It is said that history repeats itself; but we believe it is as a spiral pathway running from depths of darkness upward toward the light, but repeating itself only in this spiral way with its progress. So if in the olden days spirits or angels had anything to do with mortals, why may they not now? Suppose we ask sectarianism that question—why may not these things be true to-day? The general answer is this: "Because the age of miracles has passed by." Suppose, then, we take this position: There never was an age of miracles in the sense in which theology takes it; for in the sense in which this is commonly accepted, it means there was an age when God's laws were suspended; when it was possible for things to take place by special acts of His providence; but these interrupted laws finally resumed their way, never again to experience such suspension. We learn this from nature: that the immutable reigns and rules forever; that there is order and system and harmony; and we learn this from nature: that if one of the stars above us were to be stopped in its course, or were to depart from the laws that hold it in its place, then, indeed, through all the wide realms of life would chaos reign.

In the music of the spheres there is no discord to the ears of God. Man finds discord because he does not understand God's harmonies. But Nature finds the echo of his external statement in the Bible; the laws of God are unchangeable. He is the same yesterday, to-day, and forever; without variableness or shadow of turning. If theologians tell us that in the olden days there was greater need of spirit-communication or the intervention of the children of the Lord than now, we ask them if the world is so very near heaven, in their own estimation, that there is no need of heavenly helpers. Do they not assure us that crime and wrong are spreading far and wide? and, in their prophetic counsel in this city, did not the clergy send forth the sigh of their despair over the condition of humanity? Then if through need, in the olden days, heaven was opened and mortals had helpers, the same need knocks at the door of heaven to-day, and God has not grown deaf to the prayer of his children, and if those doors were ever open they are just as widely opened to-day. But, says the doubter, "We believe these things because the Bible tells us they are true; but we do not believe your modern manifestations; there is no authority to believe them on." Was there ever a weaker thing said in defence of an error than that? They believe a thing is true because the Bible says so! Suppose a person with a critical and analytical mind should say to them: "How do you know the Bible is true?" what would they say then? Why, they would retort, "It is true because it is true, and it is the Bible!" Oh, logic most sound—granite of faith—is it that? No! It is rather something which melts in the light of a clearer understanding, and of the deeper questionings of humanity: We look at the Bible then, and by a careful search seek to find the truth as it is therein revealed, and then, through that same search, seek on the part of humanity, until at last we learn not to call anything common or unclean, but to find the good and the sacredness of the past and of the present, and of the old and of the new as it is called—and the Ancient Spiritualism and the Modern Spiritualism; so we cannot call anything which God has given common or unclean. We take this book and say first, "Men, did you ever understand it just as it is?" "Well," one says, "I take it just as it is; it is a sacred truth—nothing but the truth; it is God's own inspiration, his own expression, and I believe in it." But, we say, do you understand it? have you reasoned upon it? Does your mind, your reason act when you say you believe? or is this receptivity of yours entirely inactive—the receptivity in which there is no virtue whatever? He who discriminates in his food, he who takes the wheat from the chaff and has it prepared in the right way, who takes the grain from the husk, finds the most nourishment, does he not? But in the mind of one who has a little cloud, perchance, hungry because of pride. Such an one says, "Do you mean to tell us there is chaff, there are husks in the Bible? Why, it is God's truth!" We answer: Friend, where there is chaff, there are husks, they are only the works of man, perfect and indestructible. God's work is the true grain, man's is the husk. If we say to them, "Do you accept all the Bible just as it is?" they answer, "Of course we do." "What then will you do with the contradictions?" "Why," they say, "there are no contradictions."

But suppose in one place you read, "God is love," and in another place "God is a consuming fire," what will you do with that? Suppose in one place you read, "Man hath no preeminence above a beast;" and then in another that "this mortal shall put on immortality," what will you do with that? Suppose in one place you read "An eye for an eye, and a tooth for a tooth;" then suppose you read in another, "If a man strike thee on the cheek, turn to him the other also." "Render good for evil, and blessings for curses," what will you do with that? Suppose in one place you read, "Moses talked to God face to face," and in another, "No man hath seen God at any time." Are these contradictions? It looks a little like it, but if you seek to understand, you will find that instead of being further from God, and from God's words, you come so close to him that through these ancient tests it appears as though you heard the bidding of your Father evermore bringing to you the manifestations of His truth and his love.

You read that God is merciful, that God is love. Is there anything plainer than that? And you find in this chapter which we have read to you, that God is no respecter of persons. Yet in the Old Testament you read, there was a certain ark prepared, the ark of the covenant, wherein in a certain sacred place (the holy of holies) the blessing of God rested. Now, it was deemed desirable to remove the ark from the place where it was to another place, where the Jews could bring to it their devotion; and while it was being moved from one place to another, it being drawn by oxen, one of the oxen stumbled, and the ark not resting securely tattered, and a man put forth his hand to stay it, wishing to keep it from falling—wishing to keep it from destruction, and you are told the wrath of God came upon that man, and smote him dead; that God—who has written upon the tables of stone, "Thou shalt not kill,"—actually killed the man for it! For trying to save from injury that which was most sacred in the eyes of the Lord! Now, what would you think of such a thing as that?

Again you read of Jephtha, the one who seems prayed for victory, as any great general might, and who, when he was going forth to battle, promised God if he would give him the victory that when he returned to his home, whatsoever came out first to greet him he would consecrate as a burnt offering to the Lord, because of the victory. When he returned rejoicing from his victory which God had given him, what came out to meet him? Was it a lamb? Was it a kid? Was it a dove? Was it a young lamb? More than that, it was his child, his daughter, and the Bible tells you (it speaks of the whole matter in that way) that he kept the vow which he had vowed unto the Lord. There is no condemnation in that word. What will you do with it? Why, with us to see what these things, but rather try a little for yourself, and you will find a contradiction, you can straighten the tangled threads, if you only wish to do it, if you try and do it. But one says, is it not a waste of time? No, indeed. If you can take a tangled place from the skein of any person's thought, you are doing good. If you can straighten any crooked path of faith you are doing good. It may be you understand them for yourselves, but there are others that do not, and that which they should understand is a stumbling-block in the laws of progress. Help them! You can afford to do it; and it is the only way that you can repay Heaven for all it has done for you. By helping humanity you make the truest payment for all the good that has been showered upon your lives.

You say, "Before you proceed with this can you straighten these tangled places yourselves?" In the first place, when men said God, or the wrath of God, is a consuming fire, they judged by what they saw of God. They saw that which you call compensation. They did not see that under the bitter was the sweet; they did not see that under the thorns the rosebuds were unfolding. No! They only saw what they called anger; but anger was the human term which they laid, like a black cover, over God's love and on God's justice. That explains it. And when you read that no man hath seen God at any time, and that Moses saw God and talked to him, you can easily understand that the guardian angels came to mortals, and that they did not know the difference between them and God. Take this passage, or this chapter, which we have read a part of to you, and you find that when Cornelius had been told by the spirit, or the angel, or man, (for it is one and the same thing,) that came to him when Peter came to him, he was so full of superstitious adoration that the first thing he did was to fall down at his feet and worship him. Now, do you not see there was something in his nature, in his superstition, that made him believe Peter was more than a man—that he was a God. But Peter lifted him up and said: "I myself also am a man." So, in those olden days, when they saw the angels present with them, as Cornelius expressed it, they looked upon them—these messengers of heaven—and believed they had seen God and talked to him. Now, is it not better to say that it is the mere evidence that men did not understand; and, as we told you this morning, when they saw the servant of God in all the glory of his lustre they thought it must be the king. They did not know that this divine and limitless king can never be beheld by the finite, save as the finite can see parts or manifestations of God. Then when you read these olden narrations you can find how human superstition has destroyed many things; and then in what seems to you to be an error, or contradiction, if you look at it closely you will find the traces of humanity all along the paths of the past; and, by learning to discriminate, you will love the truth far more, because you understand it; and it is then, when you feel it in your reason and your thought, that you gain the full strength and benefit of the past.

When Christianity came, when the work of Jesus of Nazareth had been done, and as these people had been instructed, how natural it was for them to carry out the old Jewish characteristics. You know the Jews believed themselves to be the peculiar people—the best on the face of the earth—in fact, the only people worth saving; and this egotism which characterized them does not characterize them alone, it seems to us, we find it all through humanity; it is a certain element that goes to the surface almost everywhere. Now, when the Jews believed themselves to be marked by the Divine Presence and set apart from the rest of the earth, so when the Christians first gathered together in their small numbers, and with their limited strength, they believed that they were the only ones that heaven had vouchsafed its revelations to; and when, at last, Peter received this message upon the housetop, falling into a trance and receiving the vision from heaven, he was taught that he must not call anything common or unclean that God hath cleansed. He was taught this broad and beautiful of heaven and ecclesiastical religion of which we have spoken to you so many times—not a narrowing religion. All that narrows humanity throws out the best of that life—it will keep the mean, you may be sure of that, but the best and the purest will be outside the limit. So it resulted that in the vision of Peter, strange as it was, yet heavenly in its design, he was taught to turn away from his Jewish exclusive-

ness and to go to those with whom the Jews would not naturally associate; and he was taught that heaven had regarded these people whom the sectarian Jew had once despised.

Now there is one other point to which we refer occasionally, and we would like to repeat to you now: you know there are persons who hold that angels can come back to mortals; and angels in their definition are intelligences who never lived on earth, but are beings specially created in another sphere or phase of existence and have certain prescribed duties. We say many persons hold this theory. We believe that the persons called Adventists generally believe it, and in fact many sectarians hold the same idea; they believe that angels are not the spirits of their sisters, brothers, husbands and wives, their little children, or their friends who have passed into the other world; and while they hold fast to this belief they forget that in the presence of Jesus, Peter, James and John, there appeared Moses and Elias who talked with Jesus, they forget that one of the prophets came back to John the revelator, they forget all these things. But in this chapter which we have read to you is one of the best expressions of this particular point that we can bring to you; it is this: you know first it is spoken of the presence that came to Peter as an angel; it is spoken of as an angel, and it is also spoken of as a man; now that is correct, for each term is correct, there is no contradiction in them; it was the spirit of man he is described as appearing to you. Let any good psychometrist or clairvoyant speak to you of what they see, and they will tell you of a certain atmosphere or aura which surrounds a person, and if the person is good or true, that aura is bright, it has an outer brightness that transfigures them, even as Jesus was transfigured upon the mountain; if the person is evil, then the surrounding is like the shadowy twilight or the darkness of night. When you read that olden parable of the wedding feast and of the one who had not that wedding garment on, who was taken and cast into outer darkness, the outer darkness spoken of is a literal thing; it is that which surrounds you while in the body, if your lives are degraded and sinful, and it is that which is apparent to those who can see a spirit after it has laid aside its outer garments of flesh. So when the Bible tells you that in the presence that came to Peter in his trance upon the housetop (and also to Cornelius previously) he (Peter) saw a spirit, we would call it a disembodied spirit, the spirit of man; and it was an angel—for an angel is only a messenger, and this certainly was a messenger. It seems that the whole meaning of the communication and of the vision was this: that men should not cultivate that narrow, sectarian exclusiveness, that they should not foster that aristocratic, narrow pride, which shuts out humble virtues, and gives to the Pharisee his prayer: "I thank Thee that I am as praying one of men."

Oh, friends, the meaning of that vision, the meaning of the inspiration which came to Peter, and when the spirit was poured out upon the Gentiles, ought to be with you to-day, written in your thought in letters of light. It seems that when in the house of this centurion the people had been gathered together to hear what Peter was to say, even then you read the Holy Ghost descended upon them, and they spake, these Gentiles, in different tongues. Then the Jews wondered much, for they did not believe this gift of mediocrity could come to any one aside from the Jews. Then they remembered the olden words of prophecy, that John might indeed baptize them with water, but that they should afterward be baptized with the Holy Ghost. Now in that particular connection it means the Holy Spirit, or the spirit of Holiness; it means the inspiration of that particular form of mediocrity which lifts human character, which makes the soul of man better and stronger in all that is noble, right, good and pure. But how was the vision remembered? Follow on the history of sectarianism through the past, the history of religion—understanding religion, however, to be something high and holy. Did you ever think, friends, of the wide difference in music oftentimes between the words and the strains in which they are rendered? You know how beautiful an anthem may be! You know how your soul may be lifted to heaven by music and the words it breathes; but you also know that some grand music in the world may be wedded to words that are trivial—words that are even degrading; but it always seems as though the music soared still in the heavens; the words could not drag the music down!

So in the past: religion and sectarianism have not been wedded in harmony; sometimes, if the sectarianism was broad enough, the true religion lifted it; but oftentimes the true religion soared in the light, and the narrow sectarianism trailed in the dust. So the past gives you its history. When the Catholic Church grew, through many an effort, into comparative strength, at first it had a certain element of humility; but when at last it forgot this humility, this wonderful tie which should bind it to all human need—when it forgot that religion was so broad and bright and beautiful that no person could bind it and hold it and keep it all, then it grew to believe that its creed was alone right; that those who had it were the only ones to enter heaven; then it spoke of itself as the church, with special accent on that little word. When the Episcopal Church took its position, did it not have the same feeling? What church it is, it considers itself as being right, and looks upon the others as having not the true path—as having a way that digresses, a winding way, not the straight and narrow path that leads direct to the Kingdom of heaven. Now we do not mean that all churches are narrow in all things; but we do mean that sectarianism itself in its strength cultivates narrowness—having a certain element in it which causes its followers to feel that they alone are in the right. And yet when we look through them all—in the Catholic Church, in all the Protestant divisions in the land—we find there are silver chains running out under the walls. Do you know what the Evangelical Alliance meant a while ago? Do you know what great revivalist efforts were made when the different clergymen met together, laboring in the common cause? Do you know what the union, the meeting of men throughout the land to-day, the different alliances formed among those who are laboring as shepherds for the people, mean? Do you know what this golden spirit of charity means? Why, it is only an unconscious recognition of a certain unity that exists under the letter that killeth; a certain unity of feeling and of spirit under that element, cold as ice, which we call sectarianism. They are learning this: that there is good everywhere.

But, friends, the time is very near at hand when not only in Christian faith, as it is called, but among all religions, among all people, you will find, here and there, God's truth climbing out, and you will not call anything that God has blessed common or unclean. You know how great has been the effort of Christianity to help humanity. You know how missionaries have been sent forth to all the distant heathen lands. They have been to those who have worshipped the great spirit, Buddha, as it was called, to carry to them the elements of Christianity, and now the Buddhists are actually going among the Christians as missionaries, bringing their elements of Buddhism. Can we say our religion alone is right while we look at other faiths? Among the savages, as we call the North American Indians, among those who dwell in the distant lands under tropical suns, all over the world, yes, and even in the paths of mythology, we find the outpourings of God's spirit, of God's truth, and we cannot call anything common or unclean that God has so blessed. Even among the Mohammedans there are elements of truth that stand strong and indestructible, as well as many which are of earth, earthly, trills that tower high to heaven, and, shining from them like the eternal snow upon the tops of the highest mountains, we find the light of God's love and the benediction of His Spirit forever!

So when to-day Spiritualism comes like a billow to the land, it does not come with a new church, it does not come with a new creed, it does not come building a temple in the midst of people and saying: "I want to go forth and gather all the people together into this creed, this belief, this temple, that they shall worship God in our way." You know how men go into caves where there are stalactites and stalagmites with all their white crystals; now, if you go in without a light, all the whiteness is blackness, simply because you cannot see; but if you take light with you, all the ground is the glory of that snowy beauty—the gleaming crystals everywhere. So Spiritualism stands in the world—the torch-bearer! It holds the light in its hand. It does not say we bring a new religion. No! It only holds the light, and from far-off southern oceans we find answers; from climes among the frozen Arctic lands come back the sparkle and the glitter; far over the wilds of the Western forests, across the wide plains, away to the sunset sea, everywhere comes to us the answering light, and all over the world we find these truths which God has implanted in humanity everywhere! Now, what are we to do to find the best? What are we to do that we may understand these truths? Why, learn to discriminate, learn to separate a fancy from a fact, learn to take reason, and logic, and the truth of spirit, instead of blind superstition, which is so erroneous and so utterly dead and blind to the new; learn this: that God is the God of the living, and that there are no dead; that the past, present and future all melt into the unity of God's being, and he is the God of all—no respecter of persons, but everywhere, to all humanity, according to the capacity of the individual to understand.

To this Modern Spiritualism, as it is called, we find there is a great deal of opposition from the outside world. There is a great deal of ridicule, a great deal of condemnation, a great deal of private and of public scorn. You know it, you read of it, you hear it everywhere—every one of you must be familiar with this—and yet, when we see or know of these things, never for a moment do we grow discouraged, and despised by the people who are beneath it—who had not grown up to its level. And shall we have condemnation for them because they do not understand, and we are scorned and ridiculed? Rather we will try to forgive them, and, with a tender pity, lead them to comprehend what we mean. Be assured that as snowflakes melt in the warmth of sunlight, so their scorn, their ridicule, their opposition, will all melt away when they only come to understand. Some say, "If your Spiritualism is true, then why did not these manifestations come to Doctors of Divinity, to the scientists, the philosophers, the wise men, at first?" Because pride was in their heart; because they had their established positions, and they were afraid that in some manner they might be compromised by investigating the unknown or unpopular thing. So, when Spiritualism came, it merely proved once more the truth of the olden aphorism that God had kept these things at first "from the wise and prudent," and had "revealed them unto babes." Every truth is born in a manger, but it progresses from its humble estate—it does not remain forever in the narrowness and obscurity in which it is first seen.

Before we pass from this subject, which has so much significance to the thoughtful mind, we would say, that although the modern manifestations of Spiritualism are looked upon with so much scorn, this scorn would melt away, would depart entirely, if the people only understood the ancient Spiritualism; if they read their Bibles instead of shutting them up, and holding on to them, and saying, "Oh! you do not believe the Bible; you are trying to take it away from us." And so we say, friends, do not hold it so tight that you cannot get the covers apart; open and read it, and you will then understand the new when you understand the old. How easy to believe that in olden days God made the finger on Mt. Sinai to write for his passionate child, Moses, the ten commandments on the tables of stone, which were broken so quickly afterward—for you know Moses, in his anger, broke every one of the commandments at one time, and afterward had to retrace his steps to receive their duplicates from the Most High—how easy it is for some people to believe that, without ever a doubt; but if you say to such to-day: Friend, I certainly possess my senses, my sight, my hearing, and yet in the presence of other persons, who are equally intelligent or sensible, I have received through the mediumship of a certain person, upon a slate, fitted with hinges, shut and locked, securely bound even with cords and sealing-wax dropped upon the knots, a message in the handwriting of a friend, and signed by the name of one that men call dead, what is the result? Speak of this to the multitude and they will hold on to their glorious Bible and say: "Oh! you ask us to believe too much; we cling to the old, the truth, and nothing but the truth." We only repeat: Read and understand. It is so easy for persons to accept the past entirely, and, psychologized by an idea, as we might say, to believe it all sacred, and to shut their eyes to the present; but, friends, we ask to-day for thought, for reason, for investigation; the more thorough it is the better it is—the better for you, and the better it is for the truth. Did you ever think what honest investigation is; what real investigation is? You know when a beautiful statue is finished and is to be shown to the multitude, at first all the people are gathered together, and there is the statue veiled; but at last a signal that is given, or when the right time comes, the veil is taken away and the statue revealed. Now investigation stands by the side of the veiled statue of truth, and in its honest effort it only takes off the veil and shows the truth to the world. This, then, is what Spiritualism asks: that with honest investigation you shall discover that which will bring comfort to the mourner, understanding of the future to the skeptic—the proof of immortality, the proof of endless progression, yes, and of the reality of the Bible itself, the truth of religion; and this will come to you when the light of Spiritualism shines most brightly, as it should.

Among those who look upon Spiritualism oftentimes with scorn and derision, we find a class watching here and there for something which some medium has said, or some Spiritualist has written, which they feel to criticize. They say to the people, "Now listen! was there ever anything so absurd as that?" and this perhaps may not be in connection with this peculiar chapter, at a certain time a man rose at the close of a lecture given





**TO BOOK-PURCHASERS.**  
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, Boston, Mass. Keep in stock a complete assortment of Spiritual, Progressive, Religious, and Miscellaneous Books, of the most reliable and interesting character. When the money is forwarded to us, we will send you the books you desire, and will also send you a copy of our new book, "The Spiritualist's Handbook," which is the only one of the kind published in England or America, and will be sent you by mail on receipt of the price. Also, a copy of our new book, "The Spiritualist's Handbook," which is the only one of the kind published in England or America, and will be sent you by mail on receipt of the price.

**SPIRITUAL NOTICES.**  
 In the issue of the 15th inst. we published a notice of the death of a young man, who had been afflicted with a severe case of epilepsy, and who had been cured by the use of the "Banner of Light." We are glad to hear that he is now well, and that he has been able to resume his ordinary avocations. We are also glad to hear that he has been able to resume his ordinary avocations. We are also glad to hear that he has been able to resume his ordinary avocations.

**Banner of Light.**

BOSTON, SATURDAY, FEBRUARY 15, 1879.  
 PUBLICATION OFFICE AND BOOKSTORE,  
 No. 9 Montgomery Place, corner of Province Street, Lower Floor.  
 WHOLESALE AND RETAIL AGENTS:  
 THE NEW ENGLAND NEWS COMPANY,  
 111 E. 11th Street, Boston.  
 THE AMERICAN NEWS COMPANY,  
 20 and 41 Broadway, New York.

**COLBY & RICH,**  
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 JOHN W. DAY, MANAGER.  
 JOHN W. DAY, MANAGER.

**"Let there be Peace."**  
 The Editor of the Banner of Light, Boston, Mass. I have the honor to acknowledge the receipt of your issue of the 15th inst., and to thank you for the copy of "Let there be Peace," which you have so kindly sent me. I am glad to hear that you are so interested in the cause of peace, and that you are so anxious to see it established in our world. I am sure that your efforts will be successful, and that you will be able to bring about a general peace in our world.

**New Books.**  
 The editor of the London Spiritualist recently read a paper before the British National Association of Spiritualists upon the subject of "Hauntings and Apparitions." In the course of his remarks, he stated that he intended in a few weeks' time to publish a book entitled, "SPIRITS WITHOUT A MEDIUM," in which he would more fully indicate his views. This, he says, as well as the forthcoming new book on "SPIRIT IDENTITY," by M. A. O'Connell, he thinks will serve to convince unprejudiced readers that a portion of the phenomena of Spiritualism are produced by intelligible human beings who have escaped the grip of death.

**James Lawrence, and Modern Spiritualism's Anniversary Day.**  
 We believe it is generally understood that Mr. Lawrence is a venerable Spiritualist of Cleveland, Ohio, who was the first to suggest the making of the 1st of March a public anniversary day, commemorating the recognized origin of Modern Spiritualism.

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**Mr. Home, one of the earliest and most remarkable of the media fraters, has often been charged, unjustly no doubt, with fraud, though he took no money for his exhibitions. And so with other mediums of good repute. Even where seeming frauds are conclusively proved against a medium, if he or she is known to be genuine there are facts enough in regard to the capacities and the power of spirits to influence the charitably disposed to pause and investigate further before taking final grounds against the medium, or concluding that the last mystery in regard to the matter is unravelled.**

**Let these investigations, therefore, concerning the physical phenomena, go on until some well-founded theory is arrived at, through which these apparent inconsistencies may be explained, or until we are satisfied that the medium is the only guilty and responsible party in all these cases. And as we are in search of the truth, no vindictive personalities can make the *Banner of Light* serve one half's breadth from its determined course. We hope the spirit shown in the Card of our Cleveland brethren will influence all sincere Spiritualists.**

**Parker Memorial Meetings.**  
 On Sunday afternoon, Feb. 9th, W. J. Colville addressed the Parker Memorial Society of Spiritualists, in Boston, his theme being "The New Nation," and his control purporting to be Spirit Theodora Parker. Poems were also improvised by Winona, into which were woven various subjects furnished by the audience, such as "The Garden of Eden," "Dilemma," "The Mission of Sorrow," "Perfection," "The New Nation," etc. The lecture, which we shall print in due time, was much admired, and the singing of the choir was admirable. Mr. Colville speaks for this society next Sunday evening.

**Parker Memorial Meetings.**  
 At a meeting of the Executive Committee of the Parker Memorial Hall Society of Spiritualists, held at the *Banner of Light* Rooms, Friday, Jan. 31st, Moses Hunt, Esq., and Dr. Samuel Grover were elected members of that committee. There has been a desire expressed, on the part of many friends who have met Mr. Colville this winter in drawing-rooms and elsewhere, to hear from him a course of lectures on "The Revelation to St. John." He has acceded to the proposition, and the first lecture will be given in Kennedy Hall, Boston Highlands, on Friday eve, Feb. 10th, at 7 o'clock. Eight lectures will be given on successive Friday evenings. An admission fee of ten cents will be charged at the door.

**Parker Memorial Meetings.**  
 In consequence of this new arrangement the public receptions heretofore held by Mr. Colville at his residence, 5 Davis street, Boston, will be discontinued. He will, however, at intervals, on other evenings of the week, give audience to his friends, and announce an experiment having demonstrated that the appointments at his common and are liable to be over-crowded—that henceforth admission to these social gatherings will be obtained through cards of invitation.

**New Books.**  
 The editor of the London Spiritualist recently read a paper before the British National Association of Spiritualists upon the subject of "Hauntings and Apparitions." In the course of his remarks, he stated that he intended in a few weeks' time to publish a book entitled, "SPIRITS WITHOUT A MEDIUM," in which he would more fully indicate his views. This, he says, as well as the forthcoming new book on "SPIRIT IDENTITY," by M. A. O'Connell, he thinks will serve to convince unprejudiced readers that a portion of the phenomena of Spiritualism are produced by intelligible human beings who have escaped the grip of death.

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**W. J. Colville's Meetings.**  
 On Sunday morning, February 9th, Mr. Colville lectured in Investigator Hall, Boston, his theme being "The Influence of Robert Owen as a Social Reformer." The address was delivered under the purported inspiration of Spirit Ernest Jones, a distinguished English barrister, who was prominently connected with the Chartist revolution. The discourse dealt largely with the causes of the material failure of Robert Owen's endeavor to establish a community called New Harmony in Indiana. The failure was considered not as a demonstration that the idea was a wrong one, but rather that it was in advance of the age in which the effort was made to give it an external expression on the earth-plane, and therefore that external result was not all that might have been desired during the life-time of the originator of the scheme. The material part of the discourse was devoted to the material part of the discourse, the idea itself having found origin in the spirit-plane. The mistake which was made was in calling persons together into a community without the power of ascertaining whether they were mentally and spiritually adapted to work harmoniously together. The community of New Harmony most certainly existed in perfection in spirit-life, but there it was formed and dissolved, instead of persevered in, as the original course was too often the case to-day—then under this harmonious unfolding, no one would refuse to work (since work would then be but the exercise of natural propensities except the infirm, the aged, etc., and of course, provision would be made for their maintenance).

**W. J. Colville's Meetings.**  
 The true basis of communism could only be found when man had so developed as to be earnestly solicitous for just dealing with his brother, and when all his faculties were directed to share the wealth of the world, and all had been instrumental in producing it. Every integer in the social sum produced something, and that something was fairly divided, then would come the end of all poverty, all financial distress, all business convulsions, and panics, because each would enjoy the results of his labors—neither more nor less.

**W. J. Colville's Meetings.**  
 In regard to class distinctions the controlling spirit said he believed in equality and nobility; but many of the nobles were inclined to share the lot of the humble parentage, and among obscure conditions. In the enlightened state of society yet to come on earth those who were naturally noblemen would be called by the voice of the people to fill positions of power and dignity for which they were naturally fitted; and the earthly lines of kings would be abolished, and the recognition of mental and spiritual power would take their place.

**W. J. Colville's Meetings.**  
 During his entire address the speaker highly complimented Robert Owen and Robert Dale Owen, alluding to them both as having earnestly advocated Spiritualism and Liberal thought before their passage to the Summer-Land. They were now laboring as intently on the communal idea as before, but their work was more from an inner standpoint than when they were in the form.

**W. J. Colville's Meetings.**  
 The questions from the audience which followed the close of the address, were especially on the subject treated. A room was provided by Winona, and a session given of instrumental selection, and the well-attended meeting was adjourned to next Sunday morning, when Mr. Colville will deliver an address on "The Discipline of Sorrow."

**Concert Hall Lyceum.**  
 Mr. Colville's lecture in this place, Sunday evening, Feb. 9th, was fully patronized, and of evident interest. The remarks of the speaker were based upon three subjects presented by the people, viz: "Geology as an exponent of the earth's development," "What became of the bodies of Jesus?" and "Who was Jesus, styled by the voice of the heaven the 'well beloved son of God?'" An improvised poem was also given on "What will be the future of Spiritualism?" Mr. Colville speaks in Concert Hall again next Sunday evening.

**A private letter from Prof. S. B. Britton, our esteemed correspondent in New York City, conveys to us, in the following touching language, the intelligence of the sorrow through which he is just now called upon to pass, and also bears witness to the incalculable value of Spiritualism's revolutions in the hour of sickness and physical decay: "My dear wife," he says, "with whom I have lived nearly forty-two years, is very low at present. She is in daily communion with our six children, and has luminous visions of the better life to which she is tending." He adds that this condition of open vision and assured communion with the gone before is indeed a solace, and enables him to bear the present grief with something like composure. "Without it the trial would fall," he writes, "with crushing weight on one who has received so many wounds in the battle of life." Our deepest sympathies go out to our brother in this his hour of trial.**

**A debate took place at Matlock Bridge, England, says the *Spiritual Reporter*, on Saturday evening, January 18th, 1879, between Mr. J. J. Morse (entranced) and Mr. Watson, of Nottingham. The subject, "Spiritualism is of God," was ably maintained by the controls of Mr. Morse for the first half hour, Mr. Watson following for another half hour, in which he said "He scarcely liked to touch upon the subjects introduced by Mr. Morse, inasmuch as he might find it convenient to notice them at all." He was true to his text, for he did "find it convenient," and wandered away into familiar stock biblical and religious phrases, in which the whole of his reply consisted. The debate lasted from six o'clock to eight. A full report appears in the *Daily Gazette* of January 21st.**

**VISIONS IN MIRRORS.**—A writer in the *London Spiritualist* says: "These mirrors form a ready means for the formation of marvelous pictures, which appear rather on, than in or through them. The truth of the facts is now well-nigh beyond dispute, for many of all classes and grades unhesitatingly affirm them to be demonstrated realities." The *Orient Mirror*, advertised in another column, is being successfully used by many persons; and though the foreign one costs from twenty-five to one hundred dollars, the "Orient," answering the purpose equally as well, is furnished for a single dollar, and can be obtained by mail by addressing Adams & Co., Boston.

**The Kansas legislature has been attacked by the allopathic league, whose diploma-bearers clamor for the protection of their "profession," and the putting down of the altogether too successful magnetic healers (and the irregulars generally) of that commonwealth. W. Emmette Coleman of Fort Leavenworth, and others, will do what they can to prevent the passage of the law, and we hope all lovers of justice in remedial matters will aid them in their praiseworthy opposition to the induction of a medical monopoly into that State.**

**We see by the Cleveland daily newspapers that Dr. Peebles is greeted each Sunday with large audiences. It is gratifying to know that the secular press so fully and fairly reports our Spiritualist lectures.**

**A Pleasant Meeting—"Piano Seance."**  
 The spacious parlors of Dr. Samuel Grover, 40 Dwight street, Boston, were the scene on Saturday evening, Feb. 8th, of a happy meeting, whereby the friends of the doctor and his estimable lady sought to express their kindly congratulations—the 8th being the anniversary of the birthday of Mrs. Grover. The party was arranged by a committee consisting of Dr. John H. Currier, Mr. James B. Hatch; the weather, the exercises and the audience were all that could be wished for, and the occasion was a credit to its originators, while it was evidently a golden hour to those in whose home its details were carried into successful operation. Speeches by John Wetherbee, George A. Bacon, Mrs. John H. Currier and A. H. Richardson, Mr. J. B. Hatch, Dr. Grover and others; singing by a quartette composed of Misses Nellie M. King, Esther Singleton, Messrs. John C. Bond and William Worcester, also by Misses Fannie Dolbeare and Cora Hastings, and the partaking of refreshments, entered into the order of exercises.

**Mrs. Bell Youniss, the celebrated "piano" medium, was present, and added interest to the occasion by a seance, during which the heavy instrument (weighing five hundred pounds) was moved rapidly from the floor—after the usual manner—and beat slow or quick time with the two raised feet in unison with the music which Mrs. Youniss was playing. Two gentlemen (the stoutest in the party) sat upon the piano, but produced no perceptible effect upon its movements—the instrument and its two temporary *attaches* being lifted from the floor (as to one side) and then moved gently up and down, the superior evenness, also the piano descending to the carpet with a heavy air which shook the floor. Mrs. Youniss placed her hands flat-wise upon the top of the cover (at one end) and the piano arose from the floor as she carried her hands upward; she also stood up before the keyboard, and placed only a finger of each hand between the interstices of the ornamental rack, and yet (though) but a pound's pressure had been exercised by herself the frail piece of rose-wood wood (by instantly crumpled) the instrument rose with two feet from off the floor. As proof that this was not an optical delusion, or the effect of a psychological condition, the medium asked several present to put their feet under one of the piano castors as the instrument rose and fell, and those who complied were more or less forcibly informed that the movement they witnessed was a substantial reality. Mrs. Youniss is now located at 46 Beach street, Boston, and will hold seances at her residence on Sunday evenings, also make engagements to give sittings at private houses where her services may be required. It is but just to her to say that seldom, if ever, does a skeptic attend an exhibition of her peculiar phase of development without being satisfied of its genuineness, and finding himself, on going away, in a condition which puts him far forward on the high road to further inquiry into the arcana of the modern dispensation.**

**Geo. E. Ridler, Boston, recognizes as correct the message of ELIAS SMITH, published in the *Banner of Light* for Feb. 1st. He says: "Dr. Elias Smith passed over some thirty odd years ago, and has communicated before through the *Banner of Light*. He kept a Thompsonian shop for years, on Hanover street, opposite the Station House, and practiced medicine. The firm was known as Smith & Abbott. I well recollect the store and firm, as when a boy I have been in there many a time. The old doctor was a very large, stout man, with a fresh, blooming look, and wore a wig, combed very smooth, and was known in his day far and wide, as he had an extensive practice."**

**Dr. Edwin D. Babbitt has not settled in Philadelphia (that being only the place where his marriage ceremony was performed by his father, the Rev. S. T. Babbitt). He informs us that he is still publishing his works and practicing magnetic healing at Science Hall, 141 8th street, New York, and that he has had remarkable success of late in "building up nervously exhausted systems, and infusing new life, harmony and mental power into failing minds and bodies."**

**Mrs. Emma Hardinge Britten delivered an extemporaneous address in the Theatre Royal, Sydney, N. S. W., Dec. 1st, 1878, on the Chinese labor question, or the problem of capital versus labor, which "was listened to by an immense and overflowing audience with breathless attention, only interrupted by loud outbursts of applause." The address, which handles the subject with great ability, is printed in pamphlet form, a copy of which we have received.**

**We are credibly informed that Mr. Thomas Lees ably reviewed last Sunday week in Cleveland, Ohio (quoting from Prof. William Crookes and other scientific investigators), the positions taken by Mrs. C. Fannie Allyn against physical manifestations, and especially all spiritual materializations. Mr. Lees is a sturdy, substantial Spiritualist.**

**There are about forty female physicians in Philadelphia in full practice, at least ten artists (painters), and one sculptor. Among the lecturers, preachers and ministers may be mentioned Lucretia Mott, Hannah Whitall Smith and Anna Dickinson. Even partial data prove a vast amount of female talent in many of the employments supposed to be limited to men.**

**The Helping Hand Society, of New York, had a benefit meeting at Republican Hall, Saturday evening, Feb. 8th, and was addressed by Prof. J. R. Buchanan. Mrs. Nellie J. T. Brigham also spoke; recitations and music filled the evening, and a missionary hymn by Dr. Buchanan was sung.**

**A leading Spiritualist in London writes us under date of Jan. 25th: "How very interesting the last numbers of the *Banner of Light* are! I have given them to friends who have enjoyed the perusal very much. Why? Because your columns contain that spiritual food for which the hungry soul craves."**

**The friends in Toledo, O., have decided to celebrate the Thirty-First Anniversary of the Advent of Modern Spiritualism (on the 31st of March next), by appropriate services, among which will be an oration by Dr. J. M. Peebles.**

**Read the card of the author of "The Bible of Bibles" on our third page. This work—second edition—is for sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.**

**We shall print in the *Banner of Light* for March 1st a review of Rev. Charles Beecher's book, "Spiritual Manifestations," by our valued correspondent Allen Putnam, Esq.**

**The United States House of Representatives has just set the seal of its disapproval upon the proposal to transfer the Indians to the authority of the War Department.**

**Do not omit a perusal of Dr. Ditson's very readable "Review of our Foreign Spiritualist Exchanges," which may be found in this issue of the *Banner*.**  
**Dr. I. P. Greenleaf, medical clairvoyant and homeopathic physician, has removed his office from 83 Montgomery Place to his residence, 91 Waltham street, Boston.**

**Cleveland (O.) Notes.**  
 To the Editor of the *Banner of Light*:  
 Mrs. C. Fannie Allyn closed her engagement with the First Society of Spiritualists on Sunday, January 26th, and left for the West, her ultimate destination, I believe, this season, being Hannibal, Mo. While with us the Executive Board of our Society conferred on Mrs. Allyn a "Certificate of Fellowship," which when presented at the Probate Judge's office secured her a license as a minister of the Gospel. The same powers were also conferred on L. Van Scotten, Esq., our President, and also on your humble servant, (T. L.) This will satisfy a want long felt here, for now the Spiritualists and Liberalists can be married or buried, or both, as they naturally desire. Mrs. A. and Mr. Van S. seem to bear the honors of *Reverend* easily, though I am somewhat overpowered, but expect to recover in time to perform the first call made upon me.

**Dr. J. M. Peebles, the pilgrim, is our speaker for the present month. He was greeted last Sunday evening by the largest congregation of any speaker this season. We anticipate a grand awakening among our people during his stay with us.**  
 The Lyceum still flourishes, and Mr. Chas. Collier, the present Conductor, though new in the business, gives evidence of energy which promises well for the continued success of the Cleveland C. P. L. Yours for the cause,  
 Feb. 4, 1879.  
 THOS. LEES.

**Alfred James Accepts Tice's Challenge.**  
 To the Editor of the *Banner of Light*:  
 Mr. Alfred James has accepted my proposition, as printed in the *Banner of Light* of the 1st inst., and named the 18th inst. for the test—sance to take place. I am aware I have left the matter open in my propositions for Mr. James to seem to be honest and willing by so prompt an acceptance.

**To guard against the contingency that it may be said that the conditions were not right should no manifestations occur, I would make the further proposition: In the event no manifestations take place on the night of the test sance, (I have reason to feel sure that none will under such strict test conditions as I have named,) I will stay over for other trials on successive nights, if Mr. James or his defenders will forfeit ten dollars each night after the first that no manifestations as required occur—the said money to be given to the committee, and they to give it to some worthy charitable object.**  
 WILLIAM B. TICE.  
 311 Fulton street, Brooklyn, N. Y.

**Movements of Lecturers and Mediums.**  
 (Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)  
 Bishop A. Beals has just closed a successful engagement in Waukegan, Ill., of two Sundays, filling the Opera House every Sunday. He was to go from thence to Chebanse for the second Sunday in February, and then to Kankakee, Ill., the third and fourth Sundays.

**Capt. Brown and Mr. Vandercrook since the St. Johnsbury Convention have visited Graftonville, Northfield, West Randolph and St. Albans, Vt. They met with a warm reception in Brooklyn, N. Y., the 2d inst. They have week day engagements for February by New York, New Jersey and Western Massachusetts, and can make a few others. Their address is 116 Dean street, Brooklyn, N. Y. They will be pleased to see their friends in that vicinity at above address.**

**Dr. H. P. Fairfield lectures for the Spiritual Society in Milford, N. H., Sunday, February 10th. Would like to make other engagements wherever his services may be required. Address Greenleaf Village, Mass.**

**The musical medium, Mme. Usoneille, will hold parlor seances in New York City for one week. From there she visits Philadelphia, where she will be happy to make engagements. Address her in care of J. M. Roberts, *Mind and Matter* office.**

**Miss Susie M. Johnson, formerly of Jackson, Mich., has been for some months located in Minneapolis, Minn. She is lecturing there and in vicinity, and doing good work for the cause. Her address is Miss Susie M. Johnson, 317 First Avenue, South Minneapolis, Minn.**  
**Dr. N. Benedict, medical clairvoyant and magnetic healer, has taken rooms at No. 46 Beach street, Boston, where he will be happy to meet his patrons.**

**A valued correspondent writing from Albany, N. Y., says: "Dr. Buchanan's recent lectures in Boston and Brooklyn, as printed in the *Banner of Light*, are grand in scope and character; and many more of the *Banner of Light's* recent contributions to the sum of reading-matter on the spiritual plane are splendid. I have always considered Mrs. Richmond's trance sermons excellent—and, indeed, peculiarly impressive through a method and phraseology which I think may truly be styled grand."**

**If some of our people of advanced thought would give their attention to the subject of moral courage, even if it did no good, it would indicate a line of thought and action novel to the immense majority of our highly-trained and wholly-by-whom-others-think-possessed men and women.—*Providence Journal*.**

**Science has culminated in blatant materialism, and religion has lost its power over the minds of men. The age is to become hopelessly materialistic, unless these modern manifestations demonstrate spiritual existence after death!—*Hudson Tuttle*.**

**Be sure and read what Wash. A. Danskin says concerning "Trance Mediumship." See 6th page.**

**E. H. Heywood is to lecture in Music Hall, Boston, Sunday evening, February 23d, on "Prison Life and Lessons."**

**We shall print next week an article entitled, "Buddhism," from the pen of G. L. Ditson, M. D., of Albany, N. Y.**

**In this issue will be found an interesting letter under the heading of "Blindness Cured."**

**Several weeks ago *The World* reviewed a volume entitled "Do They Live or Yet?" that had for its subject the spiritual relation of the dead to the living. Its authoress, Mrs. Lawrence, died yesterday at the family seat in Bayside, L. I., after a brief illness. *The World* only six weeks ago commemorated the death near New Orleans of her brother Effingham, who had long been a distinguished citizen of Louisiana. She never changed her maiden surname, although she was twice married, the first time to Edward N. Lawrence, and after she became his widow to Cornelius W. Lawrence, who had previously been Mayor of New York. She was the daughter of Judge Effingham H. Lawrence, of Suffolk County. Her sister, Miss Mary Lawrence, also married a gentleman who filled the office of mayor—Andrew H. Mickle. Mrs. Lydia Ann Lawrence has long been accomplished in society for her graces and accomplishments. Her last volume was the result of her fondness for literary and psychological studies; and many who may not read it with knowledge of the occurrence of her death so soon after the book was published, can select from its pages many passages that read like premonitions.—*New York World*, Feb. 9th.**

BRIEF PARAGRAPHS.

It is reported that immense beds of mineral wax have been found in Southern Utah and Arizona.

Self-made men have generally a great deal to say in praise of their architects.

An old ram, owned by a family in East Whitehall, entered the kitchen during the absence of the servant...

The baby-carriage is condemned by the Berlin physicians in cases where the little ones sit facing their nurses and are pushed backward.

Talmage's smile would make a good cover for a circus tent.

A painstaking art critic delivers himself of the following concerning a popular painting: "The artist has attempted the difficult task of foreshadowing the body of Manfred, on a background in oblique perspective..."

A WINTER MORNING. The snow-drifts pile the window-ledge, The frost is keen, the air is still; The lane that lies below the hill Is drifted even with the hedge;

Drawing a moral from a flying insect horror familiar to the schoolboy, a paragraphist says: "It is never too late to mend. Even the 'Devil' has his Darning-Needle."

In Russia there is a religious sect called the "Helpers." Their peculiarity is that they avoid lying, stealing and getting into debt.

Another default in Massachusetts. This time at Easthampton, \$12,000 the amount. The defaulter is Moses H. Leonard.

"New departures" are very like the snow; They often come, and yet as quickly go— To "Davy Jones's locker."

A late attaché of a Philadelphia theatre bequeathed his head to the house he used as the skull in "Hamlet," and yet there are people who deny that the American stage is getting ahead.

In Russia the dreaded plague has at last made its appearance at Wyszakow, a town near Moscow. The accounts from the infected districts are very distressing.

A Protestant Premier is at the head of the government of Catholic France, and a Jew Premier holds the helm of Protestant England.

"Do you think," writes a young student of human anatomy, "do you think the human race is decaying?"

THE DEATHS OF OLD PEOPLE.—It has been calculated that about one death in nine thousand of human beings may be regarded as in every occasion and feature of it strictly a natural death.

Blessed is the healthy nature. In the harmonious adjustment and play of all the faculties, the just balance of oneself gives a just feeling toward all men and all things.

A heart that ever overflows With love for all its kind, And pitying weak humanity, To errors oft is blind;

E. P. Goodrich, M. D., Boston, writes as follows to Edwin D. Habbitt, D. M., author of "The Principles of Light and Color":

"I think your work one of the greatest and most valuable of this century. So far as I know, you occupy the field alone, and no one else has dared to venture there."

It is perfectly safe to have some men owe you a grudge, for they never pay anything.

The "God-in-the-Constitution" lunatics are at it again.—The Chicago Alliance.

When dormant snakes are warmed to active life, They feed on grub made from domestic strife, And as they crawl, and crawl, and hiss, and slink, Those who have warmed them they will often slink.

A north-end boy has a dog named Peru. He might be called a "quintine" animal, as he manufactures enough Peruvian bark to cure all the ague in the county.

The Hawkeye must have been studying the Bible, as it reports from the four corners of the globe. Nowhere else can we learn that the globe has any corners.—Santa Barbara Independent.

A Cape Town (So. Africa) despatch states that on the 21st ult. a British column, consisting of a portion of the Twenty-fourth Regiment, a battery of artillery and 600 native auxiliaries, was utterly annihilated near the Tugela river by 20,000 Zulus, who captured a valuable convoy of 102 wagons, 1,000 oxen, 400 shot and shell, 100 rounds of ammunition, 60,000 pounds weight of provisions and the colors of the Twenty-fourth Regiment. It is estimated that 5,000 Zulus were killed and wounded in the battle. Fifty English officers were killed. Several attacks made subsequent to the 21st were repulsed by the British, but they were finally compelled to withdraw their forces across the border, and will await reinforcements before again taking the offensive.

There is a land where every pulse is thrilling With rapture that earth's children may not know; Where sweet repose the storm-tossed heart is stilling, And harmonies celestial ever flow.

The following explanation of a legal term is offered by a Teutonic member of the police force: "Ven I git me out a habeas corpus, I can chust so vell catch a man where he aint as where he is."

About "Departures."

To the Editor of the Banner of Light: There is considerable stir in our ranks over what may be called "departures." Herbert Spencer's law of evolution from homogeneity to heterogeneity is in fullest force.

We are yet living in an age of heroes. The sacrifice of self for the good of the whole, is still a living principle. All honor to this ancient and sublimest of virtues! The "departure"—not from the unfolding flesh but the rarer spiritual vestment—of our late brother, Andrew Jackson Davis, seems a surprise to some good folk; it is not so to me.

It is painful to reflect that his fate has been forced on our late lamented brother—that the sacrifice is not of his own seeking—that his martyrdom was not a choice but a necessity. Oh, these friends of ours—what sins have they not to account for?

What man more unoffending than Andrew Jackson Davis? For years he labored to multiply books. It was almost his only source of enjoyment. He asked for none other, and was fully contented to die a book-maker.

It was an evil hour that brought him friends who imagined that they discovered a universal philosophy, a dispensation, a sort of Alpha and Omega, in his writings. They have given him no rest. Their enthusiasm has sealed his fate.

What could our late brother do? None knew better than he the delusion under which they were laboring. None has ever placed a lower estimate on his writings than our deceased brother himself—none has ever more deprecated leadership. But his friends would have it otherwise.

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pioneer in its table of contents—the narration being accompanied by "Paper Roses," by Sarah O. Jewett, and "Katak-Uchi—The Avenger of Blood," by William Elliot Griffis, as short sketches. Among the essays may be enumerated "A Conventional Conscience," "What is Conscience?" "Ministers and Hobbies," etc. A writer in its pages exhibits his fossil proclivities by an attack on the Sunday newspapers, which to his pachydermatous mind exert an influence strongly conducive to the "Continental Sunday," as his class term the literal following out which is getting to be so common now-a-days of that truly reprehensible saying of Jesus (if the bigots are correct in their enunciation) "the Sabbath was made for man, and not man for the Sabbath." The poetry, departments, etc., are of sustained interest.

THE PIRENOLOGICAL JOURNAL.—S. R. WELLS & Co., publishers, 75 Broadway, New York, is received for February. Senator John P. Jones, of Nevada, receives biographical and other treatment; portraits and sketches of Bayard Taylor, the Marquis of Lorne, Prince Louis, etc., are also given. The departments are excellent, and "A Difference" bears within it a sound and healthy moral.

THE HERALD OF HEALTH for February—published at 15 and 15 Laight street, New York, by M. L. Holbrook, M. D.—has an interesting table of contents on the hygienic plane. Among the articles printed is a sketch of Friedrich Ludwig Jahn, the father of modern German gymnastics. It also speaks a good word for "The Psycho-Physiological Sciences and their Assailants," which we shall reprint at no distant day.

THE MAGAZINE OF ART, issued by Cassell, Petter & Galpin, 576 Broadway, New York City, is a notable publication, and deserves the support of all lovers of good pictures, and pointed art criticism.

RECEIVED: THE SHAKER MANUSCRIPTS for February, official monthly, G. A. Lomas, Editor. Published by the United Societies, at Shakers, N. Y.

THE FLORAL GUIDE, James Viek, Rochester, N. Y.; one hundred pages and numerous illustrations.

THE definite contract first issued in 1877, by the Union Mutual Life Insurance Company, under the Maine non-forfeiture law, has received a substantial endorsement by the Southern Mutual Life Insurance Company of Kentucky, which has recently adopted the plan of the Union Mutual, and will hereafter issue a similar policy to new insurers. The Southern mutual is not a new company, but commenced business in 1865, and has nearly one million dollars assets, including a good surplus, and its action indicates that the efforts of President DeWitt to introduce a definite life insurance contract, touching the question of forfeiture, in meeting with the success it deserves, and its adoption by other companies shows that the well-considered and practical reform introduced by the Union Mutual was demanded by the insuring public, and is necessary to the continued success of the business of life insurance.

AYER & SON'S MANUAL contains more information of value to advertisers than any other publication. Sent postpaid on receipt of 25 cents. Address N. W. Ayer & Son, Advertising Agents, Times Building, Philadelphia, Pa.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoon, Feb. 17th, 8 o'clock. Free lectures and readings. The public are invited to attend free of charge. Wm. J. Cahill will lecture during February, John Webster, Chairman, George W. Stewart, Secretary.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET. W. J. Cahill will lecture during February, John Webster, Chairman, George W. Stewart, Secretary.

MOORE HALL.—Children's Progressive Lyceum No. 1, 110 West Washington Street, commencing at 8 o'clock. The public cordially invited. D. N. Ford, Conductor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon, 10 o'clock. Free lectures and readings.

EAGLE HALL.—Spiritual Meetings for speaking and testing are held at this hall, 806 Washington street, every Sunday, at 10 1/2, 11 and 12 o'clock. Excellent quartette singing provided.

PARKER MEMORIAL HALL.—The Spiritualist Ladies' Aid Society will meet at this hall, Parker Memorial Building, Berkeley, corner of Appleton street, every Friday afternoon, 7 o'clock. Free lectures and readings. Miss M. L. Barrett, Secretary.

ABINGTON HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—The threatening aspect of the weather did not prevent a full attendance at this place to-day. The question of the session was: "What is True Friendship?" The answers were excellent and to the point. And right here I would like to give a few thoughts suggested by it: We have a manifestation of it in the many kindly and gratuitous services rendered our Lyceum by its hosts of friends. To Prof. Fisher, of Cambridge Conservatory, of Music, and his pupils, Miss Adams and Mr. Howlett, to Mr. Sullivan, Mme. Usoneille and others, we owe grateful acknowledgments for their repeated kindnesses. To the dear old Banner of Light, which has always spread its folds around us, and its courteous editor and proprietors, we owe a thousand thanks, for through its columns we are permitted gratuitously to give a synopsis of our entertainments every week, thereby creating an interest we could not otherwise obtain, and through its means engaging our audience and increasing our usefulness many fold. We cannot particularize, but desire every one who in any way contributes to our Lyceum, by talent or means, to feel that we fully appreciate this manifestation of unselfish friendship.

The exercises of the morning were as follows: Selection by orchestra, singing, responses and Banner March; remarks and farewell song (Leporello); Mme. Usoneille: answers to question, "What is True Friendship?" by Mr. Bryant; recitations: "The First Snowfall," Jennie Lott, "Be Kind," Jennie Smith, "My Old Man and Me," Afly Peabody, "What is Love?" Charlie Lohrop; song by Mr. Charles Sullivan; recitation: "What was his Creed?" Jennie Bicknell; duet (encored), "Miserere," Miss Adams and Mr. Howlett, accompanied on piano by Prof. Fisher, of Cambridge; reading: "Folds in your Arms, Loved Angels," Helen M. Lott; song: "I will be true to you," Fanny; "May Waters," Miss Florence Danforth; reading: "The Factory Girl," Hattie E. Collier; songs: "Sweet Spirit, Hear my Prayer," Mr. Howlett; "O'er the Distant Mountains," Miss Adams; wing movements led by Mr. Ford; closing with the Target March. Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, Feb. 9th, 1879.

Pythian Hall.—The announcement of a conference for development called out quite an increase of attendance at this hall last Sunday. The morning meeting was opened by the reading of the 12th chapter of 1st Corinthians, "concerning spiritual gifts," with comments thereon by the manager of the meetings, and invocation and remarks by Dr. Charles Court. A very interesting conference was then kept up until some time past the usual hour for closing, by Messrs. Crowell, Norris, Hall, Downs, Ricker, Huggine, Plummer and Crooker.

In the afternoon (the last medium advertised) failing to keep the platform, Dr. Court kindly consented to take the platform, and allow himself to be used as mouthpiece for the invisibles, and gave an excellent trance address upon "Progression," choosing as a text the passage of Scripture which speaks of "Jesus preaching to spirits in prison." It was listened to with strict attention, and was evidently enjoyed by all present.

These conferences for development of speaking mediums will be continued each Sunday morning, 10 o'clock, in the above hall, with some variations for lectures or tests, as circumstances may favor.

Charlestown District—Abbotsford Hall.—Sunday evening, Feb. 9th, an interesting meeting was held in this place. The exercises commenced by singing by the choir, after which

Mrs. E. M. Hickok made a few very appropriate remarks. After another song Mrs. M. C. Bagley, test-medium, occupied nearly one hour in speaking and giving tests, which services were pleasing to all. The speaker or medium for next Sunday evening, Feb. 16th, will be announced in the Saturday and Sunday papers. C. B. M.

Blindness Cured. ROCHESTER, N. Y., Jan. 26th, 1879. DR. STONE—Dear Sir: For your encouragement and the benefit of persons suffering as I have, I wish to make the following statement: All my life I have suffered from a serious affection, which at times has caused me great suffering, and which all ordinary remedies failed to cure. In August, 1877, I grew rapidly worse until I was incapacitated, and from intense suffering in my head I was considered on the verge of insanity, and finally lost the sight of my right eye and was in a fair way to lose the other from the effects of the disease. I had intense pain in the chest and a hacking cough. It seemed evident that my lungs were also attacked. I consulted a prominent oculist, who, after careful examination of my eye, decided that the optic nerve was dead, and nothing could be done for it. I afterwards doctored with two different physicians, whose remedies failed to give me any permanent relief, and when in September last I consulted you I was in a most helpless condition. On the strength of your encouragement I commenced taking the condensed air treatment. In three weeks I had regained my eyesight—proving, I think, that the optic nerve, instead of being dead, was under pressure of accumulated matter, which, being absorbed by the treatment, relieved it, and sight was naturally restored. I can now thread a fine needle with that eye alone. My whole system has been thoroughly made over, and I am enjoying a degree of health that is surprising to myself and all my friends, who thought so short a time ago that my days here were few. I cannot find words to express the gratitude I feel to God, the Bestower of all blessings, who has through your wonderful air cure restored to me my precious eyesight and almost robust health.

I wish further to state that I ceased taking the condensed air treatment, since which time no medicine of any kind whatever has passed my lips, nor ever shall whilst the condensed air cure exists. I am and have been a resident of Rochester all my life, and can be easily found by those who wish further proof of what I have written. MARY G. WOOSTER, 50 Goulding street.

This treatment is being successfully practiced at 104 Monroe avenue, Rochester, N. Y. Send for circular.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 50 cents per copy. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$1.00 per year, postage \$1.00. THE MAGNETIC AND PSYCHIC: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage \$1.00. THE SPIRITUAL OF THE FUTURE: A Monthly Magazine, published in Rochester, N. Y. Price 50 cents per copy. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 50 cents. THE SHAKER MANUSCRIPTS (official monthly) published in Charlestown, Mass. Price 50 cents per annum. THE OLIVE BRANCH: A Monthly. Price 50 cents.

Subscriptions Received at this Office: MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 50 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$1.00 per year, postage \$1.00. THE MAGNETIC AND PSYCHIC: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage \$1.00. THE SPIRITUAL OF THE FUTURE: A Monthly Magazine, published in Rochester, N. Y. Price 50 cents per copy. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 50 cents. THE SHAKER MANUSCRIPTS (official monthly) published in Charlestown, Mass. Price 50 cents per annum. THE OLIVE BRANCH: A Monthly. Price 50 cents.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Electrotypes or cuts will not be inserted. Advertisements to be renewed at continued rates must be left at our office before 12 o'clock on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES. The Wonderful Healer and Chair-variant!—For diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 2 Euclid street, 13th N.Y.

An Extended Popularity.—Each year finds "Brown's Bronchial Troches" in new localities, in various parts of the world. For relieving Coughs, Colds and Throat Diseases, the Troches have been proved reliable.

THE MAGNETIC HEALER, DR. J. E. BURGOS, is also a Practical Physician, 23 West 12th Street, N.Y. J. E. BURGOS, 23 West 12th Street, N.Y. J. E. BURGOS, 23 West 12th Street, N.Y.

J. V. Munstfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja. 1.

DR. F. L. H. WILLS will be at the Quincey House, in Brattle St., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. Ja. 4.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au. 10.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed may send friends' write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

LYDIA E. PINKHAM'S Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 3 for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass. Send for pamphlet. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, HICKET ROAD, Derby, England. Mr. Morse also keeps for sale the Spiritual and Reform Works published by Colby & Rich. Colby & Rich.

PHILADELPHIA AGENCY. DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 816 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 416 York Avenue, Philadelphia, Pa., will take orders for any of the Spiritual and Reform Works published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 25 Market street, and N. E. corner Third street, Philadelphia, Pa., keeps constantly for sale the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REAGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD. AGENCY. WASHINGTON, D. C. Agency. WASHINGTON, D. C. Agency. WASHINGTON, D. C. Agency.

THOMAS, N. Y. AGENCY. Parties desiring any of the Spiritual and Reform Works published by Colby & Rich will be accommodated by W. H. KOSHTALTZ, at Land's Hall, corner of Congress and Third streets, on Saturdays, at No. 36 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

SAN FRANCISCO, CALIF. BOOK DEPOT. At No. 319 Kearney street (old State) may be found for sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Works, at Eastern prices. Also Adams & Co.'s Golden Pills, Planchettes, Spencer's Positive and Negative Powders, DeWitt's Antacid Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address HERMAN SCRAW, P. O. Box 17, San Francisco, Cal.

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Message Department.

The Spirit Messages... The Spirit Messages...

I came here, looking to get some light on the subject...

George W. Willard.

I am George W. Willard, of Syracuse, N. Y. I am twenty-eight years old...

Julia A. Mann.

My name is Julia A. Mann. I went out in 1848, Manly, in 1853...

George M. Sawyer.

My name is George M. Sawyer. I haven't been here a long time...

Ned O'Hara.

My name is Ned O'Hara. I went out by my own hand...

Aaron Pierce.

I wish you would say that Aaron Pierce, seven years old...

Alice Smerby.

My name is Alice Smerby. I lived in Troy, N. Y. I left this town in 1870...

Asa Rogers.

Good afternoon, Bro. Wilson, shaking hands with the Chairman...

Samuel King.

Mr. Chairman, I come here because I don't know anywhere else to go...

George M. Wolcott.

George M. Wolcott, twenty-three years old, left with fever...

Hannah Simmons.

Mr. Chairman, I am glad to meet you. I have always been interested in the Banner of Light...

and drawing so near the medium, I felt perhaps you would not speak to me...

Trance Mediumship. BY WASH. A. DANKIN.

There is nothing new in communication with the spirit-world...

Many happy hours I spent in the earlier days of Mrs. Danksin's mediumship...

From this source and through this channel I have gathered that knowledge...

Ira Cayda. My name is Ira Cayda; my residence, No. 38 East street, New York...

David Curtis. My name is David Curtis. I left earth-life at Woodbury, Conn...

William Case. The storms of death have braved, and the sunshine of an eternal life...

Francis Paul Jules Grévy, third President of the French Republic...

tomorrow sure will you meet me and know me of the shades of eternally.

MESSAGES TO BE PUBLISHED. GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Jan. 9. - Mary E. Lee, Elizabeth S. White, Frederick W. Blane, William Torrey, John Shackford, Mary Wheeler...

Jan. 11. - Walter Child, Isaac M. Darby, James Johnson, Mary Madison, J. M. Lawrence, Julia A. Frost...

Jan. 12. - Mary Jones, James D. Upham, Aggie Taylor, George W. Wood...

Jan. 13. - James M. Loring, Mary Maria Farley, Black Warrior, William Peabody, Julia H. Buckley...

Jan. 14. - William H. Deacon, Mary T. Lord, Patrick Flanagan, Eliza B. Livings, W. A. J. Snow, William...

Jan. 15. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 16. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 17. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

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Jan. 25. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 26. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 27. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 28. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 29. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Jan. 30. - From a Friend to G. F. Abraham, Melrose, Mass. - Mrs. M. M. Child, 100 South Street, Boston.

Verification of a Poetic Message. The following poetic message was written through my hand a short time ago...

Weymouth, Mass. The years away have swiftly sped since friends and kindred called me dead...

Dear friends of earth who I well know, Have passed the shadowy valley through...

Life here is beautiful and bright, Without the vestige of a night, No sin nor sorrow comes to me...

I'm now a member of the Band Whose music thrills the spirit-land, Whose chords roll earthward sweet and grand...

The haunts I loved so well below Are haunted by my spirit now; I labor cease to o'er my foe, And lessen sorrow, pain and woe...

By thought, impression, and by speech, I work the truths of heaven to teach; And earnestly mankind beseech, For higher, nobler things to reach...

Here, all is smiles; there are no tears, No lingering doubts, no torturing fears; Love is the queen that rules the spheres, And Hate before her disappears...

Why, mortals, then, the Cheater fear, Why tremble when he draweth near, To fit you to a higher sphere, Where all is happiness and cheer?

He cometh not Love's love to rend, He cometh as a pitying friend, That ye, when life on earth shall end, May safely turn the "river's" bend...

But on the shining wings of light The soul shall take its upward flight, To join the angels fair and bright, And work with them for truth and right...

To all be charitable and kind; Let love be your law be enshrined; Do good, and ye will prosper, In joy of heart and peace of mind...

Then, when the Reaper passeth by, To wait you to these realms on high, Your lips will raise the joyful cry, "How beautiful it is to die!"

Jerome H. Smith. We received the above some time since from Mr. Stiles, and sharing with him in his desire for information...

Passed to Spirit-Life. From Dalton, Mass., Jan. 25th, 1879, at 6 o'clock P. M. E. N. Phelps, aged 70 years.

One more firm Spiritualist has passed to the spiritual world; one who for many years, in hours of gladness, joy and sorrow...

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DUNSON, M. D.

REVUE SPIRITUELLE, Paris. So common is this word...

On the "phenomenon which proves pre-existence," the French member of the Revue gives the following: "When one has never learned anything of mathematics, of geometry, of algebra, of the names of ten years, becomes a poet, a mathematician, etc., it is not because he has not learned, but because he has not forgotten."

A distinguished actress, *Therese*, of Paris writes a letter, full of dignity and beauty, to M. Marcel, author of *Le Spiritisme*, which fully manifests to you his joy and enthusiasm which has experienced in the beautiful work *Le Spiritisme*. I can say with all truth that it has torn the veil of doubt, of obscurity, in which my soul dwelt, and has brought it into the clear light of day.

The *Lancet*, says, in reference to Mesmer, the assassin, that, "according to all probabilities, he is only a spiritist, that is to say, a poor fool."

Under the head of "The Mysteries of Montignac-Landes," the *Revue* relates the following: "About two miles from Pielat, a place celebrated for pilgrimages in honor of *Notre Dame*, there resides one M. Ricard, a farmer. Some time since going to his barn he found that all his cattle had been lost and had strayed away into the fields. This was renewed, notwithstanding the greatest watchfulness of the proprietor. Chains were then purchased and the beasts thus thenceforth, to all appearance, secured in their places, but with the same result. Then the furniture of Mr. R.'s house began to be changed: an iron pot was found secreted in an under mattress of a bed. Last August some grain which he had threshed out took fire and burned up. A second threshing shared the same fate and the building with it, and for which the insurance company paid him four thousand francs. Some missionaries from Pielat had been invited to come and ally the demon, but to no purpose. An officer of the village having put paper and ink in a room of Mr. R.'s dwelling and asked the troublesome spirit what he desired, found four pages—but undecipherable—written in an instant. All that could be gleaned from it were: 'Empty the cellar... the fire.' The same phenomena are still produced at the house where Mr. R. had been offered an asylum."

The January number of the *Revue* is largely taken up by the proceedings of the "Society of Psychological Studies," in which the new medium, Mme. Hugo d'Alesi, wife of the Hungarian mediumistic artist, took a prominent part. This lady, who seems now to be attracting a good deal of attention, after being magnetized by M. Hippolyte, began at once to describe different spirits present. Among the many were the Abbe Gerard, Kardec, Donato, Rachel, and "one monsieur, old, very old; it is Banger, whom I much love." After passing into a very rigid state, and nearly falling to the floor, she was relieved by magnetic passes, and then replied to M. Hippolyte's questions concerning the condition of a child who was very ill: "Yes, there is obsession, but there is also a malady of the bladder. It is necessary to undertake the treatment in spite of the difficulties; do not fear to lose your time; one never loses time when engaged for the good of others." Here we can very appropriately ask of those who say our manifestations are of the devil: Whence such divine demand and instruction?

But perhaps an equally attractive feature of the *Revue* in hand, is a lengthy letter from the pen of the distinguished authoress and "adept," Mme. Blavatsky, under the heading, "Incorrect Ideas Concerning the Doctrines of the Theosophists." Mme. B. begins by saying that "the New York Society of Theosophists was founded in 1875, and afterward, by the orders of the chiefs in India, entirely reconstructed, and established on the base of a secret society; hence it is evident that its doctrines cannot run the streets; but in spite of this, the American press has—the spiritualistic journals with—constantly criticized and turned them into ridicule." But the able manner in which she defends her position, and assails the weak points of her adversaries, can be imagined by those who know of her great and versatile powers as evinced in her "Isis Unveiled." Space forbids at present my saying more.

"Spiritualism Among the Gauls," by E. Bonnemere; "Modifications of the Human Organism Through Social Influence," by C. L.; Mr. Tompkins, M. R. Caille's and Mr. Lymarie's articles I would gladly give entire, but must desist with this simple notice. I hope to return to them as subjects of moment.

*Revue Magnetique*, Paris. This important publication has added to its editorial staff Mr. Donato, a person of much distinction in the magnetic empire. In its latest issue at hand it says: "That magnetism united with medicine was often used as a curative agent in Pagan temples. Why does not this alliance exist among us to-day?" The fluid *magnetique*, properly speaking, is electricity animalized, or produced by a "pile" which we call the human brain; different from electricity; taking its rise in a living intelligent battery, acquiring thus a new power, or a modification of terrestrial electricity." Dr. Gall writing of the somnambulic state says, "that the thoughts *les pensees* have often more force, and the sensations more vivacity than in a waking state, and within certain limits perceives the future." In a "Report" made to the French Academy of Medicine in 1814, M. Hussin decided in favor of the utility of magnetism in the treatment of certain maladies. And the question is very naturally asked, when it is suggested, that the somnambulic does not always diagnose disease correctly, do the regular physicians do it? "The former adopt various methods of treatment, their prescriptions being taken from the three kingdoms of nature." I trust that M. Fauvelle Le Gallois will pardon me for making such a hash of his valuable contribution.

The following anecdote is told of M. Mesmer: "Passing before the Abbe Gerutti that he had the power to render in movable a whole flock of sheep, the experimenter replied that he did not doubt that he had such power over all *betes*." The word *bete* is used definitely for any stupid or beastly fellow, as well as for the four-footed creatures. It is said, also, that the best fable Lafontaine ever wrote, "The Two Pigeons," was produced in a somnambulic state. He had invited some friends to supper, but forgetting it had retired early to bed. The friends came, and being there to be with the lady of the house. While they were at table, Lafontaine entered in his night clothes, passed through the room to his study, wrote, re-pressed, rubbing his hands as if pleased with his work, and went to bed. The guests found that in a somnambulic state he had composed the above-mentioned fable. "The *Magnetique Journal* notices the presence of Mr. A. Aksakoff in Paris, and that he attended the sances of M. Donato, who he much admired; and that during the "Congress of Ethnographical sciences," held at the Trocadero, Mr. Henry Martin discussed, with others, with much ability, the question of the immortality of the soul among the ancients. The views of M. Oppert were considered, among which was his belief that Mesmer had no idea of the immortality of the soul." The general opinion is that all the ancient peoples, except the Aryans and Greeks, had only a vague rudimentary faith in the existence of the soul beyond the tomb." The writer's views, however, regarding the Buddhists and their *nirvana* are quite erroneous.

*Le Devoir* of Guise. A letter in hand from numbers of this very superior publication. To nearly a hundred pages of inviting matter I can give only a few lines. It is doubtless understood by all the readers of the *Banner of Light* that this has grown out of and is one of the exponents of that admirable system of a "Union of Laborers," managing their own affairs, and receiving the entire profits of their toil, which was instituted at Guise by one of the greatest of known philanthropists, M. Godin. This gentleman in the *Devoir*, Dec. 3th, has a noble article on the causes of the present distress in England, Germany, and the United States. And, after considering the disastrous effects upon the laboring classes of war, very truthfully states that "these laborers live upon their salaries, and when this fails misery at once enters their families"—(the contrast between this system and the one he has successfully established standing out hence without comment, in bold relief. The editor, M. Champigny, has also an excellent article on religious toleration, founded upon some bad existing laws and usages concerning it. In one sentence he says: "It is necessary that every one should be free to believe what he wishes, or believe nothing; to practice what religion is agreeable to him, or none; in fact to unite with others in religious services as seems to him good." One of the most touching episodes in the history of humanity finds record here in the life and death of Napoleon la Cecilia, who while yet a young man had acquired twenty-five languages; but, throwing himself with enthusiastic love of France into her many battles, rose rapidly to a high rank, to have the greater fall. Joining the Commune—thinking himself fighting for liberty—he became an exile and died in Alexandria. His young wife, *nee* David, whom I think I had the pleasure of knowing when a child, passed through the horrors of the siege of Paris, lost her infant, and nearly her life—believing that her husband had been massacred—joined him in his exile, only to see him in the deepest despair pass to a less turbulent life. *Le Devoir* should be translated and published word for word in this country.

*Le Messager*, of Liege (15th Dec.). The first important article of the present number is on "Spirits and Mediums." A few lines caught up here and there is all that I will attempt to give of it: "Mediums are the necessary instruments of the spirits; without them those ideas it permitted them to announce would remain unutilized. Mediumship is at once a school and a mission—a school to instruct in a thousand things of which we may be ignorant, teaching each day, ay, every instant, a practical philosophy. A good medium ought to consider death as a return to the divine fatherland whence he or she receives so many noble sentiments. A medium ought not to be a slave, but free, and his or her work conscientious. The saintly mediumistic action should never be indulged in with any personal preoccupation." "Magnetism," by L. de Meckenheim, seems to be a very lucid explanation on the subject, introducing Mesmer and his persistent course in spite of negation and persecution, and M. Puysegur, his able practical successor. "Magnetism," says the writer, "is like a key to science; it engenders somnambulism, and that in turn engenders *spiritisme*. Somnambulism is the palpable result of the action of the fluid *etait* and that of the soul (*l'ame*). It is this fluid

that works when the material is dominated by a powerful force material and immaterial; this state exists by the force *fluidique* of the magnetizer. The body is only the matter or instrument of the vital fluid and the spirit. A servant, it is bound to transmit in its turn the sentiments evoked by the foreign fluid—of the magnetizer who acts—mechanically and intelligently producing the effects of intelligence."

David Lazaretti: "One has not had time," says the *Messenger*, "to forget the prophet of Mount Amata, a mystic fool or an impostor, according to some. He was born in 1833, in Arcobasso, Tuscany, and received some education in the communal school. He married at an early day, and subsequently enrolled himself under Garibaldi. In 1865, says the *Journal de Geneve*, he had his first vision—St. Peter appeared to him as he slept by his horses and ordered him to go to the Pope and speak to him of reforms which would be indicated. As a sign of his mission, Peter impressed upon his forehead a cross accompanied by two reversed Cs. He hastened to Rome, and while awaiting an audience had another vision: 'If the Pope hesitates to believe you, did the spirit that appeared to him, tell him that one of his ancestors, a natural son of Charlemagne, is interred in a spot in the Sabine, in a convent of Franciscans.' The Pope manifested some skepticism at first, but finally believing that there had been such a convent, but destroyed during the French revolution, sent and found among the ruins the bones of a P. Flavie as stated. From that time David was held at the Vatican and in the clerical world as a sort of *iluminé*. He became devoted to the church, built a chapel on Mount Amata, and made many converts. These disciples were placed upon their breasts engraved with J. C. But finally, David rebelled against an equality of punishment and auricular confession, and taught that man after death took on another material envelope, &c. He wrote last April of these things to King Humbert and Leon XIII, saying 'that if reconciliation did not take place by the 14th of August, Rome would be destroyed and replaced by another capital that would arise on Mount Amata.' Remarking upon this man the *Univers* says, 'that no man conversant with sacred science can admit that this illiterate cartman could of himself write all that he has published without the impulsion of a superhuman breath *soiffant*. It is the same breath that pushes the hierarchies to a revolt against the church and social order; the same that has caused the arising in this skeptical age of an immense edifice consecrated to the adoration of the culte of the devil, under the name of *Spiritisme*.' We may thank, astoundingly, the *Univers* for its courteous notice of us; but the end is not yet. "They telegraph from Madrid," says the *Messenger*, "that they have discovered in the province of Granada a set analogous to that of David Lazaretti. Their prophet is a blind *incantant*, whom they say possesses miraculous qualities. Some of the *goubernements*, opposing their ceremonies, were shot, and some of the sectaries have been arrested"; and hence we may infer that if little Jesus had been found there disputing with the doctors he would have been silenced. "The *Bulle* also states that at Genoa another prophet, one Salvatore Brassero, has been sent to prison for forty-five days. He is a handsome young man, with full beard, long hair, large forehead, pale face, and is said to resemble Jesus." The *Messenger* takes from the *Chicago Tribune* the account there given of a person, who though an illiterate farmer, quotes, in a trance, any desired portion of "Paradise Lost," textually, of which he does not know a single word in his normal state. This Belgian paper announces, also, that "a new spiritualistic journal had appeared in Pankepoor, India, under the title of *The Bharo Herald*."

*ITALY.*  
*Annali Dello Spiritismo*. It is always with a peculiar interest I welcome this charming magazine from the beautiful city of Turin, the place of its birth and prosperity. I recall to mind some of the spacious squares, the regal architecture, the artistic statues of this old capital of Piedmont. I remember, too, the King who reigned there in 1848, whose statue adorns the Piazza Carlo Alberta, and I cannot touch the history of this, one of the most ancient and historically imposing Italian cities, without a degree of admiration here inexpressible.

The December number of the *Annali* in hand continues its interesting history (from the pen of Sen. Nicoforo Filaleto) of "The Judgments of God"; that is, the trials by boiling water, by fire, &c., practiced at no very distant period in Europe, and still, it is said, in Ceylon and Siam. In confirmation there is cited the "*Comice de Mann*," Tome VIII, page 114, and the "*Editha Kemmaid*," Tome II. From the latter the Scandinavian poem, "Gudruna, the Widow of Sigurdo," is named, as proving her innocence by boiling water, she having been accused, by a slave, of infidelity. So in the time of the Gauls, as reported in a panegyric of Constantine, which says: "Our Apollo who, with boiling water, punishes the spies"; also in the laws of Franchi, of Borgognoni, of the Longobardi, of the Visigoths, of the Carolingi. In 860 the Queen Teutberga, being accused of grave errors, was subject to the boiling water test; and Emma, daughter of Richard II, Duke of Normandy, seemingly for political reasons and with the connivance of the perfidious Count of Kent, passed with naked feet the test of fire and was solemnly proclaimed innocent: to this may be added Cunegonda, the wife of the Emperor Otto III. . . . I must defer any further consideration of this subject, and omit notices of other interesting matter, till my next.

*SPAIN.*  
*El Spiritista*, of Madrid, with a "circular," has come to hand. The circular accompanying this November number is addressed, over the signature of the Viscount de Torres-Solanot and five others, to all Spiritualists in behalf of the honorable career and designs of *El Spiritista* and its supporters, and of the worthy, ingenious medium of the *Grupo Marietta*, who has given disinterestedly a considerable portion of her life to said *grupo* or "circle." It notices especially the "significant Machiavelianism of the sons of Loyola directed against the teachings of Allan Kardec," etc. But I think I have heretofore said enough of the "cism" in the ranks of the Spiritualists in Madrid, and that these Messrs. will be satisfied with the exposition the *Banner* has already given.

The first article in the *Espritista* is a "Protest" against the declaration of some Jesuitical French journals that have circulated the report that the regiende Monesi is a Spiritualist; and the editor of *El Buen Sentido* also protests, in behalf of the doctrine it supports, against the recent attempt on the life of S. M. Don Alfonso XII. Of the many important articles following, several are from the prolific pens of Donna Domingo Soler and Don T. de Solanot; but I can notice only fugitively a few. "It is indub-

able," says Lady Soler, "that prayer is the blessed bond of union between man and his Creator: and the prayers which a mother offers for her children are doubtless blessed hymns sung upon the earth and repeated by the angels in heaven. An imitable musician, now traversing the valleys of the New World, owes his precious life, in a great part, to the fervent prayers of his mother. 'Prayer,' says Kardec, 'if ardent and pure, can bring to its aid the good spirits.' Isabel Mezia, a devout woman, believing in and daily praying to the twelve apostles for the protection of her son who was wild and heedless, had occasion to be grateful; for the young man, having invaded a domestic circle, had his life jeopardized. At the instant, however, when one night the enraged husband raised the poniard to strike him down, twelve men surrounded the boy. The would-be assassin ordered whence they came so suddenly to frustrate a design which Christian ethics did not sanction. Three attempts had a like result. Conscious of something marvelous, he went to the young man's mother, whose piety seemed to illumine her face with a divine light. He was there told how she confided the care of her son to Jesus' disciples. This explained all, and, remembering 'Forgive us our trespasses as we forgive,' &c., had a new view of life." Solomon and David, says the "control" at Cordova—these great men—consulted the Pythiesses." In a record of sances of the Marietta group occur the following: "The air of the house was impregnated with an aromatic fragrance both strong and agreeable." Direct writing, signed Marietta, was: "In the name of God: Oh, hope! how painful! yet how much more painful to one who has not enough. Forget not my first words: hope and confidence." Connected with these last words there is a history. . . . And, continues the writer, "of what importance is it if ignorance and malevolence deny these facts?" In the *Review of Psychological Studies*, of Barcelona, is an account of an obsession of one Rosa R. She manifested much violence, destroying images of saints and Christs which she had in her house. Many physicians were called, and blessed water and blessed laurel, and exorcisms were exhausted upon her with no good results. On the 1th of September the Spiritualists appointed a commission to visit her, and they were well received. They talked kindly to her and to the obsessing spirit, and took her under their protection. She became better immediately, and soon sat at their sances with every indication of being nearly if not quite perfectly cured. The *Espritista* translates from the *Banner of Light* an account of a sance with Mrs. Thayer, at which many plants and flowers were brought. I find also here an important paragraph which all Spiritualists should lay at heart, viz: "Not only in Spain but in other countries the enemies of our consoling doctrine, envying our progress and having no arms with which to assail us in front, have adopted the plan of sowing discord in our ranks." WILL NOT EVERY FAIR-MINDED SPIRITUALIST GIVE ESPECIAL HEED TO THIS?

The *Espritista* also says that "Don Ramon Ahy, of Santa Pola (Alicante), author of the popular '*Almanach*,' visiting Madrid, states that the bishop of the diocese having condemned this work had considerably augmented its sale." That a secular paper, *El Pueblo Español*, had published a series of notable articles from the fountain pen of Don M. N. Mirillo; and (copying from the *Gaceta de Cataluna*) "an opportune letter written by the inspired authoress, Lady Soler, against the erroneous ideas about Spiritualism promulgated by a Catholic orator, Sr. Manterola; that the Catholics of Chatelet have actively combined against our friends of that locality who heal by magnetism *espiritista*; that the death of our co-laborer, Prince Wittgenstein, noticed eulogistically, is more than an ordinary loss; that *El Universo* has inserted the notice of the *Santissima Virginia* having appeared anew this year to two women of Dietrickswood, SOUTH AMERICA.

The *Constancia*, of Buenos Ayres. This attractive periodical having entered upon its second year, opens its present, November, number with an able *resumé* of events—a "Discourse" pronounced before the "Society Constanca;" and with yet another through a medium. These with several more from "Maria," "Marietta," etc., I must only here casually notice. That much earnest and practical enthusiasm is characterizing the movement in Buenos Ayres, is quite evident. The *Banner* is quoted in reference to the dangers of mediumship, and the Hon. T. R. Hazard's letter from Providence, June 8th, 1878, is here in part translated, with judicious editorial comments. Another of Mr. Hazard's communications, relating to a sance with Mr. and Mrs. Holmes, is given, with comments; also an entire page laudatory of the *Banner*, with its prospectus.

*Revista Espritista*, of Montevideo (November number), comes with its usual regularity, and its ever sound and practical editorials. "The good exists only in the truth," is one of the editor's felicitous contributions in the present issue. In a pleasing manner he shows how perfectly "Truth is incarnated in the Good." The "Angel Guardian" communicates also some impressive words from "beyond the veil," beginning with: "Faith can transport mountains, says Jesus;" then we are encouraged to regard our sufferings on earth as of value in relation to discipline; "for he that weeps here shall be comforted." Lady Soler has a lengthy article entitled "A Mother," and all who are acquainted with her writings will congratulate the *Revista*. "Religion and Science," is from the new periodical, *La Razon* of Toluca (of which I have received only one number), and its other articles are from other journals, some of which have already been noticed.

*La Ley de Amor* of Merida de Yucatan. I have in hand three numbers (Dec. 6th, 24th and Jan. 1st.), of this valuable little paper, with a handsomely printed title-page for the year 1878—concluding the third volume with an index. From other journals I am aware that this one, often quoted, is highly appreciated. Its fifth essay on the history of baptism considers the ceremony in its pronounced features in the time of the apostles, not as a necessity to salvation, but as confirming a renunciation of the old life. "La Felicitad" communications through the medium W. G. C., in which occurs a new expression—"Pride is enveloped in a corrosive fluid;" and an able "Address" to the subscribers to the *La Ley*, made up what remains to be noticed. In the last named the editor says: "Do not think that our faith in Spiritualism has diminished. Oh, no! on the contrary, we are happy to proclaim far and wide that our faith is more solid than ever;" but ill health, and perhaps a too powerful Catholic opposition, have produced a temporary suspension of his paper.

*MEXICO.*  
*La Ilustracion*, of Mexico, (December number), like some of our noble autumnal trees is

full of leaves and fruit. Rich in every department of spiritualistic culture, it makes one's pen falter on its very borders. Like *La Ley*, it presents a handsome title page and index for its concluding VIIIth volume, and opens with handsome type its VIIIth. I can but briefly notice its contents. The *Banner* is quoted as "containing varied material in relation to late scientific experiments on the spiritualistic phenomena, verifications by Prof. Zöllner, of Leipzig, contributions by Dr. J. M. Peebles, and a vast amount of other important items," which, it is hoped by the editor, the *Banner* may long continue to disseminate. From its "Miscelanea" I will give a few lines. A correspondent in Puerto Rico writes: "Spiritualism is the order of the day. There are spiritualistic periodicals like the *Heraldo del Trabajo*, of Ponce; there are Spiritualists who cure the sick by invocations; there are those who photograph the spirits; there was one lately in our streets who believed in transmigration, etc."

Under the heading of "Cartels," the most astounding expositions are made of the pretensions, the pride, the falsities, the crimes that have marked the career of the Catholic Church; but they are too numerous, too flagrant to be given here. These cartels, or letters, reach now the number fifty-eight, occupying about half a page each. The history of "Religious Ceremonies" is continued, embracing "Candelaria," a *festa* of the Roman Church, introduced in 402 by Pope Gelacio, or in 536 by Agapito—established on the famous feast of Lights celebrated at Sais, Egypt, in honor of the Celestial Virgin, emanation from the God Sun; the "Gregorian Song," introduced by San Gregorio, in imitation of the Greeks, who had sacred songs at the feasts of Ceres Eleusina; the feast of the "Purification of the Virgin," inaugurated, it is supposed, by the Emperor Justinian on the occasion of a pest; the "Sortilegios de los Santos"—sorceries or prophecies of a Pagan origin, of Dodona, of Prenesto—some found in the poems of Homer and Virgil—some exhibited by opening a holy book and accepting as prophetic the first words the eye meets, &c.; the "Advento," celebrated in the time of Gregory IX forty days before the Nativity, but now changed; the author of *Tartuffe* (Moliere) has some fun upon this subject. The feast of "Campanas," or bells, had also a Pagan origin—the priests of Proserpine called, with bells, the people to the sacrifices, and those of Ciboles made use of them in the mysteries.

I am compelled to leave untouched the more lengthy and ever able articles of the Advocate Cordero, Dons C. Bassols, Solanot, Aragon, Urgell; but I must add that the Spiritualists of Europe and America may be proud of such intelligent adherents and propagandists as these just named, with hosts of others—trouphant pioneers, who like Scandinavian war-gods and the good dwellers at Sargon, know where and how to strike.

English Spiritual Notes.

Mr. W. H. Lambelle has accepted a position at his trade in his native town, South Shields, and given up his lectures in London for a time; he is undergoing certain developments that indicate such a course as a wise one. He leaves many friends in London.

Mme. Blavatsky and Col. Olcott were in London a few days; very few even know of their presence; they have now left for India.

Miss Emily Kislignbury has finally resigned her position as secretary of the British National Association of Spiritualists, and it is "whispered" will take a similar position in some Catholic institution. She will be missed in many ways.

Mr. W. H. Harrison read an interesting paper on "Hauntings and Apparitions," Jan. 20th, at the British National Association rooms, which attracted a large number of people.

Mr. William Eglinton has withdrawn from the field, and will no longer give sances.

Mr. J. William Fletcher's lectures are attracting large audiences. He is also establishing a Sunday class-meeting, where Spiritualism will be taught.

Mrs. Louisa Andrews and her sister are in London, and are being received with great attention.

In 1877 thirty-one (31) death claims were paid by the Union Mutual Life Insurance Company, on which the persons whose lives were insured paid only the first year's premium, amounting in all to \$5,699.69, for which the Company returned \$55,730.01.

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