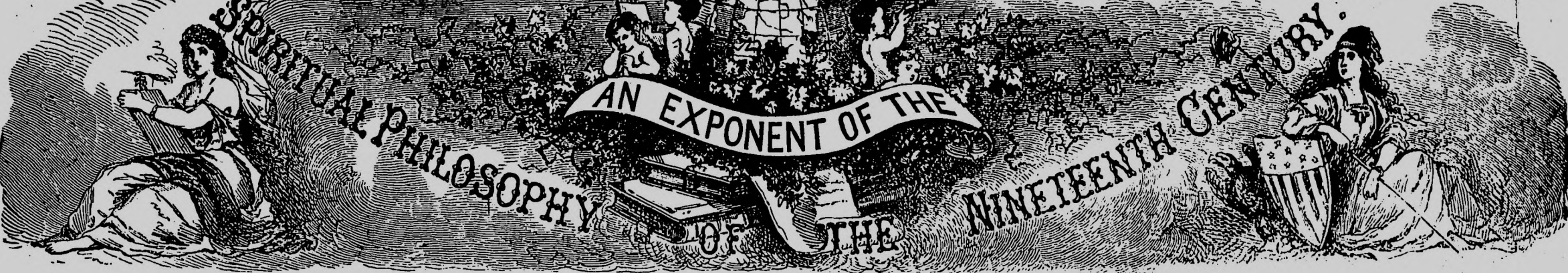


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## New York.

### SPECIAL CORRESPONDENCE.

#### Physical Scientists as Spiritual Investigators.

"THE TRUTH AGAINST THE WORLD."

To the Editor of the Banner of Light:

I feel sure that all persons who either have any rational idea of Spiritualism, or so much as a grain of common sense, must be heartily sick of the poor parrot of the average newspaper scribbler, who is constantly telling us that we can have no real knowledge of the Spiritual Manifestations until they are thoroughly investigated by "our scientific men." Here is a sample paragraph, from the editorial department of the *Buffalo Commercial Advertiser*:

"An article in a New York paper describes more of Mollie Fancher's handiwork. Interest in her case, however, has materially subsided, since the refusal of her friends to submit her to a perfectly fair scientific investigation. Until that is submitted to, a suspicion of fraud or humbug is inevitable and justifiable."

Now what can a man who is swallowed up in a commercial enterprise be expected to know about spiritual things? Not very much, we apprehend; and this man's knowledge of science may be no less questionable. If he had any proper comprehension of either, he would know that a man who has been all his life accustomed to the material means and methods of physical science cannot, in the nature of things, be the best qualified for an investigation of the subject under consideration. His habits of thought, and the processes employed to ascertain truth in his appropriate department, are, in this case, unsuited to the purpose; and he is quite likely to insist on carrying his old methods into the new field of inquiry. Our observation, for over thirty years, confirms the opinion, that mere physicists and material philosophers are not especially prepared to discover spiritual truths. They almost always approach the subject with a determination to refer all phenomena to the laws of physics. Of what possible value, then, is the opinion of a man who has first, and without investigation, decided that all spiritual things are mere phantoms of a disordered imagination? The attempt to force a public acceptance of the judgments of such minds, can only succeed in a benighted community, where the people are accustomed to the rule of arbitrary masters and ancient authorities that are presumed to be infallible.

Of course, we recognize the fact that a man may have a comprehensive knowledge of the physical sciences, and yet accept Spiritualism, and be eminently qualified to recognize its more subtle principles. But the man who is wedded, body and soul, to this material world, however learned in all the wisdom of the schools, is not the man to form the most enlightened judgment on a subject of this peculiar nature. The editor of the *Commercial Advertiser* might as well employ a saddle and harness-maker to write his literary reviews, or submit the principles of his moral philosophy to the judgment of a civil engineer. The arrogant assumption that the world's opinion of Spiritualism must rest at last on the assumed infallibility of a class of men who have already decided that there are no spirits, either in this world or any other, is the monstrous offspring of the ignorance and skepticism which are blindly and passionately devoted to the soulless idols of modern Materialism.

It appears that this blind devotee of his Commercial interests occasionally advertises Spiritualism, in his way, and makes it a small part of his business to sow broadcast unworthy suspicions of persons whose purity lifts them forever above the low sphere of his thought, and out of the earthly and sensuous region in which all his feelings and interests would appear to be conceived and brought forth. Miss Mollie Fancher is a pale invalid, confined to a bed of suffering. She is deeply religious in a sense which even infidels are bound to respect. Her exalted character is believed to be spotless as the snows that drift over mountain summits where human feet have never left their imprints. And yet, in opposition to the testimony of her physician and pastor, and of all who know her, this audacious commercial scribe justifies the foul "suspicion of fraud and humbug"! Is he so utterly destitute of common sense as to presume that this fair young girl would voluntarily make herself a prisoner for life, for no earthly purpose, and without the slightest reference to any prospective compensation for so great a sacrifice? It is insanity to assume that the scientific physicians and pious clergymen who have testified in her behalf, are all either knaves or fools. Be-

cause the friends of this gentle girl will not allow the sacred privacy of her chamber to be disturbed by rude interlopers in the name of the science they have degraded, she is stigmatized as a fraud, and her friends as guilty of deception and falsehood! Who that either loves truth, respects fair dealing, or honors womanhood, cares a fig for the opinions of such pretenders to science as Dr. Hammond, and such journals as the *Buffalo Commercial Advertiser*. If no one answers, then no one cares; and we will now call on Hudibras to dismiss this class with the benediction:

"When a man is past his sense,  
There's no way to reduce him thence,  
But twining him by the ears or nose,  
Or laying on of heavy blows."

A late number of *The Truth Seeker* contains an article entitled "Trial of the Spirits," by one G. H. Humphrey, of this city, which for manifest ignorance, unblushing audacity, and the utter recklessness of the author's statements, surpasses anything which has lately come to our notice. We supposed that the Spirit of the Age had finally extinguished the last of his savage tribe, but it appears that the chief is still alive and bent on mischief. Humphrey's

"little learning is a dangerous thing," especially to himself, and we must restrain him in the interest of truth and humanity. Who in the world made this guerrilla in the war against Spiritualism a judge for the trial of Spirits on a false indictment of his own? It would seem that Humphrey has been rooting about in the spiritual vineyard, and leaving behind him the bad seed of his principles. He is the enemy who took advantage of our absence to sow his tares. He is one of those miserable cultivators, whose

"Too much manuring filled this field with weeds."

I purpose to dispose of his more important specifications by a summary method. In the treatment of these I will record each statement in his own terms, only omitting such superfluous words as lumber his style and obscure his meaning. Here follow several oblique statements by *The Truth Seeker's* correspondent and our brief commentary on the same:

1. HUMPHREY.—"Spiritualism is utterly untrustworthy, and consequently pernicious."  
Answer.—This preliminary statement gives us the key to the particular phase of Spiritualism to which Mr. Humphrey seems to have confined his studies. He has probably derived his impressions from the mythological gentleman in black, "prince of the powers of the air"; otherwise known as the "father of lies." Under such an eminent teacher, we need not be surprised to find that the pupil has made remarkable proficiency. As this witness has had experience, we may, in courtesy, accept his testimony respecting the pernicious and diabolical phase of the only Spiritualism with which he has become familiar. When this seeker after truth(?) casts the image of the devil out of his creed, and the foul spirit from his heart, the angelic Spiritualism we believe and teach—which is "full of mercy and good fruits" of all divine gifts and graces—may be opened to his benighted soul. The true Spiritualism has subdued many haughty unbelievers and determined sinners. Let us hope that even Humphrey may be saved; and if there is hope in a case so desperate, who need despair? Let us have silence! Brethren, *Ora pro nobis*.

2. HUMPHREY.—"I will confine myself to such arguments as will commend themselves to the reader's reason and common-sense."  
Answer.—This is followed by a whole column of dogmatic assertions and impertinent inquiries, through which we have searched in vain for the faintest shadow of an argument. So far from any citation of evidence appearing in this connection, or an attempt at argumentation, he does not seem to apprehend the import of these words. And this is the peculiar way in which Humphrey appeals to the common-sense of his readers!

3. HUMPHREY.—"The teachings of spirits are out of all harmony. They are a jumble of contradictions."  
Answer.—This is a total misrepresentation of the facts. In all that relates to the fundamental principles of Spiritualism, embracing our relations to the higher life and world, there is really no essential inharmoniousness in the testimony of the spirits. The fact that they often differ in their views of the same subject, only shows that the separate individualities among men remain in the Spirit-World. This is at once in harmony with the laws of mind, with all we know of human nature, and with all rational views of our immortality. If the Spiritual Phenomena were not of such a nature as to warrant this conclusion, we should either question the facts or despair of our future identity. That "jumble of contradictions" belongs exclusively to the mental and moral state of Humphrey. For the present his conception of harmony calls for a more repetition of exactly the same views and ideas by every spirit. When he shall have made a little advance in the elementary principles of the subject, he will probably discover that harmony can never be found in an endless repetition of either the same tones or ideas. The great harmony of God and Nature is to be sought and found in endless diversity.

4. HUMPHREY.—"A great many of the Spiritualists are very corrupt men. They base conjugal union on what they call 'affinity,' which is only a nicer name for lust."  
Answer.—If the first part of this statement is true of Spiritualism, it is not equally so of Humphrey's church, and of the believers in every form of sectarian theology? For every Spiritualist that can be found under sentence for a criminal offence, the undersigned will undertake to furnish the names of two Evangelical ministers, and at least fifty believers of their doctrines. Here is the *experimentum crucis*.

Now as to the second part of the foregoing statement, I have to say, that, if admitted to be true, it does not sustain the charge that Spiritualists are corrupt men on account of their Spiritualism, or in any unusual sense. Most men and women who respect the sanctity of the marriage relation, believe that it derives its most sacred significance from the strong mutual attraction and natural affinity of two natures, and of which the legal ceremony is at most but the proper official recognition. Now be it known that G. H. Humphrey is opposed to this view of the subject; and that he prefers the "conjugal union" which is not sanctified by any such basis existing in the natural and spiritual laws of our being. Those who are only able to recognize the legal sanctions of so important an institution, doubtless require all its restraints and incentives, its arbitrary forms and severe penalties, to compel them to respect the obligations they may have assumed. It is true that the law of affinity runs through all the realms of matter, mind and spirit, and most people are satisfied to have it so; but as Humphrey is strongly opposed to this law, on what appear to him to be moral grounds, we need not be surprised if, in the fullness of his self-love, he should suggest a revision of the whole Divine economy of Earth and Heaven!

5. HUMPHREY.—"It is well known that about all of those who advertise in our city papers as 'mediums' and 'clairvoyants' are only strumpets."

Answer.—Now Humphrey either has positive knowledge on this subject, or he has not. If his actual knowledge warrants his affirmation, he is self-condemned of seeking the classes named for illegitimate and immoral purposes. If, on the contrary, he has no absolute knowledge that the classes specified are of the character described, then he is a most unscrupulous and wholesale libeler of womanhood. We leave Humphrey to hang himself on either horn of this ragged dilemma, as may best suit his taste.

6. HUMPHREY.—"Spiritism is unscientific. Tyndall and Carpenter have weighed it in the balances and found it wanting."

Answer.—This is not true. Tyndall and Carpenter have never weighed the subject. They have never found Spiritualism wanting in demonstrative facts and positive reasons for the support of all its claims, as these are defined by its rational exponents. To talk of weighing Spiritualism in such balances as the scientific materialist is able to furnish, is as preposterous as to attempt to weigh Humphrey's nice moral convictions and his delicate sense of modesty on a hay-scale.

The samples already given will suffice to show the rare quality of Humphrey's objections to Spiritualism. Toward the close of his diatribe this bilious correspondent yields to an intense desire for immeasurable knowledge, and we are put through a full course in the catechism, in manner and form as follows:

"Spiritists have made no discoveries commensurate with their alleged opportunities. They profess that all the great minds of the past communicate ideas to them. If so, why is the world not blessed with masterpieces worthy of the mighty dead who still live? Why is it that no dialogue from Plato? another Sistine from Horace? another Oration from Cicero? another Epic from Milton? another Play from Shakespeare? another Oratorio from Handel? another Problem from Newton? another Sermon from Chrysostom? another Invention from Fulton? another Letter from Junius?"

We hear a great deal about "Lost Arts." Why do they not get some old Egyptian to tell them all about the old process of embalming? Why do they not coax Cheops to tell them how to handle such immense stones as are found in the Pyramids? Why do they not give our hold-carriers the secrets of the ancient mortar? . . . Why not find the body of A. T. Stewart?"

Humphrey does not stop to consider our mortal limitations when he thus loads his blunderbuss to the muzzle with conundrums, and remorselessly fires them at us in a single volley. A child can ask more questions in ten minutes than a philosopher can answer in a week; and precisely here we labor at a disadvantage. For so much as remains we must adopt a short method with Humphrey. Does he not believe in revelation? Certainly, he is exceedingly deferential when speaking of Moses, Jesus and the Scriptures. Now if the Lord is infinitely wise, and has all knowledge and power, why did he not put all the previously Lost Arts, and the undiscovered sciences, into the New Testament; cram the brains of Humphrey to his entire satisfaction, before he was born; and open up some grand highway to universal knowledge—all for the special benefit of the great company of noodies, who are too lazy and stupid to obtain information by ordinary methods of investigation? This is our "shorter catechism," adapted especially to the juvenile pupils of Humphrey's class.

I have only to add in conclusion, that if the *Truth Seeker* is disposed to sustain the character which its name implies, it will not encourage correspondents of the peculiar stripe of the one here reviewed.

S. B. BRITTON.  
2 Van Nest Place, New York.

There is nothing which the eye can perceive which is so small as not to contain a rich mine of speculation. The drop of water represents infinite power with its load of electricity—enough to charge a thunder-cloud; it is the type of infinite beauty, as it transforms sunlight into rainbow; it is the embodiment of infinite love in its gentle descent upon the grateful flower; and by its curious constitution it represents and stimulates an inexhaustible knowledge. It is worthy to be the vehicle of a divine baptism. Ascend from the infinitesimal to the infinite; pass from the elementary particle to the universal cosmos. With the increased grandeur of dimension the intellectual utterance is not enfeebled. There is everywhere in nature a voice audible to human ears and a speech intelligible to human understanding. It is the truth of science, the beauty of poetry and the faith of religion. Ignorance cannot hide it nor deformity degrade it nor superstition corrupt it.—Prof. Benj. Peirce.

There is cold weather ahead. Stick to your flannels till they stick to you.

## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

*Revue Spirite*, Paris. A continuation of Mr. T. Tondeph's learned disquisition on ancient religious beliefs, which he entitles, "*A propos de Leibnitz*," greets us on the first pages of the present (February) number of the *Revue*. "It is generally conceded," he says, "that Pythagoras must have gone to India, Egypt, or elsewhere, for the dogma of animal metempsychosis, which is given as the basis of his doctrine of a future life; and that Plato, without further examination, had adopted from the *ecole Italique* (Italian school?) and passed it into his teachings; admirable subject for the *virtuosos* of Catholic and other theologians, and of which they have not failed to take advantage." They demonstrate hence the infirmity of human reason; and regarding these old philosophers as representatives of Spiritualism of the earlier times, show how these have been stranded, as we shall be. But, according to Mr. Tondeph, neither of the above-named sages taught metempsychosis as understood by the letter—*prise la lettre*. "They admit it," he continues, "in a measure, I imagine; as our saintly Pope admits papal infallibility; and as M. Veuillot sanctions the virtues, the miracles and mysteries of *la Salette*." After referring to the pythagoric Timée de Loeres as in converse with Socrates on the doctrines of the Master, where it was shown that in a future state, if the consciences of the culpable could not be reached by its chastisements, a transformation into some beast was threatened with the simple intent of deepening the color of what was or was to be, the writer adds: "Metempsychosis was not then a reality in the mouth of Pythagoras or in the pen of Plato, but simply a metaphor left to the intelligence of the hearer or reader to give to it such value as seemed meet." Again, referring to the hell of our theologians, he says that while "the one (metempsychosis) is simple, puerile, the other is absurd and atrocious. . . . In Gaul, as well as in India, in Greece and in Egypt, one found the elements of the doctrine of a future life. In Gaul, of all the people of antiquity, none that we know of had a higher idea of the destiny of humanity than the Celts. . . . To find the first idea of the Druidic circles we must go back further, we must search among the ancient religious poetry of the Aryas. Those parts, the most ancient of the Vedas, the Rig, the Saman, the Iadjous, offer us a picture, already nicely defined, (*nettement arcelée*) of the destiny of souls. . . . But while the good here mount to a sublime degree, 'the wicked are condemned to reincarnation upon the earth, and fall into the power of Kali, the goddess of evil.' Thus briefly, leaving many historical data untouched, I must skim over important contributions to our literature. I will, however, add a portion of a note pertaining to Mr. T.'s article: "The god of Sais, called *Jaou*, according to Clement of Alexandria, known only to the initiates, was, it appears, a very near relation to the God of Israel. At all events it is remarkable that at about the same epoch when Moses carried the worship of *Javeh* to the desert, the Egyptian priests imported from Greece that of Zeus. . . . Let us remark also that the roots of *Jao*, *Zen*, *Jov*, *Zyau*, are nearly identical in the Hebrew, Greek, Latin, Sanscrit, in the designation of the Supreme Being—*L'Etre par excellence*."

"Spiritualism in Algiers" next claims attention. In the pretty village of Oran, on the coast, where I passed some pleasant days on my way to Morocco, some malicious spirit has assailed the household of M. Miron, principal of a Protestant school of that town; and though more than fifty persons have been present, and testify to having seen what is affirmed by Mr. M. to have taken place, he has been obliged, "and that under a Republic," to sign a document stating "that all that had transpired was an error of the senses," and this in order to keep his situation and support his family. I will name only a few of the occurrences, which will indicate the nature of the rest: While the family were dining, all the forks of the table suddenly rose up, flew away, and threw themselves against the wall. One after another of the dishes, as well as pots of flowers, and other articles about the house, were in a like manner thrown about and smashed. One morning about thirty were thus destroyed. Twenty-four names are here attached to a document attesting to these facts. The Mayor, hearing of these proceedings, threatened to punish M. Miron if he continued to maintain the truthfulness of the phenomena taking place under his own eyes. Persecution and bigotry are yet following the footsteps of ignorance. But the above is not an exceptional case among the French: in a little village near Dijon a number of persons, highly respectable, have regular meetings, in which the spirits of their departed friends are supposed to take an interest; but these gatherings are interrupted by a low rabble, who can only be forgiven on the principle that "they know not what they do."

Under the head of "Healing Mediums," the *Revue* gives quite a list of cures that have been made by a Mr. Delsol, of Cordes. While he lays his hands upon his patients, he prays to the good spirits, who, he believes, assist him; even his presence has been sufficient sometimes to produce immediate relief. In publishing this, Mr. P. G. Leymarie takes occasion to name many other remarkable healers of this nature, besides six in Paris, (including the Zouave Jacob,) such as Mme. and Mlle. Maillard and Mme. Guy of the Jura; M. Boën, of Belgium; Simonis, Du-buque, and C. Prochus de Soignies; but few or

none of the cases recorded surpass those made here by the late Cornell Smith, or those that are now daily blessing our own people through the curative hands of our good magnetic physician, E. B. Fish.

M. Leymarie acknowledges receipt also of one of those spirit-photographs which, after eighteen months of more or less successful experimenting, a photographer had been enabled to take of the well-known, beautiful spirit of "Lillie Gordon," through the mediumship of Miss Cook, under the protection and direction of Mr. Charles Blackburn of Manchester. This last named gentleman, with sufficient wealth and courage to make him indifferent to any adverse sentiments, public or private, concerning form manifestations, or any other of the so-called marvels from the world of spirits, has given largely of his time and means to advance the cause of Spiritualism; and we are all largely indebted to him for what has been done in England in the interest of our faith.

Another excellent association of Spiritualists has been formed at Mans, where, at a recent gathering of twelve persons, very interesting and impressive events took place. Among other things, a wreath of ivy was brought by the spirits and placed upon the table.

*La Revue Magique*, Paris, (16th Jan.) develops from month to month its important rôle in journalistic literature; and though it might never name Spiritualism, it will follow as a sort of corollary—*this coronal opus*—a development, such as has happened here under the magnetic influence of Mr. Cadwell. M. Donato, in the present number, very properly declines calling all physicians charlatans, having a large number of subscribers among that body of professional men; but certainly, magnetism has encountered no more bitter and senseless opposition than from those who assume to be accredited physicians; and this is glaringly apparent in this country, where in many States efforts are made by the M. D.s to enforce its disuse. But to appreciate its value, one has only to read in the *Revue* the case of a poor young man, who, with an affection of the sciatic nerve, passed through all the tortures physicians—and the most eminent that can be found in the French hospitals—could devise in the way of caustics, burnings with sulphuric acid and hot irons, etc., etc., and this at intervals for years; when, however, he came under the magnetic treatment of M. A. But, who found him in "a pitiable condition on his bed and unable to move," he was at once relieved, and in two months perfectly cured. Dr. Conrad's (anon Mous) treatment of this subject, historically and practically in the magazine in hand, is one that should be perused by every skeptic: "Alas!" he says, "before its diffusion what opposition will it not encounter from the ignorant, the charlatans, and the body of *séagants*. . . . Immovable in the past, they resist the present and the future: science *officielle* is dead; this which ought to be a light is only a cloud. . . . Pain always and everywhere declares the insufficiency of the medical art. . . . None are ignorant that every instant Hippocrates says 'yes' and Gallien says 'no.' . . . In the famous words of Bossuet: 'Everything has been a remedy except the true, that is to say, magnetism.' . . . Magnetism is nearly as antiquated (*nauséabund*) by official science. . . . It is feared: this is the eternal formal barrier against all progress in spite of authentic facts. . . . It is even treated as *charlatanisme*, plainly, in the 'Academy of Medicine.' . . . The weapon most perfidiously offered to families against it, is its use as a means of seduction: the more reason, then, that it should be practiced by parents upon their children. . . . The danger is exaggerated as demonstrated by Puysegur, Delenue, Dupotet, Gauthier, Olivier, Samier. . . . Experience shows us that it is essentially moral. . . . The sciences must illumine their torch at this incomparable light. . . . Its triumph will take place like that of the 'Finnee of Corinth,' of that affianced which was only a simple allegory of the final victory of truth over error. And this is a touching history, recounted by Phlegon, a liberated slave of Adrien, refound in the twelfth, sixteenth, and nineteenth centuries, modified, but always the same. . . . The ignorant 'Middle Age,' the audacious Luther (in his '*Propos de Table*'), have reproduced this allegory of the learned Phlegon, that the Spaniard Del Rio has transported from Greece into Brabant. Goethe gave it great nobleness of form—a woman of genius brought into his '*Consuelo*,' the graceful Montanelli has made of it a fine poem; and the sage Merlin, in his colossal apogee, assumes to consult the 'Alliance of Corinth' in his lake as a mirror. . . . This is the history of Truth, a long time misunderstood, outraged, but finally triumphant; and is this not the history of magnetism?" Now I can only add, that with these somewhat lengthy extracts, I fall to do justice to this elegant production of this canon, Dr. Mouis.

Following the above is the article on mesmerism, published by M. Rostan in his '*Dictionnaire de Médecine*,' and this is to be replied to by Mr. Donato in some subsequent issue. Then we have a consideration of the '*Rôle of the Soul and the Spirit in a Somnambulic State of the Body*,' by M. de Fleurville. The writer wishes to abolish absolutely the word *spirit*, using only for it, *soul* (*âme*), with *body* and *vital fluid*. Mme. Blavatsky found great difficulty in expressing herself in English, as she desired, on account of the philologic meagreness she met with. There certainly should be at once some universally accepted term for the *soul* and for the *spirit*: the soul or psychical nature of the philosophers of the Platonic school not being accepted by many as the divine spirit. Aristotle calls the reasoning soul *soul* (*noûs*), and the animal soul *ψυχή* (*psuche*). M. de Fleurville acknowledges that after fifteen years of observation there is yet to







house of worship. I wish, however, to say that their minister was decidedly in favor of having the trustees grant the request that I made. There are many Spiritualists scattered through the West who are suffering for the want of spiritual food; and I often wonder whether the friends to the cause we love, who live in the East, appreciate the blessings they have: the privilege of enjoying its teachings. If it was not for the publications that can be obtained, the "strayed sheep" would perish by starvation, or be devoured by wolves. I therefore pray that your guardian angels will so protect and guide you that the *Banner of Light* may always float, and where every enemy can see that it has never been stained by hypocrisy or deception in any sense."

#### Indiana.

ELKHART.—Myron E. Cole writes us under date of March 8th, enclosing, at the request of Mr. Asa Ayers, the pecuniary amount necessary for the renewal of the latter gentleman's copy of the *Banner of Light*. Our correspondent says that Mr. Ayers, a soldier of the war of 1812, has now attained the advanced age of 89 years, and has been a subscriber for this paper for an extended period; that he (A.) has endeavored to extend the influence of his copy by lending it to his Orthodox neighbors, thus calling the attention of many persons to the subject of Spiritualism who would otherwise have hardly heard the cause mentioned. Mr. Ayers, we are further informed, "esteems the *Banner of Light* above all price." We desire to return thanks to this aged veteran for his friendly appreciation, to which he has given tangible shape by obtaining quite a number of new subscribers for this paper in the past.

#### Tennessee.

NASHVILLE.—A correspondent writes us from this city bearing witness to the satisfaction he has recently experienced through the psychometric services of Mrs. M. A. Winslow, of Newark, N. J.

#### Michigan.

FLUISHING.—A correspondent writes: "Rev. Chas. Andrus of this place is one of our best workers and lecturers. He is a thorough Spiritualist, and an able speaker under spirit control."

## Spiritual Phenomena.

(From the Chicago Times Feb. 21th, 1879.)

#### Startling Phenomena.

A Resident of Chicago Recites the Spirit-Marvels he Witnessed at Terre Haute.—Materialized Spirits Play on the Piano in Sight of the Audience.—Numerous Alleged Reincarnations.—Photography Without Light.—Stories from Wonderland.

The following account of some remarkable phenomena witnessed by me recently, at Terre Haute, Ind., may not prove uninteresting to the numerous readers of your paper. On the 21st day of last month, being in Terre Haute, I attended in the afternoon a séance given by a Miss Laura Morgan (a mere child in appearance, and yet in her teens). There I found about eight persons present. The medium was placed under stringent test conditions, as follows: Her hands, filled with flour, were placed behind her, and the wrists of her sleeves sewed together; a brass belt passed around her waist, padlocked in front; a leather string passed through the belt and after seating her in the cabinet (like a clothes-press), the string was passed through the holes in the side, and knotted securely on the outside. All this I supervised and arranged myself. In about half an hour the cabinet door opened, and a form appeared, beckoned to some one present, who went up and held converse with it. This was repeated until six forms, of both sexes, had manifested, and were recognized by different persons present, as those they had known in earth-life, as relatives, now deceased. A son of mine, Maj. E. F. Young, I clearly identified by several positive tests. A Judge of high repute from Michigan recognized his wife, his son, a daughter, and a friend he called "Jack." As I sat next to the Judge he stated to me that before leaving home he had been informed through a medium that if he came to Terre Haute that three or four of his spirit-friends would manifest themselves to him, and he had come accordingly, and he had an instrument placed in the séance room in front of the cabinet. He said he hoped we might witness the astounding fact that afternoon, but his spirit-friends stated (so all could hear) that there was not power enough that day to accomplish it, but if he would hold a private séance the next day they would try and fulfill the promise made to him. They then requested that I should also be present to witness it and publish the facts. I attended, and the following events took place: The Judge, Mr. J. L. Morgan and wife, the medium and myself only were present. Feeling the responsibility, and that great care should be observed in placing the medium under such test conditions as to preclude all doubts as to her simulating the forms appearing, I had the same test appliances as the day before, and can testify clearly that she was found at the end of both séances in the same state and condition as when I securely fastened her to the side of the cabinet, her hands still retaining the flour, and none was found on her dark dress, and sleeves also sewed together.

As on the day previous, the spirit-wife and children of the Judge came and called him to them. They conversed together, one after the other, for near half an hour on family matters, and also respecting the attempt, for the first time in the history of the world of materialized spirits, to appear visible to mortal eyes and perform on a piano. They all said that they thought it could and would be done by them. The daughter stated that she had been, in spirit-life, a pupil of Mozart, and that he was present, and would at some future time appear, also, performing his own pieces, through the mediumship of Miss Morgan. The Judge's daughter was draped in white, and had on her forehead a brilliant light, formed like a crescent, also on her wrist a bright, luminous bracelet, like burnished gold. As the light was covered in a corner of the room, and toned down to twilight, it was evident that the luminous appearance on her person could not proceed from the lamp. She, finally, after passing in and out of the cabinet several times, came out, closed the door, took a seat at the piano and played a most charming piece of music, then returned within the cabinet and again appeared, performing another piece. Again she left and for the third time returned, and gave another beautiful piece, all of which she stated was composed by her in spirit-life. She also said that she had received the appointment as directress of the musical séances of this medium, which would continue hereafter. Her brother "Eddie" also came out and performed, but nothing compared in brilliancy of execution to that of his sister. The wife of the Judge, and mother of the young lady and lad, also appeared in a beautiful white dress trailing a yard on the floor, with a silk veil on her head. I was permitted to feel it. She also played the piece called the "Battle of Prague" tolerably well. She afterward came to where the Judge sat, next to me, and looked indeed like an angel of light as she came toward us. Then a friend of the Judge, called "Jack," also came out and played part of a piece. He said he was learning. This spirit had whiskers, and was entirely different in appearance from "Eddie," the young lad. Thus the four had appeared and played several pieces of music visibly. Afterward the wife came again, and the Judge went to her and asked "what he could do to compensate her for giving him such a treat." She replied, "Kiss me," and the Judge did so twice. These are the facts as they occurred in the presence of all present.

In a conversation with the Judge he stated that his wife had often appeared through other mediums to him, and that some months previously, at Mrs. Annie Stewart's, of Terre Haute (when he was there before), he had desired, if possible, to be again united in marriage to his wife, in a materialized form, and he stated that in the presence of thirty persons she came forth from the cabinet dressed in elegant bridal costume, the veil covering her entire form; that she looked more angelic and charming than brides generally; that they were actually united by a justice. Since my return from Terre Haute I have received a letter from the Judge, in which he states that he remained several days longer, and witnessed other marvelous phenomena, both at Miss Morgan's and at Mrs. Stewart's. His wife and children came often and performed on the piano, and were illuminated in the door of the cabinet by a strong and beautiful light thrown over their forms from the "interior" of the cabinet. He also states that at Mrs. Stewart's, besides the many manifestations of his family there, his wife was dressed in black at Mrs. S.'s, as I also witnessed her, several pictures were taken of

spirit forms for him, one with the medium standing beside the spirit form; others of ancient spirits so beautiful that art has never equaled them. These pictures were not taken by sun or gaslight, but were taken in the dark by a light called "electric spirit light," and claimed to be furnished by spirit chemists. This phase of mediumship in Mrs. Stewart is, I learn, causing great astonishment among photographers, as she has been for some months past taking spirit pictures in a dark camera, numbers of which are recognized by friends. I have had several pictures taken, making the plates and seeing the developing of them in the dark-room, so that I know that the forms appearing on the film-type were not on it before, and that no visible light is used to produce the result obtained. In the past three years I have visited Terre Haute on business a number of times (perhaps ten or twelve), and when there I have attended séances at Mrs. Stewart's, possibly a dozen or more, and have carefully investigated all the circumstances as they occurred.

The following facts took place in my presence: I have witnessed at different times from six to thirteen forms, of an evening, stand in the cabinet door or come out on to the platform. In most cases they were fully identified by those present. My son, Maj. E. F. Young, has appeared six times at Mrs. Stewart's and twice at Miss Morgan's, giving me several tests by which I know it was not a delusion or a simulation. In many instances the medium is also seen by all at the same time the spirit form is beheld. I have seen the form leave the platform, take a seat at the side of the wall, then go into a rear room, close the door, and while there the control "Minnie" will speak to some one present in her peculiar Indian style. The form (a young lad) would return and re-enter the cabinet. I have seen a daughter of Mr. and Mrs. Scribner, of Fredonia, N. Y., take a seat between her parents and write a letter to them in the dark (the light was turned down while she sat there), yet the writing followed perfectly the ruled lines. The parents were promised this before, and said they were convinced it was their daughter. I have seen an Indian squaw, over six feet high, who claims to control the medium and her voice was exactly like the one she has, when speaking through the vocal organs of the medium. She was arrayed in Indian costume and a foot taller than Mrs. S. I have seen an Indian maid with short dress to the knees, bare arms, with leggings, very tastefully adorned, take up the music-box, weighing about fifty pounds, place it on her head and whirl around rapidly without touching it. I have seen many of the forms traditionally sink down through the platform (a few boards on horses raised up one and a half feet). I have seen over sixty such forms, and can positively declare that no one can find any reasonable grounds for stating that these manifestations are fraudulent. B. T. Young, No. 501 North La Salle street, Chicago.

#### Manifestations in Turner, Me.

To the Editor of the Banner of Light:

Inasmuch as the greatest anxiety of man is to obtain a better knowledge of the spirit-world, and as all the means in his possession are being used to accomplish that most of all desirable objects, whatever may be calculated to give any information in reference to the progress made or the methods employed, may not be uninteresting to the readers of the *Banner of Light*.

For more than eighteen hundred years the only means lawfully used to explore the great and mysterious ocean of life have been the spirit of faith and belief; to keep the ship anchored in the harbor, and her lights in the cabin; all else is heresy! To approach the beautiful and tempting tree of life or knowledge, as is sternly forbidden now as when it first bloomed in the Garden of Eden, and "go ye not after strange gods" as rigidly enforced now as then. But notwithstanding we were reminded of this warm injunction, and of the danger of consulting any other spirits for instruction than that of faith and belief, we did visit a spiritual séance.

The meeting was on the evening of the 8th Feb., at the dwelling-house of Mr. Benjamin Keen, at North Turner, a little village in the town of Turner, Androscoggin County, Me., and the home of all the parties concerned. The medium (Mr. Fisher), is a young man, some twenty-five or thirty years old, and if report be true, rapidly increasing in mediumistic power. Mr. Keen is one of the finest men in town, noted for his gentlemanly deportment, his business capacities, integrity and moral worth. He is a firm believer in spirit manifestations, and has had (perhaps), as great facilities for investigating the phenomena as any other man, being one of the conductors of the meetings held in his house. The reputation of Mr. Keen as a citizen gives prominence to the meetings held there, and credence to the manifestations which occur. He courteously gave us liberty to make a thorough examination of the premises, and we did so to our satisfaction. The rooms used for the séance were a sitting-room and a small bedroom, the latter being utilized as a cabinet for the medium. A large piano was placed some three or four feet from the bedroom door, fronting it, and a semicircle was formed behind the piano. A music-box, about the size of a twenty pound salt-box, was then wound up, and put upon the piano, and set to running. The windows of both rooms were nailed down, and the doors locked, excepting the bedroom door, and the lights were allowed to burn dimly.

In less than ten minutes after the company was quietly seated, a jarring, trembling wave passed through the house, with a sound resembling the tumbling waters of Niagara, causing the doors and windows to shake and quiver in their fastenings. This we are sure did occur, and that no artificial or mechanical means were used to or could produce it. "They have come," remarked a gentleman in the room, and the lights were then extinguished. Soon the music-box seemed to move from the piano, first settling down to the floor and then rising up to the ceiling over our heads, and after playing around the room in which we were seated, a few minutes, apparently floated into some other part of the house, and continued to recede until the sound almost died away in the distance. The same gentleman again remarked: "They have got it and are carrying it off." It soon however returned, the sound coming nearer and nearer, until it entered the room where we were sitting, and dropping with a crash upon the piano, ceased playing. It was wound up by what seemed to be invisible hands, and again set to playing. The piano, in the meantime, was discoursing different kinds of music, played by the invisibles, and such tunes, too, as requested by the persons present. Some of them were accompanied with words set to the tunes, and sung in the clear sweet melody of female voices.

After they had done playing and singing, the lights were turned up and the manifestations of materialization commenced. A lady's hand, protruding through the curtain hung at the door of the cabinet, was first seen, then an arm to the elbow, then indistinct faces, and finally the curtain was moved to one side and the shadow outlines of a whole figure appeared standing in the door. Sometimes they would retire back into the cabinet, as if to gather strength, and again appear in a more distinct form. If they were apparently recognized and asked if they were such or such a one, and they answered in the affirmative with a nod of the head, or any other token of assent, this mysterious trembling, noisy jar would come again, but this time only in the locality of the questioner, no matter in what part of the room he was situated. This

jarring sound, coming as it does at the time the question is answered, seems the more perplexing from the fact that it unites the absolute with the yet undetermined—at least by a vast majority of the people.

The last and most remarkable manifestation was the appearance of a figure purporting to be a French lady. She came to the door of the cabinet, set the curtain one side, hesitated there a moment and then walked squarely into the room. Her dress very much resembled white silk, with full, flowing skirts, and a trail, we should think, at least three feet long—her figure tall and graceful; and as she moved, sylph-like, about the room, we could distinctly see bracelets on her wrists. On being requested to play on the piano, which they say she sometimes does, she went to the instrument, ran her hand across the keys, then retired, and we saw no more of her.

As soon as opportunity permitted we examined the medium, and found his hands icy cold and his pulse weak and accelerated.

#### AN INVESTIGATION.

#### New and Interesting Developments in Materialization.

To the Editor of the Banner of Light:

Mrs. C. B. Bliss, upon the urgent request of prominent Spiritualists of Washington, D. C., returned to that city last week and resumed her séances. The following extracts are taken from a private letter from her, written on Sunday, March 24, 1879. They may be interesting to the readers of your valuable paper:

"I gave a séance last evening at the residence of Mrs. Holmick. The manifestations were extraordinary and convincing, especially to skeptics, who were present for the first time in a materialization séance.

Prof. Brown and lady were among those who expressed themselves very much delighted and fully convinced of the reality of spirit return, and their ability to materialize under favorable conditions.

"One of the 'Bonapartes,' a resident of Baltimore, and of the brother of Napoleon I., was present, in company with General Lippett of this city.

"Napoleon I. and Josephine walked out of the cabinet in full form, in a good light, in full view of the audience, to the great satisfaction of all present.

"The singing of male and female spirits in the cabinet was pronounced wonderful.

"My health is poor, but my spirit is strong and willing in my mission."

It seems that the angel-world are about to usher in a new order of things and silence "skeptics" when they say "nothing but pirates and murderers ever show themselves at our séances." And I believe, when we can purge our séances of the suspicious, fraud-producing element that has filled them in the past, spirits of the highest order will be able to return, materialize, and from their own lips impart the knowledge of the future life that we all seek. May the angels hasten the day, is the prayer of your co-worker, JAMES A. BLISS, Philadelphia, March 24, 1879.

#### OLD SOUTHER.

The shades of night were gathering rapidly, when a group of lady spirits have been seen passing through the streets of Boston. Bearing a subscription paper, at the top of which was inscribed in large letters:

"Save the Old South!"

Her brow was sad; but there was plenty of cheek beneath it. She looked like a falcon, and looked as if it would never take no for an answer. While like a silver clarion ring the accents of a voice that people were beginning to get awfully sick of.

"Save the Old South!"

She invaded a happy home, where the household fires brightly glowed, and the children were playing. The merchant prince who came into the parlor, when he saw her, looked as cold as a spectral ghoul. While from his lips escaped, with a groan, the exclamation:

"—The Old South!"

"I never saw such brass," an old man said whom she buttonholed at his office. "I won't give a cent toward the old rattle-trap," cried a sensible bondholder.

But still that clarion voice went on just the same as ever, crying:

"Save the Old South!"

"If you had tried to save the Hancock House, there would have been some sense in that. But this thing is a perfect eyecore!" said several ladies of large property and benevolence.

A tear came in the thick-lashed eyes, and she went on crying: "Haven't you something to rifle to

"Save the Old South?"

"I will have you indicted as a common nuisance," said an eminent lawyer.

"It's time for respectable people to be in bed," cried a policeman who met her in the street at midnight.

But before he had got to the next corner he saw her stop a gentleman and ask him to go and see a fly walk to

"Save the Old South."

How profoundly grateful we should all be to hear, some morning,

That this young person, together with fifty others of which she is merely a type,

Had been split up for kindling wood, together with The dear Old South!

—Harvard Lampoon.

#### Convention at Oniro, Wis.

To the Editor of the Banner of Light:

It is with a great degree of pleasure that I attempt to give you a report of our Quarterly Meeting at this place, which closed on Sunday evening, Feb. 23d. It was a glorious success. Owing to the hard times, it was thought by some to be a hazardous undertaking to attempt to hold a Quarterly Meeting in mid-winter; but the Spiritualists and Liberals of Oniro and vicinity know and feel as we do, and the success of the effort proves that whatever may be the condition of Spiritualism in other localities, here it is grandly alive, with fair prospects of a permanent existence.

The meeting was called to order on Friday evening, Feb. 22d, and after a short time spent in general conference, C. W. Stewart spoke on the present status of Spiritualism and progressive thought. His remarks were well received by a fair audience. On Saturday morning a lecture was given by a lecture on "The Lockwood of Oniro," and in conference the subject of spiritualism was discussed. Prof. Lockwood comparing the mind to a musical instrument whose strings always vibrate, and whose keys are the senses, he said that the mind and the senses are the keys of culture and his mental and moral quality, because his conversation was simply a vibration of his mentality.

After conference, Mr. Stewart took up this subject and handled it with his accustomed skill and energy of thought, elaborating the subject with many illustrations. In the afternoon, the conference hour was employed in discussing the questions of suffering and temperance, followed by a lecture on "Finger Play," by Prof. I. R. Sanford of Fond du Lac, editor of "The People's Champion." His remarks were well received.

In the evening a large party assembled at the hall and indulged in the "poetry of motion" according to Terphane.

Sunday morning dawned bright and pleasant, and a good audience assembled at the hall. The question as to the right to criticize character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Faith, Hope and Charity," which in breadth of thought and beauty of expression has never been surpassed in this place. He held his audience spell-bound while his eloquence flowed from his lips, combining the music of the rippling rill with the force of the mountain torrent.

In the afternoon conference the right of the individual to commit suicide was discussed, after which Prof. Lockwood gave a lecture on "Mental Energy," in which he bridged the chasm between Materialism and Spiritualism, to the complete satisfaction of a large and appreciative audience. Of Prof. Lockwood much cannot be said in praise. His motto is "Thoroughness," and whatever he does is done in that manner. A deep thinker and logical reasoner, he handles every subject with that cool yet forcible manner which characterizes the true scholar.

The expenses of the meeting were met by voluntary contributions, more than enough being raised for the purpose. So you see that we are neither dead nor sleeping, and expect to have a still better meeting in June at this place. This success is due, first, to the persistent perseverance of our people, and the efficiency of our presiding officer; and secondly, to the effort to build up Spiritualism, by harmonious and peaceful means.

See Northern Wisconsin Association of Spiritualists.

An umbrella that keeps Lent the year round is altogether too religious for us.—Meriden Recorder.

## Children's Department.

### TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELA, A BARONESS TOUATY, of Gombitz (in Saxony, Austria, and translated especially for the Banner of Light.

#### WHAT THE MOON RELATED TO ME THROUGH THE WINDOW-PANES.

##### FIRST PICTURE.

Seest thou the moon's rays glittering through the window-panes? Seest thou how they shine through the poor man's window? Seest thou how they sparkle in the rich man's house? Seest thou how they breathe in the chamber of death? Seest thou how they tremble through the rolling of the thunder? I saw the moonlight looking, dumb and cold, gloomy, merry and loving, on young and old, on rich and poor. Let me relate to you on what the moonbeams shone.

An old deserted castle stands in the meadows. Once perhaps it was an abode of joy, of happy family life; now it is forsaken and left to its destruction. But see how the moon peeps through the old green panes and throws its silver light over the bare walls of the deserted rooms. Then all begins to live, for the moon awakes and greets old well-known spirits. They glide around, tittering and laughing, sobbing and weeping wildly. Now again all appears as it was centuries ago: the souls of those who lived there then renew themselves as ghostly apparitions. Seest thou the velvet hangings, the armory, the large, heavy table surrounded by chairs with high, pointed backs, the goblets, glasses and vessels of every kind? It is midnight, and the stately knight is awakened out of his long sleep. All is commotion, for it is his wedding day. Squires and attendants hurry about in the castle, up stairs and down stairs, and the bride comes forth splendidly arrayed in a white satin dress and bridal wreath, her diamonds glowing like flames of fire. But her eyes are hollow and lifeless, and she is pale—so pale! Do you hear nothing, then, you people above on the mountains, not the blowing of trumpets nor the noisings of horns? See! they come riding along, knight and his lady, squire and maid! Life comes forth from the old rubbish and dust. In the chapel, too, is movement; the sacristan's old bones have awakened to new life. Altar, candles, mass-book, all are there. Even the stones arise and place themselves in their old position. And so it is fresh in the moonlight—this picture of the past. But the priest waits in the chapel, the knight advances toward his bride; gloomily and earnestly she reaches him her hand. Already they are at the door, and the organ has commenced, when—

the cock crows, and quiet, empty and deserted is again the old castle, waiting for decay. And so it goes on and on. The bridal pair are never married, never is her "yes" heard, for the dawn of day prevents it. Reality destroys the gloomy illusion.

##### SECOND PICTURE.

Many hundred years ago I often looked into a little corner window. The glass was held together with lead. Before it sat a knight's wife with her little son on her lap, whom she taught to pray for his father, that he might return safe and happy to his home. She looked at me so lovingly! Prayer for the well-being of her beloved streamed from her anxious lips. Then one evening was heard the sound of trumpets, and the brave knight with his trusty followers came up the hill. Rejoicing, the wife and son went out to meet him. I loved this woman, and the dear, tear-bedecked eyes looked up to me so thankfully that evening. Now the corner window has different panes, and I see always the bright light of a lamp shining through it. They dance, laugh and play in the old castle. There are no more knights or knights' wives there. No one looks up to me praying. I say I do not like these people, and could weep over the beautiful lost-life of the noble knight's time.

##### THIRD PICTURE.

Another moonbeam looked in a quiet room and shone on a dead maiden. She lay there peaceful and white, with a quiet smile on her lips. Before her knelt a youth and sobbed. The moon sees through the windows much that human eyes cannot see. It kissed the cold lips of the dead bride, it kissed the head of the youth and the angels that watched by the body and dried the tears of the mourners. The youth fell into a sweet sleep; he dreamt of his dead darling; they were both two splendid angels, united to each other and floating in the universe. But let us quickly away, the morning dawns, the sun arises red and glowing, man's life and pain commence anew. An angel sings: "Through the cross to the light, through pain to joy—remember this, oh man, be consoled and weep not."

##### FOURTH PICTURE.

The moon shines through the arched windows of the dome. The church is empty, only the everlasting lamp burns before the altar of the most holy. The weary wanderer outside in the streets sees the faint glimmer of the lamp. It calls to him, "Remember." The moonbeams fall on the grave-stones with their century old inscriptions. The grave-stones raise themselves and the bodies come forth. See, there a grave opens out of which comes a man; there is a monk; here the wife of a knight. Now they are all there, the spirits of this churchyard. They kneel and pray before the altar, where a form of light reads the mass. They pray and cross themselves; the angel speaks to them kindly; he gives the blessing; the "Missae" is spoken, and in a moment they are all gone. The grave-stones fall noiselessly to the sacristan is already there with his bunch of keys. He knows nothing of the spirits' mass at midnight.

##### FIFTH PICTURE.

We like to kiss the little children in their beds, say the moonbeams. They lie there with rosy cheeks, with folded hands, and say, so peacefully and trustingly: "Father, let thy angels watch over my bed." Many a prayer have the moonbeams thus caught and carried up to God. I heard to-day a little maiden praying: "Father, let thy angels watch over my father in war." And the moonbeams went to the father. They sought him out, and guarded him during the cold night; they let no harm come near him.

##### SIXTH PICTURE.

It is a peasant's hut; the window is very small. The peasant, his wife and four children, the watchful dog and the cat, too, are all sitting before a table with one dish on it. The father gives the blessing. And now they are all sleeping in the dark room. The moonbeams kiss the whole family, and dry the drops of sweat from their brows, giving them such sleep as the rich never know.

##### SEVENTH PICTURE.

This time the moon shed its beams through a large window on to a bed whereon lay bridal ornaments. The white satin dress, the lace

veil, the myrtle wreath, white shoes, and handkerchief, all lay there awaiting the one whom they should clothe. A beautiful child is standing at the window, and looking "thoughtfully at the moon." "Good moon," says she, "to-morrow I shall be his wife." And she smiled happily in her angelic purity. Then she stepped before the bridal array and prayed. "Yes, to-morrow," breathed the wind, "to-morrow you will be his, pure child." And it seemed to me as if the moonbeams were chafed into a stream of tears.

##### EIGHTH PICTURE.

The moon shines to-day through the little window of a strolling player's cart. In it lies the peaceful body of a dead child in a pink dress covered with spangles. The pale, wasted little hands are folded, and flowers lie on her breast, old and dirty paper flowers, not the sweet, fresh flowers of Nature. A woman holds the child's hand as it lies in its little wooden coffin. She looks on it with no tear in her eyes; her heart is humbled, and for pain she cannot weep.

"Come," calls a harsh voice, "it is time; your horse is saddled, and the public is impatient. What!" exclaimed the rough man on entering the cart, "you are not yet dressed?"

"I have no other dress," answered she gloomily. "I have given this to the little corpse. Oh, spare it to me to-day!"

"It won't do," said the man. "Our business is already very bad. Take the dress from the other girl who has spoiled her foot. You see that you must ride to-day."

And now she is in the circus; she dances, springs, smiles and bows, kissing her hand to the audience. "Hurrah! she never rode so well as to-day." As they so clap and rejoice, does no one see the tears in her large, hollow eyes?

##### NINTH PICTURE.

I hear a little bell in the still night. The moonbeams break on the light of a little lantern. The priest is carrying the Viaticum up the mountains to a dying person. The light from the lantern flits here and there; the moon is brightly shining, and the dying is awaiting with longing the priest who is to give him strength for his long journey to the spirit-world.

(To be continued.)

"DAYSIDE" is the title of a beautiful volume in green and gold limited cover, containing a goodly number of the poems of William Brewster, whereof Lee & Shepard, Boston, and Charles T. Dillingham, New York, are the publishers. Mr. Brewster is a clergyman, formerly of Troy, but now of Brighton, Mass. Quite a number of the poems in this volume appeared originally in the *Budget*, and are, so to speak, "our own children." This volume contains some one hundred and thirty poems, mostly of a religious nature, and of a domestic, virtuous, home-seekers, religious and personal, sympathetic and affectionate theme. Mr. Brewster writes carefully and conscientiously. He never writes badly in the field of poetry, while in many of his short poems, he is a poet of rare grace, true poetic fervor, inspiration and genial rhythmical glow. We think that the critics will with general accord place Mr. Brewster in the list of those who should be recognized as poets of the future. He is encouraged with the hope that with patient efforts they may yet reach a lofty place on the heights of Parnassus.—*Troy Northern Budget*, Troy, N. Y.

#### Passed to Spirit-Life:

From Boston, Feb. 21th, Mrs. Margaret Milk, aged 32 years.

Mrs. Milk has been an earnest worker in our ranks for many years, and the final testament of respect and friendship from private friends and public associations were abundant and beautiful as well as the most prominent being a cross from the Ladies Aid Society, which from the Lyceum Association, a bouquet from Mrs. J. C. Allen, and cut flowers from Mr. A. Temple. Funeral services were held at the home of her son, Mr. Wm. Milk, of High street, at 10 o'clock, on the afternoon of the 21st ult. A fine quartette, consisting of Messrs. Wm. Stebbins, C. Miles, Mrs. E. J. Gallison and Mrs. H. V. Carr, aided their services to the solemn interest of the occasion. The form was at last tenderly laid to rest in the family vault, where he shared his loved companion, with the knowledge that in spirit-life they would meet again. J. H. CURRIER, 71 Temple street, Boston.

From Pekin, Ill., Dec. 15th, 1878, Mr. M. J. App, aged 50 years.

He was a firm believer in the Spiritual Philosophy, and a member of the *Banner of Light*. He was a most genial, happy and kind man, and was the esteem of all who came in contact with him. He was born in Pennsylvania, but lived in San Francisco for thirteen years previous to last April, when he went to Pekin to live with his daughter, where he closed his earthly career fully ripe for the higher life. Physical death to him, he said, was but the stepping stone to the threshold into a larger and more elegant abode. G. M. J.

From her home in Canton, Mass., Celestia, eldest daughter of Mr. and Amanda Hayford, aged 14 years, 5 months and 2 days.

Ever kind and affectionate, she won the hearts of all with whom she became acquainted. The early departure has left a vacuum in the home which can never be filled. Yet we must bear our loss with patience and courage, and among the angels. When the worn-out vessel could retain the precious jewel no longer, angel hands were extended to receive the weary spirit, and bear it up to its eternal peaceful rest with loved ones gone before. A. H. C.

From West Hanover, Mass., March 1st, Luther Turner, aged 80 years and 3 months.

He was a soldier in the war of 1812.

"Oftentimes I have not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of eight type averages ten words."



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**SPECIAL NOTICES.**  
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## Banner of Light.

BOSTON, SATURDAY, MARCH 22, 1879.

**PUBLICATION OFFICE AND BOOKSTORE.**  
 No. 9 Montgomery Place, corner of Province Street, Lower Floor.

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 LUTHER COLBY, Editor. JAMES W. RICH, Editor.

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### Close of Volume Special Notice.

This number of the *Banner of Light* closes Vol. IV. We request those of our subscribers whose time expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order that they may not lose any copies of the paper that might be possible in the process of taking out and re-binding the names in the mailing-machine.

We shall print next week the able lecture on "THE NEW MIDDLE AND THE OLD FAITH," delivered Jan. 19th before the Parker Memorial Society of Spiritualists, Boston, by Ed. S. Wheeler, Esq., of Philadelphia, Pa.

### Hungman's Day.

Six, if not seven, men were swung off by the hanging on Friday last week, three of them having been thus done to death in New England. The event naturally excited wide remark, and has given rise to a good many reflections. The solemn procession to the gallows, and the scenes on this subject, and to be looking at it from a serious point of view. The *New York Herald* remarks that "strangling men to death is a sorry way of improving humanity." And it is placed in the following strain of timely reflection: "Without exception the men appear to have belonged to that very low and worthless class from which murderers spring, and which is to society a standing menace which no consciousness or sentimentalism can alter. How humanity can reach such depths is a horrible mystery, but the fact that it really sinks so low appears with terrible distinctness in the records of yesterday. Society should, therefore, concern itself more with the living than the dead. It should enforce to the utmost all the laws we have against drunkenness, vagrancy, and the minor phases of violence, and frame and press others of even greater stringency until fear compels the dangerous classes to comply with the rules under which honest men live."

After the execution of the murderer Devlin at Cambridge, the representative of the Boston *Herald* interviewed an old sheriff, who is used to these proceedings, and may be supposed to have been hardened. In the course of the conversation this sheriff said: "I am opposed to capital punishment; the true way to punish is not to take life but liberty. The man who willfully or carelessly takes life should be dead to all the world by being confined where he will be unable to again commit crime. Imprisonment for life would then be the true terrible example in the case of convicted prisoners. They should be beyond the reach of friends, and even family, and be cut off from all communication with the outside world. The law should not go further than this and arrogate unto itself power to take that which it cannot restore. It has the right to restrain, but no right to take life. There can be no excuse for taking life, except when one's own life is in danger, and when, in self-defense, an assailed party must act quickly and decisively. We have no right, as individuals or as government officers, to take the life of a fellow mortal. The possible escape from prison of a guilty man, the probability of which is urged by advocates of capital punishment, is by no means the worst evil which might befall the community. Some fear that chances of government and misfortunes incident to revolutions might come and throw open the prison doors of hundreds of convicts; would not other and graver evils befall innocent men by reason of such chance?"

At the funeral of a young wife who was not long since murdered by her husband, in Chicago, Rev. Dr. Thomas, the celebrated Methodist minister, was present, and spoke forth his sentiments on this whole subject in the following decisive manner: "It is my misfortune," said he, "that I cannot keep from thinking. My thoughts give me trouble, and sometimes give my friends trouble. I am troubled to-day. Bro. Walker has touched very lightly, if at all, has lifted the veil but gently upon the future of this scene. According to the popular conception and teaching, there is but little if any hope in the future for this murdered wife—cut off without a moment's warning or time for preparation for death. But the husband—the murderer—can go to jail, and after six weeks die happy on the gallows and go straight to heaven. There

is something wrong in this teaching. I don't believe it. If there is a hell, he must go to it for a while at least. And it would seem that there must be some chance for this poor murdered child to do in the long future what she was cut off from the opportunity of doing here. I made some such remarks to one of the best lawyers as we stood on the steps before coming into this room, and as a man familiar with the principles of justice, he said the same thing. This is probably not the place for such remarks. I had not intended to say a word till called upon just now by Bro. Walker. But this scene troubles me, and if I can say anything, I must say what I feel, and I feel that the public morality needs such words as these. The statement is no such thing that the murderer can send his victim to hell forever, and he then drained and walk into heaven. It is a sin against good morals to teach such things. If a man sins, he must suffer. I have no faith in saving men without character; and this thing of sending criminals to heaven after a few weeks of almost forced repentance is hurting the morals of the community; it is almost a premium on crime. I suppose murderers may find mercy, but I tell you they must suffer; the scales of justice must be evened up in some way. We are living under moral law, and must meet the consequences of the wrongs we do."

This is to be put on the other side of the subject. It is the timely explosion of a shell loaded with good sense in the camp of religious sentimentalists, who are only the natural product of the hanging sentiment. If murderers were punished by simply being deprived of their liberty, there would be no chance whatever for these shallow religious enthusiasts who send a murderer straight to heaven after a few weeks' training, but leave his surprised victim in hell because he had no chance left for preparation for his fate. Dr. Thomas, above quoted, is a justice-loving Methodist preacher, whose liberality of sentiment has before this called down on him a pretty full measure of denunciation, or at any rate of severe criticism, from his church. He has given utterance in the past to most liberal sentiments, for which he has had the quick and wide sympathy of the humane and justice-loving public. His words above given are to be received as another symptom of the change of feeling on this whole subject which is going on in the hearts of the church to-day. Justice and kind sympathies are here seen taking hard fight by the throat even at the side of the grave.

The *Banner of Light*, however, does not believe in hanging men for any offence. As the kind and wise old sheriff remarks in the interview above quoted, society has no right to take away from any of its members more than it has in its power to restore. It may restore liberty—should the party subsequently be proved innocent, as was the case with the young man in England who was convicted of murder—but it cannot restore life. Hanging, as has been aptly said, is the worst use a man can be put to. But we take no stock in the mean injustice that helps boost the murderer to heaven and makes no effort to rescue his victim from the ecclesiastical hell to which he has sent her. That theory will not go down anywhere.

### Medical Mediumship vs. Allopathy.

As at the present time the regulars in different parts of the republic are endeavoring to start another wave of excitement on remedial questions, whereby they hope to fasten prescriptive legal alikes upon all progressive practitioners, and upon the sick in their various communities, it seems most that any well-authenticated and pronounced cures occurring through healing by laying on of hands, or the relief of suffering through clairvoyant perception and prescription—or like "irregular" proceedings—should be made known to the public as offsets to the bigoted denunciations and conscientious statements of the allopathic-medical party. We therefore cite an instance at this time, wherein the Regulars, in Massachusetts at least, have received food for thought—a case which ought to go far in all unprejudiced minds in proving the superiority of the remedial practices of the spiritual mediums over the fixed and non-expansive system officially cherished by the M.D.s everywhere. In the Boston *Herald* for Jan. 25th appeared the following report. The Italics are our own:

*DR. FLEMING AND DR. SARGENT OPERATED* was published in the *Massachusetts General Hospital* on the 15th of March, 1879. It is the report of the case of a young woman, who, in the presence of Dr. Fleming, Dr. Sargent, and Dr. Sargent, was operated on for a tumor of the uterus. The case was reported by Dr. Fleming, who was the principal operator. The case was reported by Dr. Fleming, who was the principal operator. The case was reported by Dr. Fleming, who was the principal operator.

The above runs as smoothly as if it did not hide information which justice to the suffering demands should be given, and as if it did not claim for "modern skill in surgery" and "the learned members of the profession" an honor to which they are by no means wholly entitled. We have received from the most undoubted authority the following points in the case, which are here laid before the people as additional evidence of the deep injustice which is always dealt out whenever the presence of medical power in medical matters is spoken of by the daily press and the "doctors" generally. After the consultations of these eminent and "skillful physicians" had resulted in the decision that it was necessary to amputate the limb, friends of Mr. Fleming suggested that a clairvoyant examination be had before the final operation; and Mrs. Maggie Folsom of No. 6 Hamilton Place, Boston, was visited by one of his family. Her control at once gave a full and complete diagnosis of his case, and assured the visitor that the trouble was not caused by a tumor, but was a gathering of blood from a leak, which had hardened; she thought the difficulty removable, and the saving of his limb possible. The operation described above corroborated this diagnosis, although no one reading the account would suppose for an instant that anything but the superior knowledge of the surgeons who cut open the thigh and demonstrated to the M.D.s the error of their opinions was to be credited with the success. The regular M.D.s in this case were quite willing, as was also the daily press, to acknowledge that the regular surgeons were the spariest, but neither of the three cited parties would have it known "for the world" that a spirit medium suggested the true state of the case in advance, and that too without ever having personally seen the patient, around whom the allopaths themselves had

doctored like the eagles spoken of in Matt. xxiv: 28. We have no slurs to cast against the much-needed and valuable profession of surgery, but we submit that the medium was and is entitled to a full share of credit in the premises.

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### Cleveland, O.

The friends in this city will hold anniversary exercises, Dr. J. M. Peebles being the orator for the occasion.

### Notice to Subscribers and Book-Buyers.

As the substitution of silver for fractional currency renders the transmitting by mail of weighty coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage-stamps, ones and twos preferred. When they can be conveniently obtained, a post-office money-order on Boston, or a draft on a bank or banking-house in Boston or New York City, payable to the order of Colby & Rich, is preferable to bank-notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender.

**KILLED BY A FALL.**—Mrs. Meta Friedlein, aged twenty-eight years, while taking in clothes from a line at the rear of her house, No. 223 Raymond street, Brooklyn, on Sunday afternoon last, fell from the second-story window, and received a fracture of the skull and internal injuries, from the effects of which she died a few hours afterwards. We learn from Capt. H. H. Brown, the lecturer, who is speaking in Brooklyn, that Mrs. F. was an excellent private medium for the physical manifestations, and much regret is felt in Brooklyn at her sudden exit.

On Sunday evening, March 16th, Prof. William Denton addressed a large audience in Paine Hall, Boston—"Egypt: its history, its monuments and its religion," being the topic of his discourse. The effort abounded in telling points, and was novel in its presentation of much information not generally possessed by the people concerning this land of palm and pyramid. The oxy-hydrogen illustrations were excellent. Next Sunday evening, Prof. D. will speak in the same hall on "Psychometry, or the Soul of Things—the Key to the Great Past."

The biographical sketch of Dr. A. B. Child, recently published in the *Banner of Light*, has had the effect of awakening a renewed interest in his published works, as letters from various correspondents have proved to us. Colby & Rich, No. 9 Montgomery Place, Boston, have on sale "CHRIST AND THE PEOPLE," "BETTER VIEWS OF LIVING," "A B C OF LIFE," "WHATSOEVER IS, IS RIGHT," etc., all of which were given to the world by Bro. Child, and to which the public attention is respectfully called.

George Dillingham writes from Lynn, Mass., March 17th: "Our Sunday meetings held at Mechanics' Hall the past winter have been well attended. New mediums are being developed. We have had Mrs. M. C. Bagley, of Boston, and Mrs. H. W. Cushman, musical medium, of Melrose. They both gave perfect satisfaction. Mrs. Cushman will be with us next Sunday, 23d."

Mrs. Clara S. Foltz and Mrs. Laura De Force Gordon, are still fighting for their right to enter the Hastings Law School in California—they having gained a temporary admission, which was followed by their exclusion by the directors. At last advice Judge Morrison had the case of the granting of a writ of mandamus in the premises under advisement.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 103 A. M. and 73 P. M., at hall 810 Spring Garden street. H. B. Champlain, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary. Speakers engaged: March, Cephas B. Lynn; April, E. V. Wilson; May, C. Fannie Allyn.

J. W. Comfort, M. D., Wyoming, Minn., writes: "I trust that there are thousands of the readers of the *Banner of Light* who are well pleased with the biographical sketch of the life and writings of the late Dr. A. B. Child, by Mr. Adams. I regard the writings of Dr. Child as the ablest vindication of the 'ways of God to man' I have ever read."

Colby & Rich, No. 9 Montgomery Place, Boston, have received from Australia, and offer for sale, a few copies of that remarkable work: "A NEW PIGMY'S PROGRESS." See advertisement in another column.

**INNER LIGHT.**—Some persons see that which is invisible to the common vision the instant they look into one of the Orient Mirrors, others require many sittings before they do so, but to all the experiment is worthy of a trial. See advertisement in another column.

Dr. Peebles' "Christ, the Corner-Stone of Spiritualism," is still selling rapidly. Recently a gentleman in Northern Ohio ordered from us a hundred copies for gratuitous circulation.

The Atlanta (Ga.) *Daily Post*, of a late date, devotes a column of its space to the report of a lecture delivered in that city by J. Madison Allen, and speaks in complimentary terms of the gentleman and his effort.

We have received (at the moment of going to press) an advance copy of the new work by M. A. (Oxon) of London, entitled "Spirit Identity." We shall refer to the book more fully in a future issue.

Mrs. Kendall, test medium, is meeting with excellent success. Parties wishing to consult her, can find her at Rooms 6 and 7, No. 84 Montgomery Place, Boston.

T. B. Clarke writes from San Francisco: "To say that the *Banner of Light* is read each week with pleasure would be superfluous. It is a necessity of existence—the bread of life."

We can fully endorse Dr. E. D. Babbitt, of 141 Eighth street, New York, as an excellent healer, as we have recently personally tested his psycho-magnetic powers.

Mrs. Clara A. Field can be found by those desiring her mediumistic services at her old location, No. 7 Montgomery Place, Boston. See advertisement, 7th page.

We want for publication impersonal articles—not personally vindictive ones. The latter we decline to print.

Read what Wash. A. Danskin, Esq., has to say in another column on Trance Mediumship.

Read carefully the card of Bro. E. D. Babbitt, under "Special Notices."

Help somebody worse off than yourself, and you will find that you are better off than you fancied.















