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New Dork.

SPECIAL CORRÉSPONDENCE.

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 parrotry 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 qualined 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 with out 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 arbitrany 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 most subtile 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

cause the friends of this gentle girl will not al- | low the sacred privacy of her chamber to be dis turbed 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 twingeing 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. II. 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 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 Secker's correspondent and our brief commentary on the same :

1. HUMPHREY.—"Spiritualism is utterly un trustworthy, 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 devilout 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.

ualists are corrupt men on account of their Spirit- | ualism, 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. II. 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 strum-pets." as 'm pets.

Answer.-Now Humphrey either has positive knowledge on this subject, or he has not. If his actual knowledge warrants his affirmation, he is self-convicted 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. HEMPHREY. — "Spiritism is unscientific. Tyndall and Carpenter have weighed it in the balances and found it wanting." *Answer.*—This is not true. Tyndall and Car-penter 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 expounders. 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 :

ule no discoveries comm

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES. BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris. A continuation of Mr. T. Tonocph's learned disquisition on ancient religious beliefs, which he entitles, " A propos de Leibninitz," greets us on the first pages of the present (February) number of the Rerue. "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 ccole italique (Italian school?) and passed it into his teachings; admirable subject for the vertuoses 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. Tonoeph, neither of the above-named sages taught metempsychosis as understood by the letter-prise it 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 pythagoricien Timée de Locres 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 intelli-

gence 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 Celtes. . . . To find the first idea of the Druidic circles we must go back further, we must search among the ancient-

Spiritualism Abroad. 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.

NO. 26.

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 socalled 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 Rerue Magnetique, Paris, (16th Jan.) develops from month to month its important , role in journalistic literature ; and though it might never name Spiritualism, it will follow as a sort of corollary-finis 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 Rerue 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. Bué, who found him in "a pitiable condition on his bed and unable to move," he was at once relieved, and in two months perfeetly cured. Dr. Conrad's (canon Mouls) treatment of this subject, historically and practicalreligious poetry of the Aryas. Those parts, the ly in the magazine in hand, is one that should most ancient of the Vedas, the Rig, the Saman, the Iadjous, offer us a picture, already nicely "before its diffusion what opposition will it not defined, (nettement arretice,) of the destiny of encounter from the ignorant, the charlatans, . . . But while the good here mount | and the body of squants. . . . Immovable in to a sublime degree, "the wicked are condemned the past, they resist the present and the future : science officielle is dead ; this which ought to be the power of Kali, the goddess of evil." Thus a light is only a cloud. . . . Pain always and everywhere declares the insufficiency of the medical art. . . None are ignorant that every instant Hippoerates says 'yes' and Gallien says 'no.' . . . In the famous words of Bossuct : * Everything has been a remedy except the true, that is to say, magnetism.' . . . Magnetism is nearly anathematized (maudit) by official science. 4. . . It is feared : this is the eternal formal barrier against all progress in spite of authentic facts. . . . It is even treated as charlatanism, plainly, in the 'Academy of Medicine.' . . . The weapon most perfidious 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 Puységur, Deleuze, 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 'Fiancée 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 apoguem, assumes to consult the 'Affianced 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 fail to do justice to this elegant production of this canon, Dr. Mouls. Following the above is the article on mesmerism, published by M. Rostan in his " Dictionnaire de Medicine"; and this is to be replied to by Mr. Donato in some subsequent issue. Then we have a consideration of the "Role 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 (ame), with bo 'y 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 vous (nous), and the animal soul $\psi \chi \eta$ (psuche). M. de Fleurville acknowledges that buque, and C. Prochus de Soignies; but few or | after fifteen years of observation there is yet to

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 con-tradictions."

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 inharmony 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 mere 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 Spirit-ualists are very corrupt men. . . They hase 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 Spiritualists, is it 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 her behalf, are all either knaves or fools. Be- true, it does not sustain the charge that Spirit-

"Spiritists have made no discoveries commen-surate with their alleged opportunities. They profess that all the great minds of the past com-municate 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 gifted and favored medium has given us another Dialogue from Plato? another Satire from Hor-ace? another Oration from Cicero? another Epic from Milton? another Play from Shakspeare? another Oratorio from Handel? another Prob-lem from Newton? another Sermon from Chry-sostom? another Invention from Fulton? another sostom ? another Invention from Fulton ? anoth-

Alle such immense stones as are found in the Pyramids? Why do they not give our holl-car-riers 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 oven up some grand highway to universal knowledge-all for the special benefit of the great company of noodles, 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. BRITTAN. 2 Van Nest Place, New York.

There is nothing which the eye can per-ceive which is so small as not to contain a rich mine of speculation. The drop of water repre-sents infinite power with its load of electricity —enough to charge a thunder-cloud; it is the type of infinite beauty, as it transforms sun-light into rainbow; it is the embodiment of in-finite love in its gentle descent upon the grate-ful 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 parti-cle to the universal cosmos. With the increased grandeur of dimension the intellectual utter-ance 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 155 There is nothing which the eye can peris the truth of science, the beauty of poetry and the faith of religion. Ignorance cannot hide it nor deformity degrade it nor superstition cor-rupt it.—*Prof. Benj. Peirce.*

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

souls." to reincarnation upon the earth, and fall into 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 Saïs, called Jaon, 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 Jarch to the desert, the Egyptian priests imported from Greece that of Zeus. . . Let us remark also that the roots of Juv,

Zen, Jov, Zyan, are nearly identical in the Hebraic, Greek, Latin, Sanscrit, in the designation of the Supreme Being-l'Elre 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 stat-ing "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 pature 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 Zonave Jacob,) such as Mme. and Mlle. Maillard and Mme. Guy of the Jura ; M. Boën, of Belgium ; Simonis, Du-

be explained how "the accumulation of the from the New York Height and the Banner Miss Pagan and Christian, historically: "Revelations much greater, the more extraordinary offect " "Louise Lateau is Distanced." than that which he had dist named, where the more single results had been obtained, that of The product de million of the view of a large structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of a family with an end of the structure of the structure of a family with an end of the structure of the structure of a family with an end of the structure of the stru The first is a set if it is not in the matter of the structure of the str

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meeting as a Jun, the britist eff. of eff. (jun, as a living buing being, for three hours?). The ing highly be very one function of the same structure the anti-the indicates by written a long very graphic incide institution for the bar M cosing which however to Viscourt Solanot, in which he says, graphic hes bar D = 0, and of the spaces, and that as interdence of his high at meriation of thing is always in a definition only any non-, what the Viscourt has published, he will ask that is an average in the term of the second and the second and promising in which are the second of the second se whe are widing to date of yet from adverse if a volume with a handsome new title-page, opens whe arreweiling to latest, yet from adverses in a toutine with a hindrome, new triasplate, opens, founction es, from the story due to manufass, also with "hapter one "India" of said work, toracs, a claud ever will be, under the system. State forbids further comments. An article on that new reigns, made destitute, made painers. "Tolerance," an "International" subject, "Re-M. Godiff size that the enterprise which the light in Schools," and a short extract from the Decor sustains fell short in its expenditories the *Binney of Leiky* granplete the new issue. first year nearly eight thousand dollars. But to show that such a state did not confirme, the Fits on Law Destruction Explicitly, Mexico, February, with the ast time establishment. Is called, is the number has its elaborate pages as full as usual have a new wing added. This," social palage? new sontains one theirstand persons. "The action. In an atticle on compulsary education. where the sphirit of the power of magistrates was in oded, the writer says that, in the event of a war, d. es not Car 20vernment - Instrain all wherean tage arms to do soft how puch more, them should it have the power to oblige its subjects to send their children to school ? In-an extra Thom M. Bonchan's "Histoire d. 14 Medisha," the following, stugniz other, forms and externations which the Dakota Induins' practice where one of their nutaber is ill, is subsequent to a dance and doleful son 2s : "The patient being placed upon his back, is knowled and rubbod." Under the head of "Ultramentane Fanaticism in Mexico" a starfling account is given of the that, accord-heal, matuler, which followed the election, in Arzaha, of a Protestant as ideable. BELLAN M. Le Messager, of Liege, 4st, 15th Jan, and 1st Feb. is at hand with many highly commendable and interesting articles. The editor, in a pleasing address to his readers, excases himself for, not enlaiging his juper-quilting Lafontaine's table of the frog: With many a noble sentiment, with many earnest words, he certainly emiches the pages he presents to the world. "The progress of societies," he says, "arises from that of individuals; and that of the individual from a knowledge of himself and his destiny : hence all the sciences should converge toward this double object or end. . . . Science should have for its principal alm the Na see to ipsum of antiquity : know and act-in virtue of the knowledge acquired." M. H. J. Turck writes admirably on the "Divergence of Opinions among Spiritualists," in which he quotes a line from Allan Kardee, which indicates the animus of his theme: "Every intelligent) effect has an intelligent cause." This is followed by quite a lengthy and spirited extract from the Arenic, of Spa, which embraces a sketch of Mme. Georgina Weldon, her intelligence, genius as a musician. her unquestionable satity, her mediumship, and her Spiritualism and consequent persecution. Travistock House, her home, nearly a historie abode, once inhabited by Dickens, for a short time the residence of Gounod, who composed there one of his pieces which he dedicated to Mme. W.; "tout du reste full of souvenirs of the ings given her by the spirits, and of their protect- terbury, see "Anales literatives, A.D. 1770." ing power, display some of those curious episodes 'in an eventful life that bear the impress of adgelance, is given in full in the Messenger ; while _-judiciously handled ; "Heaven and Hell"- | -Sunday Afternoon.

vital fluid over the magnetized produces the Fancher's ase is portrayed under the heading : from the Other World "-beautiful, foreible sen-

atroffing the limber the steep have for in the This present number closes the year, and its rial world with the spirits of the invisible world; former "the soul *Universe in press in part Us* eleventh volume, with an "index," and with a and, "Spiritualism of the Nineteenth Century," Bienty and its Inchlity," Av interesting case of ande amenat of material, which it will only be in which philosophy, science, materialism, are

(a) If you have been and says in its Lee trailed traces. Voltaine has said that to believe the solution of the solution of

have, "regainst the regions of optimes which the astrony witnessed in London by his son, who to a first second to have a finite tertalized, some out and remained with them, reports that enote occasion " a spirit fully ma-MUNICO.

timents expressed as seen and read in a glass of water : an "Introduction to the Study of Spirit-Ex-Ex-visid, Madrid December number, Jualism"-explaining the relations of the matein which philosophy, science, materialism, are

Germany, as evinced by what transpired with Prof. Zellner and there when Mr. Slade was amonast them. In D dores a new society of Sphritualists has look forned. "We greatly congratulate on folcads," says the editor of torstonede, "who is different parts of the Ar-gentine Territory with to establish nucleit." around which, I will add grand results will clus-ter. The distinguisted Spanish pretess and writer, Lady Sole, is to be a regular contribu-is graced by two of loc attrices the gran-in the Light of Sole (stable), "and "Spiritualism in the Light of Sole (stable)," and "Spiritualism in the Light of Sole (stable), and "Spiritualism in the Light of Sole (stable)," and "Spiritualism in the Light of Sole (stable), and "Spiritualism in the Light of Sole (stable)," and "Spiritualism in the Light of Sole (stable), and "Spiritualism in the Light of Sole (stable)," and "Spiritualism in the Light of Sole (stable), and "Spiritualism in the Light of Sole (stable)," and "Spiritualism in the Light of Sole (stable), and "Spiritualism in the Light of Sole (stable), because the grant was produced in our city lately arising from the vertial above, with another translation from the Bor-wer of Light of Pert (Chand Mittria's chap) to interesting story, Arawashan. The Horista Espiricion of Mentevideo Decem-ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran ber number has als (stable) to interest the gran be

moral standard-"C dev himense of Love, of Justice, of Virtue," that has stood the test of

physics, and are lictace in good hands-Zöllner's, Weber's, Fechner's.

In the year 182-, says an eminent historian, the King Frederic William III, of Prussia had. foot crushed, which laid him up, and from which he suffered greatly. During this time his Minister of War came to him much excited, because he had learned that a prisoner, Col. Von Massenbach, who had been condemned to the for tress for writing against the king, had been set at liberty, and feared that the order for this singular elemency had been forged. The king assured him that it was all right, that he had ordered it : for during the night in his sleep he had seen distinctly and conversed with a vision, who, kneeling, prayed agonizingly for the unfortunate disgraced Colonel, who now was enjoying himself in the bosom of his family. Within the year the Colonel died, and the children wrote a most grateful and affectionate letter to the king, over which he shed tears, thanking : which they were bled to bestow their tender care on one, in his last hours, whom they tenderly loved.

Banner Correspondence.

Massachusetts.

ing. March 3d, was an enjoyable occasion to the party which assembled at the residence of Mr. and Mrs. Ireland in Camden street, as well as to the recipients themselves. It was quite an impromptu affair, gotten up by that kind hearted and zealous worker, Mrs. up by that kind hearted and zealous worker, Mrs.' Maggie Folson. Some forty of the friends, at her invi-tation, met at Mrs. Ireland's rooms, and were cordially welcomed by her and her partner. After the company, had all assembled, Mrs. Folson introduced Dr. A. H. dichardson, who made the initiatory address, he heing followed by Mr. Robinson, D. N. Ford, Miss Kate Fisher, Mr. Pease of Michigan, S. F. Towle, J. M. Fos-ter and others. Dr. Richardson also presented Mrs. Ireland, in behalf of the audience, with an envelope containing a tangible proof of the esteen in which she was held by her many friends, she replying in appro-pliate terms.''

SPRINGFIELD.- A correspondent writes : " During the fall and winter the Free Religious Society has enjoyed the ministrations of E. V. Wilson, Dr. Anna M.

AYER.-Elljah Myrick writes: "The 'second edltion of the Blble of Bibles 'Is what might be expected, Justice, of Virtue, "that have steed, the test of present issue, Several lengthy extracts are also given from Spanish being already potied. CORNANY. The Psychische Station of Leipsie, A recent number of this exponent of Spiritualism in Germany contains an article from the distinguished scientist lumnanuel Herman von Fichte, where-in Ernest Hacekel's hauendoes respecting the simplicity of those will have been caught in Mr. Shade's trap are heid at their just value. And more the shows the great introctance of the results are also the force the nost scrupulous care could impart to any investigation t, expressing this conviction that these phenomena belong to the domain of the results and are hered at the force the domain of believe and the force the shows the great introctance of the force the nost scrupulous care could impart to any investigation t, expressing the conviction that these phenomena belong to the domain of the relation the Bible, where the the object is the the conviction that these phenomena belong to the domain of the relation the disting to the series of the results reached by methods that have all the force the nost scrupulous care could impart to any investigation t, expressing the conviction that these phenomena belong to the domain of the relation the Bible which to we and blees. bearing the prestige of its author, whose well-coined Much in the Bible which I love and bless, I could love more II field I could love less, — * The Voices,

-- The Voices, I would recommend Bible adherents to possess them-selves of this valuable work. It is a liberator from the bondage and slavery of blgotry and authority. It proves to us that the windows of heaven were never so while open as now, that God was never mearer, and still has the power of speech, and gives evidence of having graduated from a higher school than of yore." LOWELL .- A correspondent writes : "Mr. Stephen

Cutter, who has been in business for some years in this

MARCH 22, 1879.

we almost daily experience in communion with the spirit-world is more than full compensation for the sheers of a few prejudiced friends."

HAMPTON .- Julia H. Kron writes, renewing subscription, and saying : "My means are so limited that I have had a struggle in my mind whether to give it up or not, but I feel that I cannot do without it as long as I may be able to read. If I have to sacrifice other neres-saries. I like the dear old *Banner of Light*: I read it all. The lectures I think are worth more than the price of the paper. I much admire the stand Bro. Thomas B. Hazard has taken in defence of mediums. May he long live here to battle for truth and justice. I do not know as I could well dispense with anything within its pages. Dear brothers, publishers of the *Banner of Light*. may you be sustained in your noble endeavors, hoth financhily and spiritually, is the prayer of one who wishes to see the Truth cover the earth as the wa-ters cover the sea." BOSTON .- A correspondent writes: " Monday even- I have had a struggle in my mind whether to give it up

Pennsylvania.

PHILADELPHIA .- A correspondent writes, March 10th: "Yesterday the First Association of Spiritualists of Philadelphia had the pleasure and edification of

10th: "Vesterday the First Association of Spiritualists of Philadelphia had the pleasure and edification of hearing Cephas B. Lynn from their platform. It had been very satisfactorily arranged that the course of Mr. Lynn given through February should be followed by another month in this city by Mrs. E. L. Watson, the eloquent teacher and dear sister from Titusville, Pa.; but unfortunately her health has become so much reduced by overwork on the platform of late. Law the were compelled to forego a renewal of her services until October next.
 The first Sunday of March the platform which Cephas B. Lynn left to keep his engagement in Boston was occupied by Edward S. Wheeler, well known to yourself and all the Spiritualist fraternity of tblokers. By request Mr. Wheeler read in the morning from notes of his recent lecture in Boston, which renaukable lecture was well received. As I understand you are to publish the discourse in fuil, I will make no further remark in that econection. In the evening the address was upon the Chinese question, and 'What are you going todo about it?" The reprets of the meeting given by the press of this city proved that Mr. Wheeler's one subject was discussed by some of our clergy, and subsequently by H. W. Beceher in the 'star course' of hecture's here.
 Mr. The's report of the James business as contained in the *Boaner* has been read with interest. Some of us were well satisfied as to the character of James before; yet here are signs that under the enormous amount of chaff he accommated. Here is solid matter for investigation, all of which I threats with mote solid matter for investigation, all of which I thrust will meet you cours bere.

PHILADELPHIA.—James Shumway writes us, un-der date of March 10th : "I have read Mr. Tice's communication in the Banner of Light of this week in remunication in the Banner of Light of this week in re-pard to the James ecpose, and it is a straightforward narration of facts, and can be refled on as being the truth, and nothing but the truth; and however much we may regret the necessity, it is the duty of every true spiritualist if possible to bring all such mediums to light, and warn others not to be duped by them. I know nothing of Mr. James's mediumship otherwise than his pretended gift of materialization; if he has other gifts that are genuine let him hold on to them, and never again attempt to deceive the public by pre-tending to be a medium for the materialization of forms by going into a cabinet."

Illinois.

SPRINGFIELD .- M. P. writes, March 6th, as follows : "The spirit of Mrs. E. G. Planck, of St. Louis, Mo., passed away Feb. 25th, after a long and weary illness, through which she patiently waited for the

by all. Mrs. Planck was a writer of marked ability, and in all

of good things. "An "Essay on the Infinite," by "Levelitor, Associate D. J. Cordero, " The Spirithow " highly nearly profished is the Income, of and Woman," portion of a new romance, "Selpry-enterof backs received to be various parties ence," "Religious Coremonies," And "Miscellafor its library, gives us this gratifying informage near," are its most prominent features. In the Miscellanea are to be found a highly commendatory notice of the able defence of our cause by Lady Soler, her letters refuting the statements. of a Catholic priest published in the Gatetta of Bareel ma, also an article on preceistence and reinconation, which says that the prophets, and afterward Jesus, announced under different forms this fundamental truth or principlequoting Jeremiah i., 5; Matthew xvii, 10-13; John fill, 1-5; Matthew xvi., 13, 14; Mark vill., 27, 28; J.uke ix., 48, 19); also a few compact paragraphs on the "Eternity of Pains," which "in--Jude a few words like these ? "The dogma of eternal panishment is a blasphemy against the infinite mercy of God. There is no devil, no hell, no everlasting torments. Man will explate his faults by his moral sufferings," etc. From Ancient Rites and Ceremonies," I will abridge a few sentences : In 610 the use of bells appears to have been common, for when Clotario was with his army at Seus, the Archbishop made such a noise with them that the warrior withdrew; but the baptism of bells did not occur till the thirteenth century. When Ferdinand. the Catholic, restorer of the very holy Inquisition, may sanda inquisicion) was attacked by the infirmity of which he died, the famous bell of Villela was sounded. The bell that summoned the hereties to prayer on the night of the St. Bartholomew massacre, was subsequently devotedly whipped, if we believe the writings of Rochela, in the time of Louis XIII. The title of Archbishop was not known in the primitive church and in France, as it is easy to see by the letters of San Isadora, of Seville, by the Council of Orleans, held in 621, and by what was written of the immunity of the Abbey of San Dionisio, in 659. This title was not made familiar till toward the close of the ninth century. Images were introduced into the temple of Rome A.D. 259 by the famous december, Appius Claudius. "Lactancio, de Divina institut, lib. 2, cap. 2.) Blessing branches of trees was introduced a long time after Constantine. The "Nativity of the Virgin" was established as a fiesta in the sixth century by Pope Sergio I, though ; in Anjon it had been celebrated for three centuries. Some intelligent persons say that the " Bread Blessing" was not begun till the seventh master "--with the above notice of the lady her- century. Regarding "missals," and one in parself, its owner and occupant; of important warn- ticular in the library of the Archbishop of Can-

La Razon, of Toluca. Numbers 2, 3, 4 and 5 of this new enterprise have been received, and fingers. The Bunner of Light's article, written though I have no space in which to do justice to some time since by Mr. R. Cooper, about "mat- the various contributors, I must note the more ter passing through matter" at a Holmes sé- conspicuous articles : "What is Spiritualism ?"

Waltten for the Banfier of Light." THE END OF LIFE.

BY THE AUTHOR OF "DAISIES."

Which, 4 woulder, is the better lot: to die prosperous and famois, or peer and disappointed? To have, and to be forced to yield, or to sink out of life, having played and lost the game. The must be a strange feeling, when a day of our life comes at twe sit, "To-morrow success or failure won't matter much; and the sin will (i.e., and all the myr-iads of matkind ge to their work or their bleastness using but I shall be out of the turned," - *Thorke eng*.

When we view the way of life. Deeming ours the worst of all. Thinking we have care and strife, While the joys to others fall. Had we thought to reach the bound Of the far and distant shore, Few coundabilings would be found. Petulance be ours no more.

Which is best, my brother dear? Gold and goods that keep us back. Make us tremble still, and fear Death, a hound upon our track? Which is best, can'st thou reply? Seeming loss or seeming gain? This is answered by and-bye, When the corse aside is lain!

Strange and new the feeling comes When the call is heard anear; When the touch of dying numbs Every organ we hold dear; When the eyes no longer see, And the cars are deaf as stone; When as dead our bodles be, And our friends say, "He is gone!"

All the world is busy still. All the life we loved so well; Spring will bloom, and men fulfill Hopes that in our bosoms dwell. We have left the care and strife, Where to go? Oh! who shall say? Angels whisper, to our life-To our own immortal day !

THE PHIN (HELS OF LIGHT AND COLOR. By E. D. Babbitt, D. M., 141 sth street, New York. Price, post-phild, 54,00. This book is already producing a decided sensation in the selentific and cultured world, and contains prob-cably a greater number of remarkable discoveries than any one volume of modern times. It is issued in superb-style on beavy toned and super-calendared paper, em-braching 55-royal svo pages. The demonstration for the first time of the form and working of Atoms, of the basic principles of Chemistry, of the marvelous chem-leal and therapeutical power of Light, Color, and other Fine and spiritual Forces hybridite, the other ordinary eye, by means of which many of the mystle and heretofore unknown haws of Nature and Mind stand revealed, is of vast importance as presenting new keys of power to of vast importance as presenting new keys of power to

of vast importance as presenting new keys of power to man. The exact processes of Clairvoyance, Psychology, Statuvolence, Psychometry, Color-Healing, and the in-visible human Radiations, are given, and a new world of forces disclosed. The crean of the discoveries of Robert Hunt, Dr. Forbes Winslow, Gen. Pleasanton. Tyndall, and many others, as well as some of the choice things from Drs. J. R. Buchanan, H. H. Sherwood, Pancoast, etc., are presented. The chemical and heal-ing power of all known elements is given by recans of Spectrum Analysis as crystallized into a science.—*The Shaker Monifesto*.

Let us hold fast to the truth that God is fust, and that his government over the world is built on justice, no matter what havoc it, may make with our theology.

LIOW ELL.—A correspondent writes: "Air. Stephen Cutter, who has been in business for some years in this city, finding that his heating powers are so enective in curing the stek, has decided to devote his thue wholly to the relief of suffering humanity. In this good work he will be assisted by his write, who is a good medium for marnetizing patients, and also diagnosing dis-cases." WORCESTER.—F. L. Hildreth writes. March 11th, 1573: "Thaiks to the uniring zeal and energies of that pleasant interchange of thought and ideas while the genus of thought were scattered broadeast through the instrumentality of Bros. Rike, Hammond, Fuller, Seggraves, and skiers Shirley, Poor, sweet, and others specifies of hardy, creed or color, to be present and give wrek has been generally devoted more expecially to the vorties of hanging the minis of the American pro-ple: and a grand feature of the evenings were specifies of hinding that bese that for the leading ques-specifies of hinding that the beat and give wrek has been generally devoted more expecially to the vorties thes under these sublets. One evening in the specifies of hinding that the beat that for the leading portion was kee. Of fate Bro, Hammond's cuides have been quite wrek has been generally devoted more expecially to the roting the minis of the American po-speck and here such as been that for the leading ques-speaker. It has been said that the believers in our sunds and embrace some of the heading ques-tor four sundarys we have listened to some grand dis-the conders of heres that as the world as a tranee of four sphilosophy here number up among

wayside"? In behalf of those for whom I speak I would extend an invitation to any who may be stopping here over sunday to meet with us in Union Hall, Crompton's Block. Mechanic street, at 2 p. M. or 7 p. M."

Iowa.

has visited my household for the last twenty years, and so have my spirit-friends, and it and they will continue to do so as long as I am on this mundane sphere. I do not feel the necessity of sending for any 'expert' in spirit-phenomena to decide for me as to whether I am deceived or not. The foundation of Spiritualism stands on the principle of free, human reason, and while each individual may be supposed to know for himself, he cannot judge for another. Hundreds of us have seen and conversed with our spirit-friends at the seances of Mr. Mort, and know it to be a positive fact that we did so see and talk with them, and we would have felt hu-miliated if Mr. Mott had submitted to the tests pro-posed by certain prominent people in the spiritual ranks. The spiritual forces are still at work. Recent-ity the eyes of Mr. Frost, of this village were opened so that he sees spirits : he is about skiy-five years old, a deacon of the Methodist Church. He said to me a few days ago: 'Mr. James, I am as strong a Spiritualist as you are, for I know fit is true,' and no one apparently refores in knowledge of spirit-return more than he does. Others are inquiring, and, in spite of all opposi-tion, ere hong the knowledge that our friends who have left the body can and or return and talk face to face with us will be the happy gift of all." so have my spirit-friends, and it and they will continue

ST. ANSGAR .-- Joseph Whittemore writes : "I have for almost a year and a half been a constant and attentive reader of your valuable paper. Previous to tentive reader of your valuable paper. Previous to that, for more than twenty-live years. I had given but yery little attention to what is called Modern Spiritual-ism, the dutles of my dual profession of preacher and physician so completely engrossing my time and attention as to leave little room for anything else. But I have always been a firm bellover in the fact of spirit-nal communion, and my views have for many years in the main harmonized with the general principles advo-cated in the *Banner of Light*. I would not be under-stond to *fully* endorse any particular erred of Spirit-ualism any more than 4 do Christian Orthodoxy. But I had myself in general sympathy with the *spirit* es-pecially, and with much of the teachings of Spiritual-ism.

which are here presented : "The Children's Lyceum was organized in this city Jan, 14th, 188a, by Andrew Jackson Davis, the seer and founder of the system, and the following was the list of officers elected : John A. Jewett, Conductor; Charles Thompson, Assistant Conductor; Mrs. Harriet J. Eddy, Guardian; Mrs. Mary H. Merritt, Assistant Guardian; Dr. M. C. Parker Idbrarian; George F. Holmes, Mu-sical Director; V. Ganson, Assistant Musical Direct-or; John Madder, A. B. Calkins and James Thompson, Guards. The following is a list of its conductors since its or-ganization; J. A. Jewett, George Rose, Charles Thomp-son, I. King, John Illeks, Lewis King, W. H. Price, C. I. Thacher, F. C. Rich, Thomas Lees, and its present one, Charles Collier."

This organization celebrated on the 14th of last January its thirteenth anniversary, appropriate services taking place; among them we quote the following from the Herald's account :

the Horald's account : "Advactage was taken of the occasion by Mrs. C. Famic Allyn, who had, during the week, gathered a dozen or two of the children together to rehearse a sur-prise for theif late Conductor. Mr. Thomas Lees. It partook of the form of a dialogne and singing, with a march around the hall, and inaily drawing up in front of Mr. Lees, Master Maynard Wilkinson, in one of tho-neatest of speeches, formally presented Mr. Lees, on behalf of the little ones, with a silver fruit knife. The surprise was complete; for once the Conductor was mequal to the occasion. In returning thanks the words would not come in proper order, bis emotion being too severe for the thanks he fell but conth not express. . The early history of the Lycenn was sketched by Mr. Lees, Mr. Thompson, Mr. Dunlap and Mr. Wilsey, followed by remarks from Mr. and Mrs. Ritch. The best of feeling scenned to prevail, and the from the management."

New York.

FIVE CORNERS .-... John Corwin writes : "I was very much interested in reading the lecture by Joseph Rodes Buchanan, M. D., entitled 'The Religion of Anthropology, as printed in your issue for Feb. 8th. It seemed to run so smoothly and easily along the chan-nel of my own experiences, that reading it seemed like living my life of nearly seventy years over again in an hour. When I had finished perusing it, and thought of the *possibilities of man*, it seemed to me that we of this generation, in our best estate, constitute only the fly leaf of the great open book of human existence."

BUFFALO .- A correspondent writes : " On Sundays, Feb. 6th and 16th, J. H. Harter spoke to good audi-ences in this place." Mr. Harter has recently had excellent success in Ceveland and Toledo, Ohio.

California.

This myser in general sympany with the spirit especially, and with much of the teachings of Spiritualists.
 What calls me out at this time is the unexpected and very welcome spirit manifestations taking place in my own family.
 Tast autumn I proposed to my wife that we should make a trial and see if our spirit friends could visit us. This was done in the privacy of our own family, only my wite and myself present. We almost immediately found that my wife was to some extent a medium. We had no assistance or instruction until this week, and hull fifth now. Yet she has been slowly developed from slight physical manifestations multi she became clairvoyant in her normal state. Her mediumistic powers are constantly becoming more marked and powerful.
 Most of our friends are opposed to everything tending to Spiritualism, and we say but little about our joyrind experience. But you may be assured we are made mexpressibly happy by the return of those loved once we have called dead.
 This article 1 am convinced will call us out and fix the name of Spiritualists upon us. We are ready for it. This morning 1 received a manifest in the random dut the church from me, and what

OF BANNER LIGHT.

MARCH 22, 1879.

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 Licht* it has never heen stained by hypoerisy 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 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_{2}) has endeavored to ex-tend the infinence of bis copy by lending it to bis Or-thodox neighbors, thus calling the attention of many persons to the subject of Spiritualism who would oth erwise have hardly heard the cause mentioned. Mr. Ayers, we are further informed, "esteems the *Bonner* 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 onlic 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.

FLUSHING.-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, 24th, 1879.] Startling Phenomena.

A Resident of Chicago Recites the Spirit-Marvels he Witnessed at Terre Haute-Materialized Spirits Play on the Plano in Sight of the Audience-Numerous

Alleged Recognitions-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 seance 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 wristbands of her sleeves sewed together ; a brass belt placed 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 out-

side. 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 sev-eral positive tests. A judge of high repute from Michigan recognized his wife, his son, a daughter, and afriend 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 visibly perform pieces of music on a plano ; and he had come accordingly, and he had an instrument placed in the seance room in front of the cabinet. He said he hoped we might witness the astounding fact that afternoon, but his spiritfriends stated (so all could hear) that there was not power enough that day to accomplish it, but if he would hold a private scance 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 mely were present. Feeling the responsibility, and that great carefulness should be observed in placing the medium under such test conditions as to preclude all doubts as to ber 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 seances in the same state and condition as when I securely fastened her to the side of the cablact, 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 plano. 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 brilllant 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 plano and played a most charming plece 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 of 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 plece. He said he was learning. This spirit had whiskers, and was entirely different in appearance from "Eddle," 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 ber 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 vell 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 plano, 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 only in the locality of the questioner, no matter

dark-room, so that I know that the forms appearing on the tin-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 identifled by those present. My son, Maj. E. F. Young, has so 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 reënter 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 own while she sat there), yet the writing followed perfeetly 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 medlum). 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 leggins, 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 gradually 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 Sallo street, Chicago.

Manifestations in Turner, Me.

To the Editor of the Bauner 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, is as 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.

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 of Gonobliz (in Storia), Austria, and Translated spe-cabinet, set the curtain one side, hesitated there chally for the Banner of Light. 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 INVESTIGATOR. · ... 1

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 scances. The following extracts are taken from a private letter from her, written on Sun-day, March 2d, 1879. They may be interesting to the readers of your valuable paper:

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 Balti-more, a son of the brother of Napoleon L. was present, in company with General Lippett of this city.

"Appleon 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

"The singing of male and female spirits in the enbinet 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 sé-ances." And I believe, when we can purge our scances." And I believe, when we can purge our scances." And I believe, when we can purge our scances." And I believe, when we can purge our scances." And I believe, when we can purge our scances of the suspicious, fraud-producing ele-ment that has filled them in the past, spirits of the highest order will be able to return, mate-rialize, 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 5th, 1879.

OLD SOUTHIOR.

The shades of night were gathering rapidly, When a young lady might 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 check be-

needh it: Her eye flashed like a falchion, and looked as if it would never take no for an answer: While like a silver clarion rung 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 burned warm and brightly. The merchant prince who came into the partor, when he saw her, looked as cold as a spectral glacier, While from his lips escaped, with a groan, the exclama-tion has been as the second secon

"D- 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 !"

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS PONDAY,

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 eastle 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 "I gave a scance last evening at the residence of Mrs. Helmick. The manifestations were ex-traordinary and convincing, especially to skep-ites, who were present for the first time in a materialization scance." 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 subscription. 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 neighing of horses? See! they trumpets nor the neighing of horses? See ! they come riding along, knight and his lady, squire and maid ! Life comes forth from the old rub-bish 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 pieture 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 eastle, 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 of day prevents it. Reality destroys the gloomy illusion.

SECOND PICTURE.

Many hundred years ago I often looked into a start of the second 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 stycars.

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, tomorrow," breathed the wind, "to-morrow you will be his, pure child." And it seemed to me as if the moonbeams were changed into a stream of tears.

3

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 dowers 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 benumbed, 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 eart, "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 sprained 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 elap 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.]

Passed to Spirit-Life:

From Boston, Feb. 21th, Mrs. Margaret Milk, aged 52

(6) and beauting as well the most prominent being access from the Ladles' Aid Society, a wheath from the Lycenim Association, a being net from Miss J. C. Albee, and cuit flow-ers from Mr. A. Temple. Functal services were held at the home of her only son. Mr. Win, Mids, 106 High street, Charlestown District, by the witter, at her request, made years agroon the atternion of the 26th ult. A fine part the consisting of Messis, Wm, Steadman, J. C. Miles, Mis, L. J. Gallison and Mrs. H. Y. Carr, added their services to the solemin inferest of the scenario, the form was at last ten-derly laid to rest at Ferest Hills Connects, by the shift of her loved compatible, with the knowledge that in splittleffic we all shall meet her again. J. H. CURITER, 71 Lecend Street, Boston.

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

the bright light of a lamp shining through it. Subscriber to the Benner of Light. He was a more subscriber to the Benner of Light. He was a more contracted

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 scance 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 winlows of both rooms were nailed down, and the doors locked, excepting the bedroom door, and

to give yout a report of our Quarterly Meeting: at this 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 resem-bling the tumbling waters of Niagara, causing the doors and windows to shake and quiver in their fastenings. This we are sive 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 piuno, first settling down to the floor and then rising up to the cell-ing over our heads, and after playing around the room in which we were seated, a few min-utes, 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 land ropping with a crash upon the piano, ceased land ropping with a crash upon the piano, ceased land dropping with a crash upon the piano, ceased land dropping with a crash upon the piano, ceased 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 plano, 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 shad owy 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

- - 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.
- 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 snerely a type. Had been split up for kindling wood, together with The doar Old South! —[Harvard Lampoon.

-[Harvard Lampoon.

Convention at Omro, 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

In the evening; a large party assembled at the hall and indulged in the "poetry of motion" according to Terpslehore. Sunday morning dawned, bright and pleasant, and a good audience assembled at the hall. The question as to the right to criticise character was discussed, elici-ing 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 burning eloquence flowed from his lips, combining the music of the ripping rill with the force of the monitain torrant. In the afternoon conference the right of the individ-ual to commit suicide was discussed, after which Pres. 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 andience. Of Prof. Lockwood too much cannot be said in praise. His motto is " thor-oughness," and whatever he does is done in that man-ner. A deep thinker and logical reasoner, he handles every subject with that cool yet forcible manner which characterizes the true scholar. The evening services were occupied with a recitation of Poe's "Raven." by Prof. Sanford, and the closing lecture by C. W. Stewart on "Judgment, Heaven and Hell."

Hell." 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 sfill 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. DR. J. C. PHILLEPS, Sec. Northern Wisconsin Association of Spiritualists.

ly there (his wife was dressed in black at Mrs. S.'s, as I only in the locality of the questioner, no matter also witnessed her), several pictures were taken of in what part of the room he was situated. This gether too religious for us.—Meridan Recorder.

"If you had tried to save the Hancock House, there would have been some sense in that.
But this thing is a perfect eyesore 1" said several ladies of large property and benevolence.
A tear stood in the malden's bright blue eye, and she went on crying. "Haven't you something to raffer to Save the Old South ?" They dance, laugh and play in the old eastle. 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 based of the second of the steem of all be came here 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 should be steem of all be came here are no more closes up to me praying. I say I there are no more closes up to me praying. I say I the should be steem of all be came here are no more knights or knights' wives the should be steem of all be came here are no more closes up to me praying. I say I the should be steem of all be steem of all be came here are no more closes up to me praying. I say I the beautiful lost-life of the noble knight's time.

THIRD PICTURE.

Another moonheam looked in a quiet room Another moonbeam looked in a quiet room and shone on a dead mniden. 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 hu-man eyes cannot see. It kissed the cold lips of the dead bride, it kissed the head of the youth 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 | aged so years and 5 mouths. 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 gratuitously. When they exceed this number, thereby let us quickly away, the morning dawns, the cents for such additional line is required. A line of again sun arises red and glowing, man's life and pain | type averages ten words.] 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 "Missa est" 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 midnighty

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 but; 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 ornaments. The white satin dress, the lace Hallevery Sunday at 2 and 7 p. M.

G. M. J.

From her home in Canton, Me., Celestia, eldest daughter of Otts and Amanda Hayford, aged 14 years 5 months and

From West Hanover, Mass., March 1st. Luther Turner

He was a soldber in The war of 1812.

Obstuary Notices not exceeding twenty lines published

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. -Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord stracts, Sundays, Loctures at 3 P. M. and 75 T. M. Mr. Charles R. Miller, President; Dr. A. B. Sonth, Yice Presi-dent; Mr. B. Fronch, Scretchary; Mrs. C. E. Sunth, Treas-ner, The Children's Progressive Lycenn meets at 195 A. M. Jacob David, Conductor: W. G. Howen, Assistant Ondnetor: Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss. Printing and Director; Mrs. C. E. Smith, Scretchary and Treasurer.
 CHICAGO, ILL. -The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Laffin and Morres streets, every Sunday at 104 A. M. and 74 P. M. Dr. Louis Bushnell, Treasurer; Colline Eaton, Secretary.

Eaton, Secretary.
 CLEVELAND, OHLO, Spiritualists' and Ideral-ists' Structury School, "The Children's Progressive Lyceum meets regularly every Sunday at 12% P. M. In Halle's Hall, 333 Superfort street, Cluss, Coller, Conductor; Mrs. Eme-lie Van Scotten, Guardian; Mr. George Benedict, Secte-tary, The public are couldaly invited.
 INDI ANAPOLIS, IND, "The First Society of Truth-Sectors meets for religious service at 50% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. B. Burell, Secretary.

every Sunday at 2% and 7% P. M. J. R. Buell, President;
 S. D. Buell, Severary,
 NEW YORK CITY, -- The Society of Progressive Spir-itualists holds meetings every Sunday in Republican Hall,
 No, 55 W. 32d street, near Broadway, at 10% A. M. and 7% P. M. J. A. Cozho, Scenetary, 312 West 32d street. Chil-dren's Progressive Lyceum meets at 2% M. Mrs, M. A. Newton, Guardian and acting Conductor; Mrs, Philips, A-sistant Guardian; Mr. O. R. Gross, pr., Recording Scere-tary; Mrs, H. Dickinson, Corresponding Sceretary; H. Dickinson, acting Treasurer.
 THELADELPHIA, PA.-The Keystone Association of Spiritualists meets every Sunday at 2% N. M. at Lyrie Hall, 22% North Ninth street.
 The First Association of Spiritualists of Philad-Tylein holds meeting core Sunday at 10% A. M. and 7% P. M. M. Hall sto Spring Garden street. H. R. Champion, Pres-ident: Mrs, Dr. Sammel Maxwell, Vice President: J. H. Jones, R. J. M. J. M. Marchi, E. V. Wilson dur-ing Apell C. Fannie Alford burgh May.
 ROCHESTER, N. Y.-The Spiritualists meet every Sunday.

ROCHESTER. N. Y.—The Spiritualists meet every sunday morning and evening in Odd Fellows' Temple, Mrs. Notthe Peace Fox, speaker, Liberal Conference every Sunday at 3 P. M.

SAN FRANCISCO. CAL. -Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycenin Isheld at 10⁵ A. M., and a Conference at 2.P. M.; abstrogular similary evening tectures are given at Chartor Oak Hall, Market street.

Cast Hall, Market street, SANTA BARBARA, CAL, — Spiritual Meetings are held every Sunday at Crane's Hall, Children's Progressive Lyceum meets every Sunday at same hall at 15 p. 4. Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs, Mary A. Ashley (invarian, Mrs, Mary F. Hunt; Secretary, Mr. Geb, Childs; Musical Director, Mrs, Emma Searvens,

SUTTON, N. H. -Soulety holds meetings once in two weeks, Chas, A. Fowler, President; James Knowlton, Sec-

¹ PURV.
VINELAND, N. J. - Meetings are held every Sunday morning and evening. H. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coon-ley, 24 do.; Mrs. Mary A. Howe, Recording Sheretary; N. E. Sheid, Treasurer, Children's Progressive Lyceum moots at 125 p. M.
WORDENS PROFILE MANN - Meetings are held at Union

LIGHT. BANNER OF

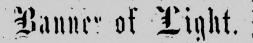
TO BOOK-PURCH LARRA.

TO BOOK-PURCHASENES. COLUM A BIO II, Pullisherstand Booksellers, Nath Mont-pomery Place, compete associated Booksellers, Nath Most-teep for sale a complete associated in Spiritum, Pro-granty e, Reformatory and Miscellancous Books, at Whateate and Retail. Terms Cash, Orders for Bookseto be sent by Express must be accomputed by all or part cash. When the memory forwarded is not sufficient to fit the order, the balance must be paid CASH. Orders for Bookseto be sent by Mar, must invariably be accompanied by a cash to the anomator cach order. All basiness operations spatial to the status of Books on counts for America rule and pund will be sent by man of express.

SPECIAL NOTICES.

SPECIAL NOTICES. The proting from the BANNAR OF A DOBT care should be false. To do a grade be false a carbonat attraction and the commended at a two relations of correspondents of the commended at a two cares for the expression of important the thomat is an open for the expression of important the thomat is an open for the expression of important the thomat is an open for the expression of the state of sinder of equip is the which correspondents give utter the variant the thomat is a state of expression of the state of the thomat is a state of expression of the state of the state the state of equip is the two the correspondents give utter the state of equip is the state of expression of the state of the the state of equip is the state of the state of the the state of equip is the state of the state of the the transfer of the state of the state of the the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent the state of the state of the state of the or independent of the state of the state of the state of the or independent of the state of the state of the state of the or independent of the state of the state of the state of the or independent of the state of the state of the state of the of the state of the state of the state of the state of the of the state of the of the state of the of the state of the of the state of the of the state of the state of the state of the state

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BOSTON, SATURDAY. MARCH 22, 1879.

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ISANG B. BIGULARDING BUSINESS MANAGER LETTIPE OF AN JULY W. DAVIDGER AND ASSIST ON FUTURE ASSIST ON FUTURE

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AFT THE MESSION OF MODIL'S SERVICE VERSE (* 10 ENTER 1816 - VERY DER GERMISTER ATTACH TO STILL for the new and show to be sensed of the tag in the interval between the spectra of the interval interval as and problem the title den R de thas the degitionate standard of action to to do in the got d. To these men and women between the table λ fort releases them to five according to the distances of the inner many there for a stress multiple purp as there boarding them up higher spreatively.

Close of Volume Special Notice.

This mainter of the Banner of Light closes Vol. H. We request these 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 ush possible error in in the mailing-machine.

E-7 We shall print next week the able lecture 011 . .

"THE NEW MIRACLES AND THE OUD FAILH," delivered Jan. torichefore the Parker Memorial Society of Spiritualists, Boston, by Ed. S. Wheeler, Esq., f Philadelphia, Pa.

Hangman's Day.

Six, if not seven, men were swund off by the han man on Friday of last week, three of them, having been thus done to death in New Eng-The event naturally excited wide reland. mark, and has given rise to a good many reflect healing by laving on of hands, or the relief of Wans. The secular press second to be coming to suffering through clairvoyant perception and Wights: The sequer present to be coming to suffering through the present to be looking at the present to be present to be present to be present to be looking at the present to be pres way of improving humanity." And it proceeds in the following strain of timely reflection: Without exception the men appear to have belonged to that very low and worthless class from which minderers spring, and which is to sociefya standing metace which no catelessnessor sentimentalism canalter. 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 recends of yesterday. Society, should, therefore, concern "itself more with the living than the dead, it should enforce to the uttermost all the laws we have against drunkenness, vagrancy, and the midlor phases of viodence, and frame and press others of even greater stringeney until fear, compels the dangerous classes to comply with the rules under which housest men live After the execution of the murderer Devlin at Cambridge, the representative of the Boston Headd interviewed an old sheriff, who is used to these practices, and may be supposed to have become hardened In the course of the conversation this sheriff said : "Lam opposed to capital joinishment; the true way to punish is not to take life but liberty. The man who willfully or earelessly 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 learned members of the profession" an honor than this and arrogate unto itself power to take to which they are by no means wholly enti- mercy at the hands of the law, in whose grasp that which it, cannot restore. It has the right tled. We have received from the most undoubt- he was at latest advices. to restrain, but no right to take life. There can ed authority the following points in the case; he no excuse for taking life, except when one's which are here laid before the people as addiown life is in danger, and when, in self-defence, tional evidence of the deep injustice which is an assailed party must act quickly and deci- always dealt out whenever the presence of mesively. We have no right, as individuals or as dial power in medical matters is spoken of by government officers, to take the life of a fellow- the daily press and the "doctors" generally mortal. The possible escape from prison of a After the consultations of these eminent and guilty man, the probability of which is urged by advocates of capital punishment, is by no means that it was necessary to amputate the limb, the worst evil which might befall the commu- friends of Mr. Fleming suggested that a clairnity. Some fear that changes of government voyant examination be had before the final opand misfortunes incident to revolutions might | eration ; and Mrs. Maggie Folsom of No. 6 Hamcome and throw open the prison doors of hun- ilton Place, Boston, was visited by one of his dreds of convicts; would not other and graver family. Her-control at once gave a full and evils befall innocent men by reason of such complete diagnosis of his case, and assured the changes? long since murdered by her husband, in Chica- which had hardened; she thought the difficulty go, Rev. Dr. Thomas, the celebrated Methodist : removable, and the saving of his limb possible. minister, was present, and spoke forth his sen- The operation described above corroborated timents on this whole subject in the following this diagnosis, although no one reading the acdecisive manner: "It is my misfortune," said, count would suppose for an instant that anyhe. "that I cannot keep from thinking. My thing but the superior knowledge of the surthoughts give me trouble, and sometimes give i geons who cut open the thigh and demonstrated my friends trouble. I am troubled to-day. Bro. ; to the M. D.s the error of their opinions was to Walker has touched very lightly, if at all-has be credited with the success. The regular M. D.s lifted the veil but gently upon the future of this in this case were quite willing, as was also the scene. According to the popular conception daily press, to acknowledge that the regular and teaching, there is but little if any hope in surgcons were the smartest, but neither of the the future for this murdered wife-cut off with- three cited parties yould have it known "for out a moment's warning or time for preparation the world" that a spirit medium suggested the for death. But the husband-the murderer- true state of the case in advance, and that too can go to jail, and after six weeks die happy on | without ever having personally seen the patient, the gallows and go straight to heaven. There around whom the allopaths themselves had vention, on our eighth page.

child to do in the long future what she was cut to a full share of credit in the premises. off from the opportunity of doing here. I made some such remarks to one of the best lawyers set if the man set of the man effective the man in the steps before coming into this the transmission of the best lawyers set of the man set of the man familiar with the principal set of the man set of the man effective the man set of the man effective the man set of the man effective the m ples 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 atomement is no such thing that the murderer can send his victim to hall forever, and to then around and walk into hearon It is a sin against good morals to teach such things. If a man sins, he must suffer. Thave no faith in saving men without character; and this thing of sending criminals to heaven after a few weeks of almost forced repentence is hurtin the models of the community; it is almost a

1 *

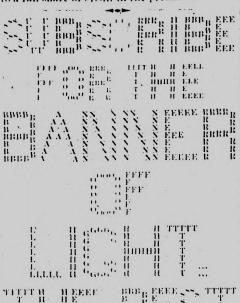
prendane on crime. I suppose murderers may find mercy, but I tell you they must suffer; the scales of justice must be evened up in some way. We are living under moral law, and must meet the consequences of the wrongs we are do."

This is to the point 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 THE NEW ENGLAND NEWS COMPANY, 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 she had no chance left for preparation for her 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 publie. 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 faith 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, somety has no right to take away from any of its members more than it has it inits power to restore. It may restore libertyshould the party subsequently be proved inthe process of juking out and reglacing the names said, is the worst use a man can be put to. But

tive legal chains alike upon all progressive practitioners and upon the sick in their various communities, it seems meet that any well-authenticated and pronounced cures occurring through statements of the theoligico-medical party. We the Regulars, in Massachusetts at least, have received food for thoughts 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 Hirabl for Jan. 28th appeared the following report. The italics are

is something wrong in this teaching. I don't docked like the eagles spoken of in Matt. xxiv: "There it. If there is a hell, he must go to it for 28. We have no slurs to cast against the mucha while at least. And it would seem that there needed and valuable profession of surgery, but must be some chance for this poor murdered we submit that the medium was and is entitled



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This issue closes the present volume of the BANNER OF LIGHT. We had fondly hoped that at this date the increase of patronage would have warranted us in announcing an enlargement at the same price we now charge. The believers in Spiritualism have within a few years increased with amazing rapidity, and yet the papers devoted to its interests are not as well-sustained at the present time as they were many years ago. It therefore becomes a duty we owe to ourselves, as well as the cause we advocate, to call upon the Spiritualists of this i country to especially strengthen our hands by adopting measures to increase our subscription adopting measures to increase our subscription
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 list. When the fact is taken into consideration

Parker Memorial Spiritualist Meetings.

On Sunday afternoon, March 16th, W. J. Colville entertained a good audience in the Parker Memorial Free Course, by a trance lecture on course which we shall print in due time) a therefore cite an instance at this time, wherein [somewhat extended answering of questions supervened, and the services closed with an improvised poem, in which the themes "Blessed are the pure in heart" and "American Independence" were interestingly treated. Mr. Colville will speak in the same place next Sunday afternoon.

CELEBRATIONS.

The Thirty-First Anniversary of the Advent of Modern Spiritualism

Will be celebrated quite universally throughout the United States, and will also be commemorated by three meetings in London, Eng., as | will be seen by reference to "English Spiritual Notes" in another column. Such announcements in regard to these commemorative exercises as we have received up to time of going to press we give below:

Boston, Mass

Hoston. Mass. Hoston. Mass. The Anniversary will be appropriately ob-served in Parker Memorial Hall, on the clos-ing day of the present month. On Sunday, 30th, and Monday, 31st₁-the Par-ker Memorial Spiritualist Lecture Committee, and Mr. J. B. Hatch, will jointly and severally do what can be done to make the recurrence of the anniversary a pleasant and spiritually prof-itable occasion. On Sunday, under the direc-tion of the Committee, Mr. J. Frank Baxter will occupy the platform in the upper hall of Parker Memorial during the afternoon, the admission being free to the public, as usual. We are also privilezed to announce that on Sunday evening, March 30th, Prof. J. R. Bu-chanan, of, New York City, will occupy the ros-trum at Parker Memorial Hall, and deliver an appropriate oration specially prepared for the occasion. Prof. B. is well known to Boston Spiritualists as one of the ablest platform speak-ers in the United States, and his presence on that evening will inevitably call out a large at-tendance. On Monday ovening Mr. W. J. Colville will.

ers in the United States, and his presence on that evening will inevitably call out a large at tendance.
On Monday evening Mr. W. J. Colville will for the physical manifestations, and morial Hall. Subject: "The Advent of Modern Solvitalism." Brown's Brigade Band and Orchestra, in full uniform, assisted by H. C. Brown and J. Gilcher as solvits, will on that evening furnish instrumental music. Science readings by Miss Lizzie J. Thompson, Mrs. M. A. Carnes, and Mrs. Hattle E. Wilson, and vocal music for the physical manifestations, and much regret is felt in Brooklyn at her sudden exit. "
Soulday evening, March 16th, Prof. William Deuton addressed a large audience in the served, must be form of science state that Mrs. Maud F. W. Masters, John C. Bond Mr. E. J. ack, M. D., of Haverhill, Mass., is expected to be present, and probably will participate in the service.
Fraternity Hall will, on that evening, be transformed into a ball-room, where dancing will rest to the lecture and entertainment on Monday evening have been placed at a figure within the reach of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and sea solved at a figure within the reach of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and sale solved at a figure within the reach of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and solve of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and solve of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and solve of all, cit 25 cents, with reserved seats: cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, and was novel in the sector of all, cit 25 cents, with reserved seats: cards for dancing, ad

Monday, the aist of Marth, at the transfer of a will give one of al Hall, at 103, J. Frank Baxter will give one of his able discourses, closing with a test scance, if conditions are favorable. In the afternoon at 23 Prof. William Denton will occupy the plat-form in the delivery of one of his superior lec-tures. Scances for tests and physical manifes-tations will be held in the adjoining rooms dur-ing the day, by Mrs. Maude Lord-Mitchell, Mrs. Thayer, Mrs. Nelson, Mrs. Carnes, Maggie Fol-som, and others. The lectures during the day will be free to all; a collection will be taken to defray expenses.

MARCH 22, 1879.

B. Spinney, Rev. Charles Andrus, Giles B. Steb-bins and Mrs. Lydia A. Pearsall."

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 preforred. 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. II. H. Brown, the lecturer, who is speaking in

EF 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."

ES 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

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engaged : March, Cephas B. Lynn ; April, E. V. Wilson ; May, C. Fannie Allyn. ED 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."

VIDELED LET AND DELD ATE SURGE AL OPERATION

our own :

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 "skillful physicians" had resulted in the decision visitor that the trouble was not caused by a tu-At the funeral of a young wife who was not mor, but was a gathering of blood from a leak,

Sa" Our occasional correspondent, W. R. Tice, of Brooklyn, N. Y., writes us, under date of Sunday, March 16, that on that evening some three hundred people were led to assemble at Everett Hall; and furthermore to pay a fee of twenty-five cents each for admission, to witness what was aunounced as about to be given by the "Eddy Family, William, Horatio and Mary." The suspicions of Mr. Tice were aroused that all was ! not right, as not one of the Eddy family was to he found, and he therefore warned the proprietor of the hall, also Mr. Thomas Hudson, a special policeman who happened to be present, and, taking in the situation at a glance, so our correspondent informs us, "the person who had been collecting the money at the door "made his exit down the stairs, closely pursued by Messrs, Hudson and McDermott, who overtook him. Taken to the station-house, the quondam door-keeper disgorged a false name, S51.27 in cash, and a statement that he was not a Spiritualist, had nothing to do with the Eddys, but got the contents of his flaming handbill from outside sources. We trust the arrant deceiver, thus animasked by Mr. Tice, will meet with no

FAT Mrs. Nellie J. T. Brigham, who is the regular lecturer for the Spiritualists of New York City, in her last Sunday evening's lecture in Republican Hall-which was filled to its full capacity by a deeply attentive audience-took strong grounds in favor of the spiritual phenomena, carnestly and admirably defending the various phases of manifestations taking place in the presence and through the mediumship of many of our well-known public media, several of whom were mentioned by name. Her elucidation of the need of spiritual manifestations, and the comfort these had given to a multitude of sorrowing hearts whom the church had failed to satisfy, were cordially endorsed and approved by her interested auditors. Such lectures are especially needed at this time, when efforts are being made in certain directions, by those who call themselves Spiritualists, to disparage this phase of the spiritual phenomena. It gives us great pleasure to know that Mrs. Brigham's meetings are so well sustained. It is creditable alike to our New York friends and a cause for rejoicing to all sincere Spiritualists.

10 William Leonard informs us, under date of March 12th, that "Miss Lottie Fowler is in Baltimore, at the Mansion House, meeting with much encouragement. Of her future movements the public will be advised. She will probably remain in Baltimore some two weeks."

E Read the card in re the Ohio Mass Con-

The the evening a grand rancy dress ball will take place in Paine Memorial Hall. Grand March at 8 o'clock; music by Alonzo Bond's or-chestra, eight pieces; dancing till 2. Tickets admitting gentleman and ladies, \$1,00, gentle-men, 55 cents, ladies, 25 cents. Tickets can be obtained of the members of either Association. The friends from the adjoing towns are The friends from the adjoining towns are cordially invited to bring their lunch-baskets and spend the day of Sunday, the 30th. On Monday, 31st, at Paine Memorial Hall, refresh-ments will be furnished by the ladles of the

Societies, during the day. For full particulars of the Paine Hall celebra-tion apply to Dr. A. H. Richardson, Chairman of the Committee.

Lynn. Mass.

Lynn. Mass. We are informed that the programme of ex-ercises in this place on the dist will be as fol-lows—services to occur in Centemial Hall, Mar-ket street: Medium's meeting at 2 P. M. to which all are invited. In the evening at 7 o'clock Prof. William Denton will give the address; a song will be rendered by Miss Annie L. Orr; an original poem read by Mrs. Dr. Chase; the closing ode "Jubilate," (given through the in-spiration of Lizzie Doten) will be executed by Mrs. George N. Johnson—Mrs. Cross, Pianist. The exercises will conclude with a social dance and picnic supper—tea and coffee free. Music by Show & Goss's Quadrille Band. Tickets 25 cents. cents.

New York City.

New York City. J. A. Cozino, Sceretary, informs us that the First Society of Spiritualists of the city of New York propose celebrating the Thirty-First An-niversary of the advent of Modern Spiritualism on the 30th inst., which will be the last Sunday in the month, the object of fixing it for that date being to give the friends a better opportu-nity to participate in its ceremonies. Some of the ablest speakers in the spiritual ranks are expected to be present, and music, both vocal and instrumental, of rare excellence will be fur-nished. The exercises commence at 20, p. M. at nished. The exercises commence at 24 r. M., at Republican Hall, 55 W. 33d street, near Broad-

way. Admission, 25 cents. The celebration will conclude with a social refinion-and-dancing on the following Monday evening, March 31st, at the same hall, com-mencing at 8 P. M. Tickets of admission, 50

cents. "It is hoped," he writes, "that all will feel it a duty to be present and make it the most en-joyable event of the season."

Rochester, N. Y.

Bochester, N. Y. The Spiritualists of this city will commemorate the event Sunday, March 30th. Mrs. Fox, after the close of her morning discourse, Sunday, 9th, called the attention of the congregation to the subject, remarking "that Rochester, the Beth-hehem of this new movement that has shaken the world, would certainly be derelict in duty to let the time pass unnoticed." In accordance with her suggestion, a committee was appointed and arrangements fully made, and the meeting will be held on the 30th, as Odd Fellows' Tem-ple, the regular place of meeting of the Spirit-ualists of Bochester, cannot be had on Monday. The speakers will be : Mrs. Nettie P. Fox, Mrs. Cornelia Gardner, Mrs. A. C. Woodruff, D. M. Fox, J. E. Ludnom, J.W. Seaver, Mrs. — Clark, and others. Our informant writes : "We hope to see friends from Auburn, Batavia, Lockport, and adjacent cities and towns, to unite with us."

Lowell, Mich.

E. A. Chapman writes: "The Spiritualists of Lowell, Mich., and vicinity will hold an Anniversary Celebration of the birth of Spirit-ualism, in Train's Hall, commencing Saturday, March 29th, at two o'clock, and closing Sunday evening, March 30th. The following speakers will be present and address the people: Dr. A.

E Colby & Rich, No. 9 Montgomery Place, Boston, have received from Australia, and offer for sale, a few copies of that remarkable work: "A NEW PILGRIM'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.

85 Dr. Peebles's "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.

E 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. '

EF 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.

1977 Mrs. Kendall, test medium, is meeting with excellent success. Parties wishing to consult her, can find her at Rooms 6 and 7, No. 81 Montgomery Place, Boston.

ET 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.

155 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.

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

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

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

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

Letter from London.

Foreign Correspondence.

To the Editor of the Banner of Light:

Nothing I have yet seen or heard in connection with the spiritual movement in London seems to me so encouraging, and so likely to be productive of unmixed good, as are the lectures idelivered every Sunday evening by Mr. J. W. Fletcher in the Cavendish Rooms, Mortimer street. Mr. Fletcher's lectures are rational and instructive, very serious and reverent in spirit, and can hardly fail to give to all who hear them an insight into what Spiritualism, considered as a religion, teaches of human life, here and hereafter. It is just such lectures as these that have been, and are, needed, and which are well calculated to lead sensible and religious-minded people away from the dark and depressing dogmas of the churches into the wholesome and invigorating sunshine of a purer, happier faith. There are many who go to these meetings and

are unable to get seats, as the hall is not a very large one. Last Sunday night the room was full, and I have never seen collected together, to listen to a Spiritualist lecturer, so many from the educated classes. Many titled people were present, and it was evident that, however unpopular Spiritualism may have been in the past, it has made for liself a way into those select circles where the world and fashion are supposed to rule, to the exclusion of everything which comes in a questionable shape, and especially of that which has been stigmatized as a "vulgar delusion." A delusion might be tolerated-but a vulgar delusion ! That would be too dreadful! And it is indeed a certain proof that our faith is no longer so regarded when the upper classes go out of their way to learn something about it. I have never seen a more respectfully attentive audience ; and among them Mr. Fletcher and his amiable wife evidently had many warm personal friends. His health is delicate, and it was with difficulty and effort that he got through his last lecture, and gave the very sat-isfactory tests which followed. It was very Indecing texts which followeil. It is may how in severe the particular of the parthe particular of the particular of the particular of the part pleasant to see how kindly a sympathy was a manner quite unlooked for. You will have seen in The Spiritualist of Feb. 14th that the British National Association of Spiritualists seems to be disintegrating, and that minated, as it was certain to do sooner or later, in disunion. There are some who sneak regretfully of this separation of active and influential members from the main body of the Association, while others believe that something better. because more harmonious, will be organized to take the place of that which has been : but as every person to whom one refers for information on the subject is more or less of a partisan, and as there is a great deal of bitter feeling on both sides, it is not easy for a stranger to discover the exact truth.

of condemnation which they appear anxious to feed at any and every cost.

In my next letter I wish to speak more fully upon this subject, in connection with what I know, and have heard, of the mediums Williams and Rita. I am not in the least afraid, for myself, of the cries of "insane credulity" and "weak superstition" which are raised when any Spiritualist comes forward to testify to his unshaken faith in mediums who have been charged with fraud. I have not built my faith on foundations which wind and rain may destroy, and when once conviction is established on a firm basis it is not possible that it should be shaken. Talk of blind credulity ! There certainly is such a thing, and always must be while people are ignorant; but if the heart really loves and desires the truth, light is pretty sure to come sooner or later to the sincere investigator, and dispel the mists and fogs of superstition. But for utter, determined, hopeless blindness we must turn to the ossified eyeballs of bigoted skepticism. When I think, for instance, of what Slade's mediumship is, and of how he obtains, in full daylight, the most convincing manifestations-and yet see how Mr. Baldwin dares to palm off, upon gullible skeptics, his miserable tricks as duplicates and explanations of the phenomena witnessed through one of our most thoroughly genuine and powerful mediums, I find that nothing is more misleading than conceit, and a weak dread of being possibly imposed upon. Baldwin can no more produce, by sleightof-hand, slate-writing, as it is obtained through Slade, than he can fly like a bird or float like a bubble. Why does he not in his false and foolish declarations regarding the phenomenon of independent writing as produced through Slade (and through other mediums, private as well as public) tell us how writing is audibly made on a slate placed upon the head of the sitter, as it was with me, and also with Mr. Robert Dale Owen, who sat with me? Let him tell, and show his ignorant and deluded hearers how a slate-full of distinct writing is produced when the only person present, beside the medium, sits upon a new slate purchased by himself, and untouched except by himself! Let him show how a locked slate can be written upon on its inner side, as Mr. Robert Dale Owen has testified that of the illustrated papers on the Drama which were

New Publications.

OF

BANNER

THE ATLANTIC for March-Houghton, Osgood & Co., publishers, No. 220 Devonshire street, Winthrop Square, Boston-has a table of contents marked by many attractive features. Rose Terry Cooke has a ringing ballad of "Christopher Aske," H. W. Longfellow voices the wall "Oh Absalom, my son !" which he says has sped "from the ages that are past" and will cry out "from ages yet to be," but he leaves the human heart in sad prostration under "the heaviest cross," Instead of illuminating his poem with a closing stanza prophetic of a relinion with the gone before! Has the "accusation" leveled against him that he "is a Spiritualist " so alarmed him that he prefers to fly to the other horn of the dilemma and to end his versifica-tions henceforth *a la* Sadducee? "H. B. K." tells some Ghost Stories" with thrilling effect; John Greenleaf Whittier, in the poem on "The Landmarks," makes an anneal from the historical side in defence of the Old South; Mark Twaln has seldom, if ever, surpassed his mirth-provoking and yet thought laden contribution, "The Great Revolution in Pitcairn," which is given in this issue. W. W. Story gives No. 2 of his sketch of "A Roman Holiday Twenty Years Ago"; W. D. Howells conchides " The Lady of the Aroostook," and other articles, poems, etc., join with the departments in making up a fine literary display.

THE SUNDAY AFTERNOON for March-published by a company of the same name in Springfield, Mass.-Is a good number of that enterprising magazine, but Octave Thanet, in "One of the Congregation." takes oceasion to sully its pages with a sketch wherein the effects in social, business and moral life, of the belief of free thinkers, Spiritualists, etc., are portrayed in a light which will not bear the searching examination of truth. The condition of many "Orthodox" and "Evangelical" families could easily be brought forward in rebuttal of the implied statements in this remarkable ? article, to say nothing of the reverse of the picture regarding godly pastors and their influence on the lambs of the flock which the Reverend Glendennins, etc., of the present day are so assiduously presenting to the community, but we forhear-the victory would be too easily achieved. Eliot McCormick treats of "Our Debt to Socrates," "A Working Woman's Bureau" is spoken of by Julia M. Wright, Elizabeth Stuart Phelps has "An Hour with Gwendolyn," and various additional numbers, the departments, etc., fill out the residue of the pages.

A. Williams & Co., corner of Washington and School streets, Boston, furnish us with the March numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, which publications they keep regularly on sale. The first named contains the initial number

phrey and Robert Lewis, giving an idea of the students and their methods of gaining knowledge, etc., render the article additionally forcible ; No. III. of the series on American Artists has Robert Swain Gifford for its theme ; other articles are given, together with a large under the leadership of J. Enmore Jones, and print story, puzzles and music, and the report of what "The Wide Awake Helpers" (a society of the little readers of Wide Awake, with a membership all over the United States,) have done this year for the poor children of Boston. THE TEXAS SPIRITUALIST for March-conducted by Chas. W. Newnam, and Issued at Hempstead, Texashas the following among its table of contents : "The Benefit of Spiritualism,"" Spirit Materialization,"" Bi ble Lessons in Spiritualism," "A Sermon on Spiritualtaken Miss Kislingbury's place. Miss Burke is ism," "Tradition es. Spiritualism," "Our Responsibili-much respected and loved by all who know her. is to Mediums," "Mediums," "Wonderful Scance," 'Historical-Origin of Sunday," "The Cause at Home and Abroad," "Spirit-Photographs," " Mrs. Gardner," etc., etc. We wish our Southern co-laborer the fullest measure of success. The March number of the NURSERY is crowded from cover to cover, with choice things for youngest readers. The wood engravings are a feature, and the short stories are all bright and interesting. Of course The London Spiritual Notes is fast gaining "Uncle Charles" has a new story to tell, and the other names so familiar to the delighted readers of the Nur scry are nearly all there, with several new ones. The hest of all presents to a child is a subscription to the Nursery, and now is an excellent time to send in the names. Address Shorey & Co., the publishers, 36 Brom-

Building, that city, on,," The Lecture Platform and Press Considered in their Relation to Public Opinion," of which the Eastern Argus speaks in terms of pronounced commendation.

LIGHT.

Hon. Warren Chase is having excellent success in Santa Barbara, Cal., his lectures in Crane's Hall being interesting and well attended.

A discussion will come off at Hartford, Conn., on the evenings of Tuesday, Wednesday, Thursday and Friday, the 25th, 26th, 27th, and 28th of March, commencing at 8 o'clock, on the following proposition :

"Resolved, That the Bible-King James's version-sustains and parallels Modern Spiritualism in its phases, teaching and phenomena"-E. V. Wilson af-firming.

Spiritualist Meetings in Boston.

Spirituigants LACUTINGS in DOSION. PARKER MEMORIAL HALL, Spiritualist meet-ings will be held at this hall, in Parker Memorial Bubbling, corner Appleton and Berkeley streets, Boston, on Sinday al-termons (at 25) during the season. Good bettures and ex-cellent music. The public are invited to attend *free af charge*, W. J. Colville will becture March 23.4. John Wetherber, Charman George A. Bacon, Sectedary, INVESTIGATOR HALL, PAINE MEMORIAL BRUHLDING, APPLICION STREET, W. J. Colville delivers an inspirational disgutss and poem and replies to mence at 10¹⁵. Congregational Suffix Practice at 2². AMONY HALL, Children's Pracomstre Large and Suf-

AMORY RALL, Collider Sugning Practice at 12⁴). **AMORY RALL**, Children's Progressive Lycenn No. 1 holds By sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10⁴, o'clock, The public couldally invited. D. N. Ford, Con-ductor,

PYTHIAN HALL. The People's Spiritual Meeting (formerly hold at Eagle Hain'is removed to Pythian Hail, 16 Tremont street. Services every Sunday morthing and afternoon. Good mediums and speakers always present. **EXCIDE DIALL**. Spiritual Meetings for speaking and ests are held at this half, 616 Washington street, every Sun-ay, at 10¹⁵ a. M. and 2¹⁵ and 7¹⁵ P. M. Excellent quartette inging provided.

shighing provided, PARKER MEMORIAL PARLORS. The Spirituals is Ladies' Ald Society will meet at this place, Parker Mes-morial Building, Berkeley, corner of Appleton street, every Friday atternoon and evening, Mrs. John Woods, Presi-dent: Miss M. L. Barrett, Secretary, AHROTSFORD HALL, Meetings are held in this han, Wyverley Building, Charlestown District, every Sun-day evening, under direction of C. B. Marsh.

Amory Hall.--We were again greeted with a large audience and a full school this morning at this place. The scheetions were varied and entertaining, some of them exceptionally fine. The rendering of "Poor Little Joe" deserves special mention. I predict for Miss Greenleaf a brilliant future as a public reader; so natural and life-like was the rendering, and the charac-ters brought out so vividly, that with the eyes closed one could almost realize the actual event transpiring. The Lyceum has in times past de-veloped several time readers. This being but a school of development, we only ask the sympa-thy and support of the liberal public in our ef-forts, made, we believe, for the public good. The exercises to-day consisted of overture by the orchestra, singing, responses, and Bajuner

LITERARY EXCHANGE.—PROF. S. B. BRITTAN, M. D., Author and Journalist, President and General Manager, office, 2 Van Nest Place, New York, Books, Pamphlets, Lectures, Orations, Es-says, Sermons, Scientific Disquisitions, Speeches on Political and National Questions, Legal Opin-ions, Mecheal Theses, Literary and other Criti-cisms, Newspaper Correspondence and Letters on all Subjects, written to order. Claims of In-ventions, Discoveries, and all Legitimate Enter-prises brought to public notice through the Press; Art and Business Circulars, Addresses, suited to all occasions, prepared by Belles-Let-tres Scholars. American and Foreign References of the Highest Class. Strictest confidence ob-served. cow-Mar.22.

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City. Ja.4.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York, Ternts, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.4.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 19 A. M. till 3 P. M. Ja.4.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peru-ilar to women. Sold by all Draggists at \$1,00 per bottle, 5 doz, for \$5,00, sent by express. Sent by mail in the form Lozenges at \$1,00 per boy. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphiet. Sept. 14. ----

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act

J. J. MORSE, the well-known English becturer, will act as our agent, and receive subscriptions for the **Binner of Light** at fifteen shiftings per year. Partics desting to so subscribe can address Mr. Morse at his residence, Ehn Treo Terrace, Uttoyeter Road, Derby, England, Mr. Morse also keeps for sale the **Spiritual and Reform Works** published by us.

PHILADER-PHIA AGENCY. DR. J. H. RHODES, Philadelphia, Pa., is agent for the **Binner of Light**, which can be found for safe at Acade-my Hall, No. slo Spring Garden street, and at all the Spir-linal meetings.

G. D. HENCK, No. 16 York avenue, Philadelphia, Pa., will take orders for any of the **Spiritumi and Reform** Works published and for sale by Cot,ity & RICH.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, S26 Market street, and N. E. corner Eighth and Arch streets. Philadelphia, has the **Banner of** Light for sale at retail each Saturday morning.

MRS. M. J. REGAN, 522 North 5th street, St. Louis Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Splritual and Reform Works pub-lished by Colby & Rich.

Those who take no part in these dissensions can only regret that so much of evil mixes itself up with that which we would gladly see inspired by a better, kindlier spirit, and one more worthy of a good cause.

I cannot but think that some of those who conduct our spiritual periodicals are answerable for a great deal of the evil speaking and harsh judging which disgrace us as Spiritualists in the eyes of the world, and do incalculable harm to ourselves, both as individuals, and as a body that should set an example of charity and goodwill to those who are expected to profit by its teachings. If journalists would refrain from personal abuse and the use of contemptuous epithets in alluding to those who think on some points differently from themselves, and who surely have no less right to their honest opinions on that account, and if they would refuse to publish harsh and worse than useless personalities, much could be done in this way to amend an evil which is dragging us day by day away from the light, and into paths that lead to destruction. I am glad to see that the Banner of Light refrains from replying to many of the angry assaults made upon it, and that it maintains, in spite of misrepresentation and contemptuous criticism, its difficult position as the friend and protector of mediums, without abusing in return those who think that our sensitives are too patiently and charitably dealt with, and that our only hope is in making public every suspicion which arises of their honesty, and every so-called exposure, before really knowing whether the guilt lies with the accused or the accuser, or whether there may be after all no intentional dishonesty on the part of either. I do not wish to impugn the sincerity or the worthy intentions of those who would use the severest possible methods to extirpate fraud, but, without fear of contradiction by any right-minded person, I do denounce, as altogether wrong and hurtful, the spirit of angry vituperation which is indulged in by these very impatient uprooters of tares, who would rather destroy much which might ripen into golden grain than run the least risk of leaving, or seeming to leave, (either willfully or through lack of sharpsightedness) a weed to show its head, unmistakably as such, before they have manifested their zeal by dragging it from its place and throwing it into those fiery flames who would rather destroy much which might

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while the tests given at the close of the meeting are wonderfully convincing.

There are three anniversaries of Spiritualism announced in London, namely: At Cavendish the inharmony which has long existed has cul- Rooms, by J. William Fletcher ; Langham Hall, Doughty Hall, under the auspices of James Burns; at the first two the "Fox Sisters" will probably be present.

Mrs. Susie Willis-Fletcher has quite retired from public mediumship, and is devoting herself to literary pursuits.

Miss C. A. Burke, formerly the Assistant Secretary at the British National Association, has Dr. Wyld read a paper called "Christian Occultism" before the Association, March 3d, which abounded in Orthodox phrases, and some

spiritual ideas. There was a good attendance. The Rev. John Tyerman has met with a please ant reception in London. His lectures are full of thought. He sails for Australia March 24th.

ground, and will soon become a weekly. Maj. Thomas Gales Forster has returned to

London : he is somewhat stronger in health.

Mr. Lawrence Oliphant, a gentleman of some literary ability, is creating some considerable interest in London, with the scheme of buying up the Holy Land, and taking Thomas Lake Harris, the self-appointed "king," with his community to settle there. There is not the slightest likelihood of the plan succeeding.

Mabel Collins's new book, "In This World," is creating a great sensation. FIDELITY.

W. J. Colville's Work in Boston and Vicinity.

On Sunday morning, March 16th, a good audience as sembled in Paine Hall. After the usual service, Mr. Colville's guides delivered a discourse through his mediumship on the Resurrection. Regarded from the standpoint of the letter, they considered the evidences of the return of Jesus after death in physical form as historic proof of materialization of spirits; and concerning the prophecies of a general resurrection of all humanity, they considered their fulfillment would be attained when human spirits had risen to a sphere in which all material things could be made subject by them to the furtherance of truth, and when all the noble treasures of thought, apparently buried for centuries, would rise up in resurrected beauty. In a purely material sense they expected eventually that the earth would attain to a state of absolute perfection, in which all sickness, ignorance, and even death itself. would be overcome. A great many questions were answered and a poem-delivered. Next Sunday, at 10:30 A. M., the subject of the discourse will be "Spiritual Gifts, Ancient and Modern." with special reference to the healing art. On Sunday evening next at 7 o'clock. Mr. Colville will lecture, under inspiration, in the Unitarian Church, Malden. On Friday evenings, at 7:30 o'clock, he continues his meetings in Kennedy Hall,

field street, Boston, Mass. THE MAGAZINE OF ABT, Issued by Cassell, Petter & Galpin, at 596 Broadway, New York City, is a note-worthy publication, and one which at a comparatively small price gives to its readers a fine supply of excellent engravings, its letter-press being of real advantage to artists, as well as the general public. The chilef plctures of the last number received at this office are entitled respectively: "Mrs. Siddons," "Crabbers," "Joseph Making Himself Known to his Brethren," and La Pèche.

RECEIVED: VICK'S ILLUSTRATED MONTHLY for March, issued by James Vick, Rochester, N. Y.; also FLORAL GUIDE for 1879, from the same publisher. THE HERALD OF HEALTH for March. M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York.

TENTH ANNUAL REPORT of the Bureau of Statistics of Labor, State of Massachusetts. Rand, Avery & Co., 117 Franklin street, Boston, printers to the Commonwealth.

THE YOUNG SCIENTIST for March. Industrial Publication Company, 176 Broadway, New York City. ANNUAL CIRCULAR OF VEGETABLE AND FLOWER SEEDS. James J. H. Gregory, Marblehead, Mass. How TO MAGNETIZE: or, Magnetism and Clairvoy ance. By James Victor Wilson. New York: S. R. Wells & Co., 737 Broadway.

THE NEW GUIDE TO ROSE CULTURE. The Dinger & Conard Co., rose growers, West Grove, Chester County, Penn.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week,] G. B. Stebbins is in Lansing, Mich., March 19th to 24th, at State Convention.

Mrs. Sarah Byrnes Snow, one of the earliest platform advocates of Spiritualism in Massachusetts, is ready to make engagements to speak wherever her services are desired. Address her Malden, Mass.

Mrs. Helen L. Palmer, of Portland, Me., recently delivered a lecture in the Library Room, Mechanics' | till 6 P. M.

nooghts through their mentans. The arter-noons will be devoted to conference meetings, inspirational speaking, tests, &c., as talent preents itself.

sents user: F. W. J. Charlestown District—Abbotsford Hall.—Sun-day evening, March 16th, Mrs. Sarah Byrnes-Snow gave an able discourse to an attentive audience on "The Necessity of a Physical Re-ligion." Mrs. Snow has occupied the platform in this hall three successive Sunday evenings in this month, also one Sunday in February. The lectures she has given here have been pro-nounced by those who have had the good for-tune to hear them, cound to any that have been given in this or any other hall in the city. We can cheerfully recommend Mrs. Snow to any society wishing to engage a first class speaker. Her address is Malden, Mass., box 748. Next Sunday, March 23d, Mrs. M. C. Bagley will speak and give tests in this hall in the evening C. B. M.

Cleanse and moisten the dry, sticky mouth of patients and refresh them with Hop Bitters liluted with cool water.

The first company to incorporate as a part of its contract a non-forfeiture law, and print the same on the polley issued, was the Union Mutual Life.

RATES OF ADVERTISING.

Each line in Agate (spe, twenty cents for the first, and fifteen cents for every subsequent in-sertion. SPECIAL NOTICES. – Forty cents per line,

Minion, each insertion. BUSINESS CARDS, – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

82° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AF Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I—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. 4 Euclid street. 13w*.N.9.

E. D. BABBITT, Psychophysician, and **E. D. BABBITT, Psychophysician.** and Author of Health Guide, Principles of Light and Color, etc., heals powerfully and delight-fully with Psycho-Magnetism and other Fine Forces where all other methods fail, and will receive two patients at his home in the beauti-ful suburban town of Orange, Patients at a distance treated for three months with medica-ted and magnetized pads, etc., and complete di-rections for food, bathing, color-healing and other scientific methods of self-treatment, given for \$10. Science Hall, 141 Eighth street, New York. 2w.Mar.22.

An Article of True Merit.-" Brown's Bronchial Troches " are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based_upon real.merit. **25c. a box.** (56.2)

A Public Reception Room, EXPRESSLY

HARTFORD, CONN., BOOK DEPOT, E. M. ROSE, & Trandmitstreet, Hartford, Conn., keeps constantly for side the Binner of Light and a supply of the Spleituni and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIGH, Booksellers, Arende Hall, Rochester, N. Y., keep for sub the Spiritumi and Re-form Works published by Colley & Rich.

ROCHENTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGHEE, Bookschers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiriumi and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass,

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O., Circuinting Liberary and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 38 Great Russell street, Lon-don, Eng. keeps for sale the Bunner of Light, and a full flue of Sphritual and Retonnatory Works published by Colby & Rieb. The also receives subscriptions for the BAN-Serie

LONDON, ENG., ROOK DEPOT. J. BURNS, Progressive Library, No. 15 Southamptor Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 31 Russell Street, Methourine, Australia, has for said the works on **Spiritunitism**. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.



ITCCHING PILLES --SYMPTOMS are mosture, dis-tressing lichting as though pin-worns were crawing in about the parts dis-cased, particularly at high. -SWAYNES ONTALENT. -pleasant, sure cure also for teller, all skin diseases. Malled to any address on receipt of price, 50 cents a box, or three boxes 4.5. Address letters. DR, SWAYNE & SON, SO, 300 North Sixth street, Philadelphia, Pa. No charge for advice, Sold by baching druggists. 330 North Sixth streng druggists, advice. Sold by leading druggists. Sold by COLBY & RICH, 9 Montgomery Place, Boston. Istf—Jan, 4.

MINERAL RODS.

I MPORTANT to miners and treasure-seekers. For Circu-lar send stamp to E. A. COTFIN, 45 Bristol st., Boston, March 22.- 48*

50 Chromo, Gold-border, &c., no 2 alike, 10e. or March 22, -1w

DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every saturday at the Giren street, Buston, from 9 A. M. to 4 P. M. March 22, and



PURPORTING TO BE GIVEN BY

JOHN BUNYAN,

Through an Impressional Writing - Medium.

The origin, method of reception, and meaning of this little book, are sufficiently indicated in its pages to removo FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Stran-gers visiting the city arej invited to make this their Headquarters. Room open from 8 A. M. For sale by COLBY & RICH.



BANNER OF LIGHT.

The Spirit Messages gives at the Bannet of Light Public Free-Circle Meetings, through the mediumship of Mis, JENNIE S, Ri 106, are reported for and published each week in this Department.

We also publish on this page reports of Spirit-Messages given each work in Baltimore, Md., through the medium-ship of Miss Svit VII A. DANSKIN.

Message Department.

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These Messages includes that optimis carry with them the characteristics of the neurithy life to that beyond, whether for cost or exit concorrently those who pass from the earth-sphere in an indeveloped state, eventually progress to a er condition.

We ask the read r to receive my doct time put torth '9. spirits in these rate in these commentant does not compare with his or massing Λ (express connaction truth as they perceive

REPORTS OF SPIRIT MESSAGES GIVES THE OPEN THE MEDIUM SHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Thou reat Father of All, we come before they, is twith fear and trendling, but with confidence and dote. We know that, they sendest is on us the degsing of thy divine lover, we feel it new, far greater than ever before. We see the bremise in the blooming tose, we watch it in the opening bads, we view it in the plink, which seen's laden with divine inspiration. May we do thy will new and forevermore.

Questions and Answers.

CONTROLLING SPIRIT. Mr. Chairman, we are icady for whatever questions are before you. Ottasse By Dr. R. F. Chub. As the homeo-rathic system of "similia similiars curantur"

As s.- That is, D as like cure like? As individ-and spirits we denot hold to any 'pathy, certainly not allopathy, because we can riddle that, and in thome-pathy, because that toolars not reached the ultimatum. It is true that like attracts like, and that, senatines "the hant of the same dog cures the wound", that is, that which would be an agravation in health which would be an agravation in health which be owned by white a senation estimate that tools not reached the ultimatum. It is true that like attracts like, and that, senatines "the hant of the same dog cures the wound", that is, that which would be an agravation in health which be owned by white a senation is produced. It is thus "like entres, like," I tener bery very well once heing in a base can next with a medium, through whose event reached bock, who had been produced. It is thus "like entres, like," I tener her very well once heing in a base can next with a medium, through whose event reached bock, who had been produced by a strong perior of annachia, and the question was asked, "Why not use anionia to cure it?" An media could not cure it? but ammonia is a stimulant, and the cure was effected by admin-ing the back band of the did such z that sundane will put out fire. Try it yourselves (unders' and it for yourselves, do not take our word for it. So, often that which is also a stimu-lary. You have there it is but to put food into the stomation when there is yet undirested food in it." A machine will certainly cure. ANS - That is, Doeslike cure like? As individ-

in it?
A - Each one must test this for himself. If I were an individual living on earth, I should say for needed, beek out : be careful; do n't get into this chamber until it is vacant.
Q. By the same. Are soul, spirit and mathematic all one and the same thing, enly different value and units.

(a) an one and the same thing only different is also argualities?" A. Matter belongs to this earth i soul and init, we may say, belong to this earth, too, in a certain degree, yet, really belong to the spirit-ast. You have before you, for instance, three different shades, one a deep red, the next a lit-tle lighter, another lighter still, we will all the state of the matter lighter still, we will all the state of the matter lighter still and the matter. dark shade matter, the next split; the next s al, for the comparison holds good, and filly typif as the distinction between the filting. dit

Eva.

Mr. Chairman, I don't wish to intrude by sending a long letter, but an anni of mine, who was always very kind to me, and always spoke significations are been also been added always space ways always very kind to me, and always space maps of wisdom, has tequested that I come from Eva, to her Aunt Elvina. Zekie is with me to-day, and with his light hand clasped in mine requests that I been aftaid. Surely I need not be if such a fit he child as he be comagoons. I containly should be. Grandparis here, doing all her can. Grandbay, with her face radiant with B day, ones are pressing forward to bid me go ou-ward and upward, telling me the way, showing me the light paths and bidding de walk there-s, scaing to me, "Bo not aftaid, but hand her here to do not be the waters i then shalt strictly reach the dore of obternal life," I almost feel as if I y is a coward. Yet spiritually I will try to be heave first be string.

Bridget McGuire.

I want you to say that Bridget McGuire, who has only been gone just a little while, went out from Boston about Jast August, the thirteenth, down at the West-End, and came here and re-ported. Faith, if I knew how old I was, I'd tell you.'I think it was near on to forty I was. I'd like to have my letter written and sent to my daughter Mary. If you put it in the post-office, I think she'll get it. If I find she is not going to i'll send somehody after her to make here get it. I think she 'll get it. If I find she is not going to I 'll send somebody after her to make her get it. You tell her, if she remembers, I had a terrible pain in my breast that troubled me a great deal. Tell her I 've not forgotten that nice dress her mistress brought me. Ask her if she remem-bers getting the oat meal for me the day I died, and I could n't take one mouthful of it, because my throat was so full. Tell her God bless her I 've met my priest. McFarland; he 's done all for me he could. Tell her I 'll come and bring the blessing to her soon. I was with her two or three nights afo; I spoke to her, but she did n't hear me at all.

Julia, E. Stoddard.

My name is Juffa E. Stoddard. I went out from Boston almost a year ago. My father's name is Charles, n'y mother's name is Hattie. I name is Chathes, by mother's name is further 1 , was eighteen years old. I am now almost nine-teen, because I have been gone nearly a year. I want to talk with them, and I was told, Mr. Chairman, that if I came, here, you would open the way so that I could do so. What you say here we shall print, and they will probably see it. I have very much I'd,like to say, but I do u't want to speak it publicly; I wish they would eive us an atomitmity to talk in microgive me an opportunity to talk in private. Jan. J.

M-- N----

I wish to say to the friends of mine throughout this country and throughout the world, that though they may think they have silenced my voice and that I shall never more be heard, they votec and that I shall hever more be heard, they are very much mistaken. I have considerable to say, very much more than they have any idea ' of. I don't wish to say it publicly here, unless compelled to. If compelled to do so, I shall have published what I say. I appeal to friends of mine, brothers whom I have known in the form -I wish to use a over this permainer. If mask inine, brothers whom 1 have known in the form I wish to make everything harmonions, if possi-ble, that Solomon's Temple may stand firmly: that the hand of friendship may be extended to all, while the eross of suffering shall be alleviat-ed, the anchor of hope sent forth, and the di-vine in-pirathon of the arrow of truth no one shall be able to deny. At the same time, I de-sire to give to geh and all of my friends a token of love and friendship. I wish to have them give me strength to go forth to the conflict. I see before them a political conflict to which they must go forth. I signmy name $M \longrightarrow N \longrightarrow$.

MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGH THE MEDU MSHIP OF

MRS. SARAH A. DANSKIN.

Trance Mediumship.

(CONTINUED.)

BY WASH, A. DANSKIN,

FIGT IS THOUGHT, FFAILLISS IN EXPRESSION, has ever been my motto. From the hour when first convinced of the truth and value of intercommunion between the two worlds. I have spoken freely upon the subject without reserve and without regard to consequences in either my business or social relations.

Realizing that Thi in is the most secure platform upon which man can stand in this of any other world, I have never felt doubt as to the ultimate-effect of spiritualism upon myself personally or upon the world. at large . therefore, whenever the occasion seemed appropriate, 1 have given without hesitation, through the press from the rostrum, or in my daily converse with men, the facts that have come to my knowledge. the phonomena which have occurred in my presence, or the deductions which 4 have drawn from long and earliest investigation of the subject.

I have endeavored to give them accurately, carefully avoiding exaggeration or embellishment. Judging from my ewn feelings, I supposed that any mode of communication with our departed filends, even if imperfect in some respects, would be welcomed by intelgent minds, and that every effort would be made to give encouragement, strength, and enlarged development to the Instituments or mediums employed in the work.

When the lines were first set up between Baltimore and Washington, the magnetic telecroph was far from

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. Jun, 31. Effen M. Ewell; Emily T. Wright; Old Uncle

GIVEN THROUGH THE MEDIUM-HIP OF MRS.

SARAR'A, DANSKIN, Frinde the Cravzery M = 1, and; Thomas (todey) Lille Difficult Matthe Cook,

free Chough't.

TUTTLE'S "ETHICS OF SPIRITUALISM." A DIFENCE.

BY WILLIAM I MMETER COLEMAN.

To the Editor of the Bant and Light's

In the Baumer of Light not long since I noticed a criticism of Hudson Turtle's "Ethics of Spiritualism," furnished by Mr. John Wetherbee, and embodying the views, endorsed by Mr. Wetherbee, of a Southern correspondent of his. As this criticism to my mind, is unjust to Bro, Turtle, I desire, being also a "firm Spiritualist" of "the South." to submit, through your col-

umms, a few remarks replicatory thereto. His critic affirms that "Mr. Tuttle does not grasp the spiritual enough to write a code of ethics" for Spir-Itualists, and that " he does not at all times remember how largely the spiritual outers into man's being and doing." Now, it is well known that this work, as well as all other publications of Mr. Tuttle, was written by inspiration, or, as Mr. Tuttle asserts, by direct spirit impression or control. He lays no claim to the personal authorship of the "Ethles," but ascribes its production solely to the intelligence or intelligences dictating it. Unlike many other mediums. Mr. Tuttle, in consonance with the wishes of his guides, and of himself as well, very wisely refrains from attaching the names of the spirit-authors to his works ; and, in this regard, his example is well worthy of imitation by those so fond of fathering upon "earth's mighty dead " the prodigious quantity of sentimental idealism and unscientific predfeates with which spiritual literature is deluged.

It is indeed annusing to be told that the exalted splrit minds giving the world a code of ethics through Bro. Tuttle do not grasp the spiritual enough. Verily, one would suppose that their experience for many years in the spirit-world, and the realities of spiritual being, would render them more competent to decide as to the real nature of spirit and its relations to material life on earth, and to what extent the "spiritual enters into man's being and doing." than their critics, whose experiences of the spiritual so far are just nil, all their ideas even of the spiritual being, in all probability. gathered from the conflicting utterances of earthly mediums and clairvoyants, the best of whom can but faintly portray to our minds the true conceptions of spirit-being and spiritual realities. So far from Mr. Tuttle, or his guides, ignoring the spiritual basis of man's nature, his " Ethles" is permeated throughout with that great truth. His opening chapters contain an exposition of the principles upon which our spiritnal nature is built, while the concluding chapter presents in terse and glowing sentences the beauties and the sublimities of the Spiritual Philosophy; and all through the volume the spiritual nature of man is ever kept in view as the foundation stone of the ethical temple therein being creeted. Our incognito brother is, therefore, profoundly in error in his depreciation of Bro. Tuttle's, or his guide, grasp of spiritual veri-

ties. erion is made to the maxim. " Do all for others

beautiful silence of the night 1 come with my little taps, trying to awaken in you a sense of my continued life beyond the grave. to ablde by it. Each one is born with certain mental aptitudes and characteristics, and no one can tran-scend his mental nature in the slightest particular. Poeta nosellar, non jit. Can one, by willing it, be-lieve in the incredible or the unthinkable? Can we, by so willing, love the unlovable? A man's belief, we Jun, 31. Effer, M., Ewell, Emnly T., Wright; Old Unele Jimmle. Bbb, L. Capt, C., to (thends who asked him to come-licit spragme): Susm A. Wernt () Oweecha () NathankiGreene (II, R., to W. J.<math>Bbb, R. Hellef H. Stanley; Rost Williams Deam; Anony-mone; Anna Molly Jame () Hurthop; George Smith;<math>Fbb, R. Capt, C., to (thende); Rost Williams Deam; Anony-mone; Anna Molly Jame () Hurthop; George Smith;<math>Fbb, R. Edleff H. Stanley; Rost Williams Deam; Anony-mone; Anna Molly Jame () Hurthop; George Smith;<math>Fbb, R. Edleff H. Stanley; Rost Williams Deam; Anony-mone; Anna Molly Jame () Hurthop; George Smith;<math>Fbb, R. Edleff H. Stanley; Foulde Greenet; Julia M.Holmes; Herbert M. Lester: Stephen T. N.; N.<math>Fbb, R. Foundy F. William Subder; William A. Fletcher;<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen T. N.; N.<math>Fbb, R. H. Nut Z. Labar: Stephen Henthore; Henther, M-en; Frank;And, George S. D.; Marked H. Stephen Henthore; Henther, M. Hurths; Liphin Stephen;<math>Fbb, R. Labar: Labar: Labar: Renther, M-en; Frank;And, Goorge S. Tarthop H. Stephen; Labar: Labar: Henther, Stephen;<math>Fbb, R. S. Hurther, Rass (Johne, Labar), Rather, Stephen;<math>Fbb, R. S. Hurther, Rass (Johne, Labar), Rather, Rath-will themselves to be in possession of just such minds \cdot as they individually own? - Nay ; they were born with certain idiosynerasies, certain predispositions; and, fostered by environing circumstances all through their lives, certain traits, certain modes of thought have been developed. So we now find them just as they are; and it is impossible for them to be otherwise, all things having been as they were. Can a wise man become a fool, or a fool a philosopher, by act of will? Have they either of them any choice, any free will in the matter? No; they are endowed by nature with certain mental qualities, and they must make the best of what they have. One person is born a female, with corresponding feminine qualities of mind; another is born a male. with musculine attributes; are not both irretrievably doomed to think, speak, and act in accordance with

their respective natures, masculine or feminine, inde-

pendent of all free will or volition? There is, we know, a comparative or relative freewill, a seeming free-will or power of choice, inherent in human nature, acting within certain well-defined limits; but in reality there is no absolute free-will exercised. Men obey their highest attractions for the time being, that is all. Two things are presented to a man from which to choose ; he takes one and rejects the other. To "small fry" pseudo-philosophers this seems like an exercise of free-will; but it is not. The man took the one, because there was a something in his mind impelling or forcing him to take it; and so far from being a free agent, he was a slave to the some thing behind his will, (so to speak) and directing his will or choice, which compelled him to act as he did. The peculiar bent of his mind forces him to a certain line of action. He did not create himself ; he had no volition as regards his mental endowment. Nature found it for him, and he is powerless to rid himself of it. Through all eternity man will be completely subject to his own mind. Though such be the case, the doctrine of Fatalism does not follow, by any means; for there is in man's nature, and which we see exercised every day, a relative or comparative free-will or power of choice ; and the correct and proper use of this power of choice, according to our highest reason and intuition, should be sedulously cultivated. Relative freewill exists in all, but absolute free-will in nothing ; and such is the accepted conclusion of earth's ablest phitosophers, it being disputed only by theological bigots, superficial thinkers, and the unreasoning multitude. No truth in nature is more completely self-evident than this, if one only thinks a little upon it; and no sounder truths does. Bro, Tuttle's book contain than those expressed in his eighth chapter, upon the "Human Will." Tuttle's Ethics is a work highly creditable to Spirit-ualism—one of the noblest productions of its literature -a work that may be placed at any time in the hands of the enemies or critics of spiritual truth, as a cogent reply to the off-repeated statements relative to the puerflity of our literature and the demoralizing tendencies of our philosophy. Pure in tone, scholarly in diction, dispassionate in argument, clear and logical in reasoning, it is an admirable epitome of Spiritualism's crowning glory-its irreproachable code of ethies. Fort Leavenworth, Kansas.

BEAUTIFUL LINES.

Written for and read at the funeral of the late Mr. John B. Tremere, Jan. 30th, 1879, by Rev. M. J. Savuge.

There 's a beauty of the springtime, With its fresh grass and its flowers. With the song birds in the branches. And the children's happy hours.

MARCH 22, 1879.

Recognition of a Spirit-Message. In the Banner of Light Message Department, Dec. 28th, 1878, I recognized the name, J. L. MERINIAM, from Meriden, Conn. To make sure, I looked over the Diary for 1866, and there I found the name of Capt. John L. Merriam, Meri-den, Conn. He enlisted in the 8th Connecticut Volunteers, Burnside's Army. We tramped to-gether for most five years. No mistake about this. I have been waiting for some of his friends in Meriden to acknowledge a recognition of his communication, but nothing as yet has appear-ed. I hope they will, when they see this. That there are two persons of the same name in the same place is not very likely. Meriden is six miles from Plantsville. Yours respectfully, J. G. WITHAME. Plantsellle, Conn., March 3d, 1879. Recognition of a Spirit-Message.

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til do well to order carly. Boards, \$1,50, postage free, For sale by COLBY & RICH.

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A Common Sense View of KING DAVID AND HIS TIMES. BY H. H. MASON

there are to be strong. Dear nother, dear father, do not bestrate

i decome moment, but, give me the privilege of socialize to you as in days gone by. Bean tell you some things which have specified almost a y an some things which have seen red almost a resistery to you, if you will only show me the way. I can help, aid, and guide you if you will only let me hold your hands. Aunt 'Vira, I convolution home, suprever of a welcome, and that I shall not be pushed out in the cold. It is a easure to not. Remember we are all with you: it your hours of joy we rejoice, in your hours of that use have shed tears, and yet we have ever tried to make you happy, we have protect-orly our treasures and have held them as yours surely. Jan, 20, surely: Jan. 30.

William Fair.

William Fair, of Montpelier, Vt., fifty-seven years old., Hefthere in 1965. Unive come here to register my name and age, and say that I am still alive. If they do n't like it, I'll come round with that cane of mine. They'll know I'm about, that's alk. I shan't sit on the stile and drean ,but I shall walk right straight along. They will know I am about; I mean to, be heard. Jun 30. Jan. 30.

Susan S. Gray.

Susan S. Gray. My name is Susan S. Gray. I left Charleston, S. C., during the war : I do n't remember which month, nor on what day, but I have been gone into the spiritual life some years. It seems but as vesterday. Decastation was all over our land, bldod dowed in torrents, it seemed as if the skies were clouded, yet I wall not, and I fear not. I would not return to day were it not that an individual in a town not far distant from 21 ore - Waltham, Mass, -requests that I return is ere and make myself manifest, as I have at their circle. Yest; you are doing a good work. Push on; we will do all we can for you. Re-mender and do right, that is all we ask of you, Jan. 29. Jan. 20.

Abram Littlefield.

Lan old Abram Littlefield. It 's none of your busifiess what I 've come here for, either, but I belong in Massachusetts's J 've come here be-scause I couldn'thely it if I could have helped 'it I wouldn'thely it if I could have helped 'it I wouldn'thely it if I could have helped 'it I would n't have come. There seemed to be schething that be-ught me right along. To the Chairman,' What do you keep this place 'open for? Tollet you spirits come and talk.] I 've got a good big farm up here, with plenty of apple trees and peach trees. What the devil is the use of coming down here? Sarah is with me, and Lizzie, sI have just as good a time as I can have. I do'n't know what I'm here for, preaching away. I never preached in all my life. They got me once into a Methodist church meeting, and asked me to speak. They prayed and prayel for the power 40 fall on me, but devil a word could I get out. Now you see I 've 'come here, talking afore I knowed it. I do n't methodist is the to the power in the set I'm I an old Abram Littlefield. It's none of your devil a word could I get out. Now you see I 've come here, talking afore I knowed it. I do n't understand this thing. The upshot of this mat-ter is, you Spiritualist folks have got the truth, but you have n't got half of it, only the leastest bit of the graul, and you are traveling round in t. I tell you there 's more in Spiritualism than you have any idea of. It's no use to be travel-ing round this old warming-pan. Get out of it, If anybody knows me I shall be glad of it. If they do n't, never mind, I have had my say. I 've made my first speech in meeting. Jan. 30, I footsteps are heard no more; but still in the

perfect, but we all know how grandly it has expanded under the fostering care of those who were interested In its development. It was but the preents or of the telephone, which now carries the full voice of the speaker. instead of the mere ellek of the instrimment. Trance mediumship is to the raps, and this of the table just what the telephone is to the magnetic telegraph. In-stead of apelling the communication through the alphabet, the spirit now gives utterance to its thoughts through the mediumistic telephone, and we may hear. and sometimes distinctly recognize, the volces of those who are speaking to us from the other side of life,

To be continued.

Charles Burgess.

1...

I Charles Burgess. I am modest and unassuming. I would not in any wise transgress the laws of etiquette. If I am an intruder, you can bid me depart. I listen and hear a human voice, whose lamenta-tions go out asking for the cherished ones to come and speak one word of consolation. I, Charles Burgess, from West Killingly, Coun, atter having been many years a dweller in the interior life, return to answer the questions of the heart: "Do I live?" Yes, in a life of har-mony, a life of cestatic joy. "Do I see?" Yes. "Do I hear?" Yes. And now I come, at your calling, to tell you that death has no sting, no pain, no anguish: and that Spiritualism is true. Have no doubt that after death you will live eternally. God is a God of merey, not of wrath and vengeance ; or partial, but taketh all to him-self with kindness. Investigate deeper and stronger and more thoroughly into the divine philosophysof Spiritualism. It will not only give you confort if this life, but enable you to enjoy the life beyond.

the life beyond. Oftentimes I said, "Vain world adieu !" in my silent moments, 'I oftentimes asked, "Is there a life beyond the grave?" Now I have found it and return to comfort you and assure you that I will be standing on the shores of eternity to welcome you and yours.

Annie Gorman,

I was very young when I died. My name was Annie Gorman. Lwas very much beloved by my father and mother, who lived in Laconia, N. II. I have been in the Summer-Land for some time, enjoying the pleasures and the songs of the angels. It is very beautiful to die in infancy, for in that state there is a quicker progression, as the mind has never come under the law of authority, and is free to roam, to gather knowl-edge, and learn all the laws under which one is born.

edge, and learn all the laws under when one is born. If you ask me, "Which do you prefer, the spirit-world or the earthly life?" I should say, give me the spirit-life, for this reason : I have advantages which I might never have had if my spirit had grown in years on earth. From as cem-ing evil comes a good, for now I am an angel, with the privilege of returning to earth and manifesting my love for those I loved so dearly. Law bearning, and stepping from time to time

I am learning, and stepping from time to time into higher branches of unfoldment, in which the aspirations of my mind go out to receive knowledge. I am still a scholar, for I feel the need of the grand education which is youchsafed

It is to be expected that feeble minds, still largely resident on the selfish plane, unable to rise to the heights of pure unselfishness and disinterested beneficence intilling the hearts and consciences of the angel hosts of the upper spheres, would fail to appreciate this epitome of the highest ethical outcome. Mr. Tutle takes the position that " bo all for others " is the most exalted expression of the moral law, and the concrete expression of the "golden rule." Of course, in the narrow sense in which his " philosopher " critics seem to view It their criticism is just; just as a naturalist, whose at-tention has been confined to the study of the differences in the types of organic nature, would object to the Darwinian theory, because his vision is not broad enough to take in the whole expanse of thought. "Do all for others" necessarily includes, the doing of our duty to ourselves. If we neglect our duty to ourselves we fail to do our duty to others; for upon the proper performance of the duties devolving upon us in the matter of our self-development, our self-culture, depends, to a considerable extent, our capacity and opportunity to perform our duties to others. Any large minded philosopher could at once perceive the farreaching comprehensiveness of this noble axiom-that the greater necessarily includes the lesser-that duties to others necessarily include duties to self; but "small-fry" philosophers, of course, are not expected to have a depth of grasp beyond that sufficient to enable them to take a superficial view of apothegmatic wisdom, or of profound ethico-philosophic truths. No sutor ultra crepblam.

The position taken in "Ethics" upon the inptility of prayer is eminently sound and logical, while that of his critics is just the reverse. All the prayers in the universe can never alter a law of nature, or interfere in any manner with the regular succession of events. "God helps those who help themselves " is a trite and true aphorism. Oral prayer is a lingering relic of time-worn superstitions, and its non-efficacy is demonstrated day by day. The experiences of Geo. Muller and the Bristol Orphanage do not evidence that the results accruing were due to the efficacy of prayer. Prayer is directed to God by Muller; but do the results supposed to follow his petitions to delty proceed from God either directly or indirectly? For the prayers to be thus effective, it is incumbent that the Divine Mind so act upon men on earth as to cause them to contribute their means to Mr. Muller. Does any Spiritualist really believe any such superstitious notion? If so, he has my profound commiseration. The money does not flow in to Mr. Muller in direct response to his prayers. It is a notorious fact that he relies upon prayer to sustain his enterprise ; and the knowledge of this fact in the community leads 'to his constant accession of funds from the believers in the efficacy of prayer. The whole affair is of a purely mundane order, nothing supernatural or superterrestrial in it. It is an exemplification of the psychological effects of the faith or fanaticism of Muller upon the minds of those con-scious of his peculiar method of obtaining funds. The prayers in themselves, most likely, have but little effect, but the knowledge of the fact of incessant prayer-making has a great effect. The case is only a conspicuous instance of the results obtained from the

But there 's'ho less of beauty. When the leaves turn gold and brown, In the shortening days of autium, When far south the birds have flown.

If the rough hand of the tempest Tear away the fresh young leaves, Over youthful vigor wasted Who can wonder if one grieves?

But when from autumn branches Drop the brown leaves one by one, It seems as fair and fitting As the setting of the sun.

The old man by the fireside Looks back through tender tears, And says, " With wife and children 1 trod long, happy years."

The old man by the window Looks o'er the city ways, And says, "Success and honor Were mine in long-gone days.

" I 've seen the world's fair beauty; I 've tasted all its sweet; And now, past ten and three score, My life is all complete.

"The face of her who loved me Now beekons far away; I 'ye wrought the work God gave me; Then wherefore should I-stay?"

And who, oh friends! would keep him? Sound no fumereal knell! 1 Say of his life, "'T was blessed," And of his death, "'T is well."

Verification of a Danskin Message.

PEMBERTON, OHIO, March 6th, 1879. To the Editor of the Banner of Light:

I am in the habit of sending the Banner of Light, after I have perused its contents, to any party whose full address is given in any spiritcommunication printed in it. Noticing one in Mrs. Danskin's department, Feb. 22d, I mailed the paper to the address named, and received in return the following letter, which speaks for itself. The parties are strangers to me, and live in Indiana, and I live in Ohio.

Fraternally yours, J. L. KNOOP.

ST. OMER, IND., Feb. 28th, 1879. J. L. KNOOP-Dear Sir: Your letter of inquiry and Banner of Light received. Please accept our heartfelt thanks for the same. Yes, we our heartfelt thanks for the same. Yes, we recognized the message as coming from our lit-tle darling daughter TRIXIE, ("Trix" was her pet name.) who passed away March 5th, 1878, at the age of nine months. It is true, as she says, that she was a medium. We received a commu-nication through her organism, March 1st, 1878; she was then in good health; five days after, her pure spirit took its upward flight; sorrow was in our home, for she was our only one, but bright spirits manifested their presence and soothed our aching hearts. Spiritualism to us is no new thing; we have had ample opportunities for in-vestigation, having a trance medium in the fam-ily for three years, and many fine tests were vestigation, having a trance medium in the fam-ily for three years, and many fine tests were given us. We not only believe but we know it to be true, and it has brought joy to our hearts. If you choose, you are at liberty to send this to the *Banner* office as a verification of a spirit message printed in that paper of Feb. 22d. With many, many thanks for your kindness, we subscribe ourselves, Yours truly, ROBERT AND CAROLINE THOMPSON.

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Conditions.

Guidance

BANNER LIGHT. OF

Banner of Light. BOSTON, SATURDAY, M/1-1

Literary and Musical Entertainment.

8

Fire

(Repeated for the Robaci et L. 2011) S. V. M. Guiffert, 2

The officers and holis of the First society of stillitialists of Chiengo gave a largely attended life rary and nush al entertainment at the Third Unitarian Church. the sub-official address and imprompting on from the lips of the initial transcessionker. Mrs. Com L. V. Richnend was permitted teatures of the sphere of Hameny, 200 Manadahar or the Langhahar Waters." and with the structure to each of the withongs forfars.

The subject selected by Mrs. Hiel mend's control for the address was "The Four Great Composits, Men-The scaled Music thath no year's spression not is there that in our flavor and that can postray her divite estimated with the next soful analytic flavor failed last at Arthus her closer instruments in are not thus define an prophets of press sculpthe pointing of hitlesophy mars for multistimethics. oper the defects of a few elesen mands and Rellfor report must have bar stering angels prophets. see is and the solid side to refell her greatest attributes. Ste Music Las her prepiets. These whe discome her highest hald to discover ber allode, that out her secret spells and the disc then lives out in adoration and weight at her slame. We have closen tota names, this evening, for our ad-

dress, to filistrate the typical thoughts of inspiration in music that so in to low toward and from the fir, bot, joil aps about because these names are greatest in the musical trip most, but because some portion of the masse that you will listen to this evening will be from their service abode, from the same height where. they attand, when one othe the insplication of their we tale that at al match less contrastitions.

Perhaps to the disconting car that to which you have just listened in the form of a voluntary by Miss MeAl-Hstel "would require no latery reteras enamating from the soul of Mendelssolan. One word expresses his nutste tools better than any other orongs. If there is anala flat is aspanne, souther transcendental, lofty, It is the timste of Metelelssolar. The split of the att. the sort of Orphees's lyre, the music of Parnassus and O'snylis, the wonderful power, that pervaded all the Onent is the transcelabilit breath of poesy and song, seen aplified and applointer scattered to the earth as its a divitor shower or correspondent of melody. Mendebselta's music was not the more distinct, perhaps, from Discendent or areas shall it became expressed and "Elassited in his own poculiar form. The magnetle chain with which he seemed to pervade every beat abovery written statement of marsie, that which made Us own life infuse lised into his compositions, is disthethy discernable, though no explanations were offered of Us then es you would find him there, and as some effect screakers previned Mendelssolar in the abode of the blossed with a favorite writer by his side, whose condenance naither have between the inspiration of his some, so it would seem to you that Mendylssohn's spirit had departed one he left the material body, publing out the very dwelling place of thusical harmony that pervaried the sampel spin test and this is the trophy that Le Lands down throughoall measical compositions, the trai secolerat endure, the buildant flight that never loses its spirituality, to version declets its fervor, but et pay desires aspirations and prayerfulness and acconflating it of the soul for its sustaining power.

Web this diff, it is said, in relating some experi-ences of Merclelsselid's ide, that his own compositions, were not properly not the test until he shoul in the presence of the performers, and that at one entertainment where his latest work was to be offered, the lead-er of the orchestra being ill, no one could earry forward the composition moone could lead the orchestra until the composer hanself appeared in their midst; then, as it by acclamation, hereame to his place; the nusicians were inspired his soul possessed them; he was the life and thought : they did not read the score terere tham, but the interpretation in his glance and eye. Such latery relation is offered to those who per-ective his spirit. Dia Mendelssolar's chlefest admirers i T

the great humanity of his measures. Power, excellence, perfection in composition, but no prophecy like that which telongs to Mendelssohn, no divinity like Mozart. There remains one other name upon the list, 'We would extend it gladly to a longer and more elaborate discussion, but you must remember that this theme is only suggestive, and that the thought here expressed is to be taken with you to your homes and elaborated after you hear the music - Beethoven.

If Mendelssohn represents the wings of angels, if Mozart represents the orbed spheres of harmony, if interrupted channels of thought and human feeling flow toward you in Bach, what shall we say of Beethovenmysterious, soleton, strange, awful nature that he pos-Menday evening, February 19th, in which the plato sessed? Duvine and human, sombre, majestle, flowing improvisitions of Miss Floon McAffister, of this city, floward, the infante on every breath of Nature , intersessed? Divine and human, sombre, majestic, flowing prends to the car and understanding the voice of the entire staverse, but filled with an unufferable sorrow. whose the omigs are like the voice of humanity, asking pagiveness for a sin of eternity; the depths of the In the type of Multiplication of the Langlade Waters is program to such that such as the dependence of the angle and a construction of the multiplication word in the human language that can portray the no anna of that soul. I ninterpreted, without recognition, receiving the awe, the admiration, the proper praise of his compacts, yet still with a sublime secret that no Luman initial can fathom, Beethoven passes into eternity. Shall we not say that it was the man she of strends, leating its notes against the barriers. of time asking for recognition, as a soul may some, sheat of her servery benefit, due not ness listen to strike surge within a human form, striking to break the broken fraction is a other than the divide harmonics of - Farriers that divide at from that other life that is un-Carriers that divide at from that other life that is un-seen and unrecognized? Is not Eternity the one word that expresses Reethoven's music? And shall we not) for that all spheres, the numberless orbs that fill the Leavens, the blooming flowers, the sound of the shep-Lerd's life, the Fell's upon the hill side, the streamlets that now, the birds that sing, the winds that breathe among the leaves, the sound of silence, the ocean wave, eities and their din melted into harmony of distance. the clauged and clausor of men, the volce of strife and contention, the surging tide of battle, the cry of victory, the sound of alarm upon the hill-tops of time, the anthems in vast cathedral dome, the world moving and pulsating with the great breath of life, the stars panting with sublime melody, souls outside of the stars peeting with longing eyes into the hearts of those they love on earth, spirits in heaven basking in the sunlight of a risen glory, angels, archangels, are all portrayed in this matchless, wonderful, sorrowful soul who is like the sea of eternity?

> MUSIC, PHILOSOPHY AND RELIGIÓN – THE PART OF EACH IN THE REFORMATION OF THE WORLD.

. Subject selected by the audlence."

How shall we name the nameless breath That, like a spirit, hovers o'er the soul. Vanquishing sorrow and the thought of death. Swaying with niighty power and blessed control?

Musle, the latest born of heavenly speech, Whereby the transports of the breath of love Into the linermost of soil may reach And find their plumage fit for realms above.

Oh! If there were no other sound that came From out high heaven to win mankind to bliss; Thy soul alone would kindle that blessed flame, And waken transports in a world like this;

Musle alone to whi the soul from glooti, The spirit from its discord and its sin. Even to bandsh dread of final doom, And let the angel of salvation in.

Philosophy is barren, cold and void: she treats of substances unknown to heaven, And by no interchange of her accord

Is aught of inspiration to her given. Philosophy, based upon julinal law, Or the transcendent phantoms of the brain Wherein each effort is to find a flaw,"

And ferret out the hidden source of pain Philosophy may mark the stole mood, And find the southisms of the German schools: But when we ask to find that which is good We measure the full height of Golden Rules,

shaped in the highest word of heavenly love And framed in golden syllables above. But Music is Religion's handmaid here,

The very form Religion's self would wear Could she wear aught save that which held most dear Bears all humanity, by truth most fair, -

To her divine abode.

Religion is the very soul of life; The only reformation that can come

o shield manking from dull and mortal strife

was made a victim by the "profession" for introducing vaccine for the small-pox. When Lady Mary Wortley Montague Introduced moculation from Turkey into England, a governmental commission of four physi-clans watched its operation on her own daughter, and such was their incredulity, and even unwillingness it doubt succeed, that she daved not have her child with them a moment. These discoveries were not in the "medical fundamentals" of that day. The profession adouted them-at last. adopted them—at last. In 1831 a commission of the French Academy of Medl-

In 1831 a commission of the French Academy of Medl-cine, after six years examination, reported anominous 1 by that the physiological and therapeutic phenomena of mesmerism were well established; and that one some mode anomeed, months in advance, the day, the hour and the minute when his epileptic its would return; and another indicated the hour of his cure, in advance, both being correct. Yet I believe the Acade-my did not even deign to publish the report of their own commission. I know a halv, the wile of a distin-guished public man, who told me she was permanently cured of partial dealness and affection of the ear by magnetic treatment; and I could bring many cases of such cures. All this is ourside the "fundamentals of mention" today, and is even scoted and ridlended by professional gentlemen. Perhaps physicians may ask: "Why toru

Why turn These pages of information over effective

My answer is:

The product of the second o

Opium diministos the nerve force."-Prof. E. H.

Opian diminishes the nerve force."—Prof. E. II. Doring diminishes the nerve force."—Prof. E. II. Darks, M. D.

 Who shall decide when doctors disagree?
 Dr. Ramage, Fellow of the Royal College of Physi- elans, London, says: "The present system of medicine is a burning reproduct to its professors. If, Indeed, a se- ries of vagne and uncertain licongruitles deserves to be called by that name." Magendie, the great French medical lecturer in Paris, said to his students: "Medicine is nothing like sel- ence. Journa era era empiries when they are not Christians." The eminent Prof. Valentine Matt. M. D., testifies: "Our remedies are unreliable." Prof. Willard Par- ber, M. D., says: "Of all sciences, medicine is the most uncertain." Dr. MctUntook declares that "Mercury has made more cripples than all wars combined :" and dames dolorison. M. D., F. R. S., willter of the Medico "Dames dolorison. M. D., F. R. S., willter of the Medico "Dames dolorison."

has made more cripples than all wars combined :" and James Johnson, M. D., F. R. S., editor of the Medico Chiereng, Review, willes : "I declare as my conselen-tions conviction, founded on long experience and re-dection, that if there was not a single physical sur-geon, man-midwife, druggist, or apothecary on the face of the earth, there would be less siekness and less wors-table than now." geon, man-midwife, druggist, or apothecary on the face of the carth, there would be less slekuces and less mortalith than now."
Such testimonies I might multiply ten-fold. They are not brought to show that all physicians are fools or knaves, and their services valueless, but to prove, by their own testimony, that they have no high claims to such exclusive skill and science as, to be it to judge for all others. I may fifty close them by a word from Dr. Benjomin Rush, of Philadelphia, preeminent for high reputation among the medical faculty. If testimons, that they have no high reputation around the medical faculty. If the testimony is and or the second states of the second testimony is an original number of the second testimony is a second to the second testimony is a second to the second testimony is a second to the second testimony. The second testimony is a second to the second testimony is a second testimony is a second testimony is a second to the second testimony is a second testimony. The second testimony is a second to the second testimony is a second to the second testimony is a second to the second testimony is a second testimony i

out of the fact that the people were becoming too in-telligent to suit certain physicians who wanted to get rich rapidly. The best diploma in the neuroid neas the diploma of success. It was an inhuman bill." A. E. Giles of Boston, an able lawyer, said : "Regular doc-tors of divinity and licensed preachers have as much legal right to an exclusive oversight of the soulds of the people, as regular doctors of medicine and certified practitioners to a control over their bodies. If was myself given up by doctors twenty years ago to die of consumption, but regained my present health by treatment outside the profession." Mrs. Crafts and Mrs. Ricker protested in behalf of wives and mothers. Such arguments and statements decided the case, in both these Legislatures, and defeated the unjust meas-ures proposed. It they may have like effect with yon—if indeed any argument be necessary to convince a body of intel-ligent legislators on so self-evident a matter. Muself, and for those whom I represent, I respectfully but earnestly protest against this bill, its details, and its principles, and against any like legislation, and hope and trust that it may share the faite of its prede-cessors in this State. Gilles B. STEBIENS. Detroit, Mich., March 7th, 1859.

BRIEF PARAGRAPHS.

It is said of the wild Bedouin Arab tribes that they have no religious books, no religious observances, no bellef in a future life, and yet in many important matters of moral practice the Christians fail where these wild tribes succeed.

A bill recently passed the New Jersey House of Assembly imposing a penalty on Pools of \$2000 and imprisonment for two years, at the discretion of the court. Digby thinks this will oblige 'em to " pool their issues."

The valley of Szegedin, the second city in size, in Hungary, was recently completely devastated by an overflow of the River Theiss. Eighty thousand people were made homeless and three thousand persons were drowned. The despatches state that the horrors of the situation balle all description. Two-thirds of the city were submerged, and the buildings rendered a mass of ruins, while the inhabitants who escaped death were forced to take refuge on the hills. It is not expected that the water will disappear from the plateau on which stands the rulned city before the advent of July.

Queen Victoria will leave London on the 25th of the present month for Paris. Hope she will visit (the) U.S., as we all like her very much. She would receive the grandest ovations all over the country.

Pedestrianism keeps the world jogging along.

WAR AND RUM. The many flaws There are in wars Each soldier fully knows, For flying lead Will kill him dead. Thus ending all his woes. But wars must come. As well as rum, To thin the human race: And that is why It's "knocked in pl." And suffers dire disgrace !

Hop bitters are good for dancing parties.

It is easier for a tippler to go by a dram-shop when he is thirsty than for a Christian to go out into the rain without taking some one's umbrella.—San Francisco

A contemporary calls Knee-High Miah the shortest man of his day and generation. He evidently forgets Bildad, the Shochight. But the "shortest" man of Biblical times, was Lazarus. He didn't have a cent.

Cathavine Roden had been sick with heart disease, in Chicago, and her abject poverty prevented her from procuring medical treatment. At length, after a severe attack, she went to the Charity Hospital, and was ex-amined by a young physician. He said that she was perfectly well. She knew that she was not, and begged him to give her medicine, but he insisted that she meeded none, and drove her out. She went home, and died within a few hours.—New York Sun.

The "young physician" was without doubt one of the "regulars" for whose benefit various State Legislatures-notably that of Michigan-are now being asked to make laws giving them a monopoly of the right to treat the sick. How does the above pictureshowing as it does the skillfulness of the medical adviser and the animus he displayed-strike the public mind ! .Shall these pompous medical autocrats, young or old, be vested with the exclusive right to administer to the sick and suffering?

We are growing bigger and broader. A Jewish rabbl in St. Louis invited the Second Baptist Society (whose church was lately burned) to hold service in his syna gogne. The offer was accepted, and the Lord's Supper gogue. The offer was a celebrated there.—Ex.

MARCH 22, 1879.

the powers and qualities required for what he has set to do, such as clearness of perception, buoyancy of thought, and energy of purpose. This prescribed work is thus left entirely undone, or he brings to its accomplishment only a fatigued body and a vascillating will.

The debt of the city of Paris is about \$400,000,000. Splendid outlook !

THE LOST FISHERMEN. Gloucester, Mass., is saidened by a great calamity which has befallen her fishing interests-a recent gale on Georges Banks having, it is feared, caused the loss of some fourteen vessels and nearly one hundred and fifty lives. No further tidings of the missing ones, now long over due, had come to hand up to time of our go ing to press.

Ing to press. "Swift the fog thickened in the gathering night; No further sound was heard (save that dread one Which brings back terror even as I write), Of the mysterious wanderers—nor is known Aught else of them—hut that they come no more 1 Oh, unknown mourners! watchers of the sea By many a lonely fireside on the shore, One thing is sure: He brought them to the breast Of that calm haven where you fain would be, And they are glad—because they are at rest."

Selfishness mars the lovellest action. It stains the fairest beauty. It dims the brightest lustre. It blotches the most munificent charity.

Capt. Paul Boyton left Gallipolis, Ohio, March 7th. on his swim down the river. Just above there, on the previous day, a countryman took him for some kind of water animal and leveled a rifle at him, preparatery to firing. Boyton set up a furious cry at once, however, and thus saved his life. The granger was much astonished.

The secret correspondence of Louis XV., recently brought out in Paris by the Due de Broglie, has created a great sensation there, and in the shape of a work entitled, "The King's Secret," very interesting to the public and very valuable to the historian, it will be published in America, in March, by Cassell, Petter & Galpin, 596 Broadway, New York.

So an Indian war is threatened, alas ! in Alaska-as if the United States army had not enough fighting Indians on hand already.

The Louisville (Ky.) Age is issued weekly by C. E. Sears, at Room 14 Shurmann Block, corner 4th and Jefferson streets, that city, and evidences marked ability In its treatment of all current topics.

Just Acknowledgment. To the Editor of the Banner of Light:

To Messrs. T. R. Hazard and A. E. Giles I wish to acknowledge indebtedness for facts used in my remonstrance to the Michigan Legislature against a Doctors' Law, and taken from their valuable pamphlets on the question. The brevity imperative in a Legislative document forbade my using their names, and I take this method to be just to these gentlemen.

GILES B. STEBBINS.

Liberal Leagues.

AN EARNEST REQUEST.

AN EARNEST REQUEST. I carnestly request each reader of the Banner of Light who desires a Liberal League organized in his or her town to forward me at once his or her name and post-office address, inclosing a three cent stamp. I desire to forward to such persons some printed documents. H. L. GREEN, Ch. Er. Com. N. L. L. Salamanca, N. Y., March 15th, 1879.

A timely use of Hop Bitters will keep a whole

Ohio Mass Convention.

Ohio Mass Convention. By authority and advice of Hudson Tuttle, and in concur-rence with numerous letters of prominent Spiritualists throughout the State, a Mass Convention of the Spiritualists of Ohio will be held in Cleveland the three last days of this month. Arrangements are now pending for reduced rates on the various raffronds. Dr. Peebles, Prof. Whipple, Abram Jantes, Endau Tuttle, Dr. Cooper, and other speak-ers, will be present. Speakers, mediums and friends from all parts of the State are invited. THOS, LEES, THOS, LEES.

FIRST VOLUME SUPERNATURAL RELIGION

An Inquiry into the Reality of Divine Revelation.

"No book published in the world, at any time or in any age, has had the infinence and effect on the thinking part of the community as this work. At has dono more to open the eyes of the ignorant and regulations, and sweepaway the cob-webs of dogina and superstription, than any other book. It no donb has a trans rival in Mr. Greet's Creed of Christen-

family in robust health a year with but little cost.

are to be found among those what in sequestration and olimate taid out the inusical interpretation of him as their master.

It is not invidious to make comparisons where all are alike great in their distinct sphere and activity; and this may be said in reference to Mozari. There can be no proper comparison between Mendelssohn and Mozait. Both are masters, both divine, both interpreters of the sacred fountains of that stream of inspiration that sectes to flow bottest to the Infinite, and bear mankind upward upon its lofty breath.

Put if Mendelssohn had wings, what shall we say of Megart? He locard the voice of the universe in his inspiration. The one word that represents Mozart is tone, that divine suggestion of the highest and most perfect accord, the resonance of the universal bell that, forged upon the anyll of eternity, sounds perpetually to the chimines of the soul, the infinite splendor that, circle up on circle, seems to rise, not like wings in their aerial flight not like corruscations dropping from the stars, but like the orbed stars themselves in their completed spheres, moving on to the deep galsations of the heart of the Infinite. Whoseever can interpret Mocart can interpret the harmony of the spheres. Whosoever can comprehend the essential breathing of his spirit, whether it be in the Qum of worship, or whether it be in those aerial flights of fancy, the lighter imaginings of his lighter moods, will find himself at once among constellations, sphered spaces, places perhaps sometimes so full of power that there, seems to be no finite presence there ; and Mozart will be the disciple In the infinitude of the matchless word of his surpassing tone.

We have chosen two other names as illustrative of. what you will hear this night. Not only the aspiration of Mendelssohn and the liquid utterance of the crystal drops that will fall from the inspired hands, and the tone of Mozart that will pervade a portion of this instrumentation, but you have another note; the elder Bach, who seemed to interrupt the flow of harmony produced by the other masters, for the purpose of s) , wing their perfection, who seemed to present a foll to the music of Germany, for the time being, that it might flow on in a more harmonious stream. There can be nothing more transcendentally subtle, unless it be Schubert or Schumann. There can be nothing more lofty than some of these flights, unless it be Mozart or Mendelssohn, and as constantly as the flight is interrupted the tone loses and falls to the earth, the melody is not sustained, the wings lose their power only to bring you into closer harmony with the subtle nature that lies around you, and with the thoughts that pervade the human soul. It may be that this is more the music of humanity, that the broken fragments, the snatches of real harmony, the power that sometimes is noured forth, the school of thought that is perpetually interrupted, may represent those stages of national doubt that will never flow continually toward the Infinite in Germany, but must find forever their thought baffled in the schools of philosophy, in fragmentary portions of metaphysics, in that interfusion of material life which makes Germany the most wonderful, mys terious, and inexplicable land beneath the sun.

So we present Bach as an epitome of the fragments of musical power that alike interpret all varieties of harmonization and intellectual composition, bearing you along through the thought that pervades the human nation of Germany.

But shall we pause here? By no means. A transcendent spell a touch of sadness, a tenderness that belongs only to such natures as are subject to violent reactions, is here expressed, and the musical composition that is broken short, leaves the soul to dream on in this same line of interrupted flight of tone that may be perchance struck through with a shaft of earthly discord, yet at the same time reconciles the whole in

a st it.

vc in az

the

And blud forever to the heavenly home.

But If its light lacked for outward breath. If her dear words were drowned in discord here, Or it Philosophy, smothered to death . Her cholcest treasures, and made ever drear

Her blessed accord: Then with one music-thrill the spheres above Would ring out anthems all mankind to save, And slift the world to blessedness and love By praising Him who every blessing gave,

Doctors' Plot in Michigan-Protest of Giles B. Stebbins.

Let all read this strong remonstrance laid before both legislative houses and sent to each member and to the Governor, March 12th, at Lansing: every Banner of Light reader in Michigan should get signers to a remonstrance and forward it to the Legislature at once.

REMONSTRANCE

AGAINST THE PASSAGE OF A THEL TO PROTECT THE PROPLE OF MICHIGAN FROM EMPIRICISM AND QUACKERY; OR ANY LIKE LEGISLATION,

To the Legislature of Michigan, in Senate and House assembled On behalf of many of the people, who request and an-thorize the to represent their views, 1 respectfully but

therize here to many of the people, who request and an-therize here to represent their views. I respectially but extnessly remonstrate against the passage of "a bill to protect the people of Michigan from empiricism and quackery," how before you, holding said bill, or any *begistation of that kind*, to be injust and unwise, and an unconstitutional and unwarranted interference with the rights of the people. Its more fit title would be "a bill to protect licensed physicians in the exclusive privilege and monopoly of curing or killing scientific-ally, and to prohibit the people from choosing their own physicians or heaters, and paying whom they please for their services." Such bills have been de-feated again and again by your predecessors in former hegislatures, and it is to be hoped you will follow their wise example. Doubtless there are skilled and good men among physicians of various schools. Let such have all due respect, and win fairly all success that skill and persistent effort may command, but let if be in a fair field, and with no favored and unjust monop-oly.

skill and persistent effort may command, but let it be in a fair field, and with no favored and unjust monop-oly. In this State, as-elsewhere, I find the efforts for such legislation do not begin with the people, who are to be protected, as it is claimed, but eith the professional class who suppose they are to be benefited. A copy of the Michigan Medical News for December, 1878, published in Detroit by a society of allopathic physi-clans, is before me-a professional magazine circulat-ing almost wholly among physicians. Its leading arti-cle is on medical legislation in Michigan, and I learn from it that such legislation had been previously urged, and it had been suggested " that physicians should ex-act a pledge from candidates for the Legislature, that is they would support it." that physicians write them that "many members are so pledged." Is this true, gentlemen of the Legislature? If so, "we the people" to distinguished, but it must be seen that "every practi-tioner is properly educated in the fundamentals of medicine." What are these "fundamentals."? A pby-sician of large practice, who was a brigade surgeon in the army, and has good professional reputation in this country and in Europe, said to a reporter of a Chicago newspaper: " It we are to have a medical law, and the State In-

country and in Europe, said to a reporter of a Chicago newspaper: "It we are to have a medical law, and the State in-tends to be consistent, it should select one mode of practice and suppress all others; but now there are opposing systems, one saying to the other—'you let the patient die from depending on small pills and infoldes-imal doses,' while these refort by accusing the other side of 'killing the patient by the empirical use of large doses of poison." The State says: 'You are both right, gentlemen; go on and kill by law?"." "In a free country an attempt to build up an estab-lishment of doctors is opposed to the spirit of the coun-try. It is simply establishing by law a 'trade unlon,' and protecting at the expense of the people a set of monopolists."

rights. In Iowa a bill like this has been defeated. In Wis-In lowa a bill like this has been defeated. In Wis-consin, but a month ago, such a measure was indeli-nitely postponed in the assembly by a large vote. In Massachusetts a like effort of the medical profession has been twice defeated. In Illinois, where such a law was passed two years ago, a vigorous effort is now be-ing made for its repeal. Will you pass a bill which the intelligence and sense of justice in the people will re-bel against? Have you any right, constitutional or moral, to do so? My right for that of any person to choose my own healing methods, and the right of the person I may employ to be fairly paid, no hav can take away or interfere with. It is a part of my inalien-able rights "to life, liberty, and the pursuit of happi-ness," Respectfully, yet frankly, I must say, I repu-diate all such "protection " as this bill deceitfully pro-poses.

mate an such "protection" as this off decentury proposes.
A protest against the Wisconsin medical law, laid on the tables of the legislators at Madison this winter, well says: "An established medical monopoly would be like an established system of religion, without toleration to other fatths. It would be a step backward in this enlightened age of progress. . . We want no monopoly in the business of healing the sick."
In the Daily Madison Domorrat, Feb. 25th, 1579, It was well asked :

was well asked : "Is there a member of this Legislature who could rise in his place, and solemnly declare that he is wiser than the whole body of his constituents, numbering several thousand; that they are so besotted with ig-norance, so totally unit to select proper physicians for themselves and their families, that it becomes impera-tively necessary for the Legislature to enact and the Governor to approve a stringent law, with its penalties of flues or imprisonment, for any save a favored few-and hence literally competiting all needing medical re-life to apply to this favored class?" The same writer gives a striking evidence of the bungling crueity of medical practice and law in Eng-land:

and : "An instance of an arbitrary act compelling the peo-ple of England to vaccinate their children has just been announced. A worthy and observant man, who had lost two of his little ones by the impurities of vac-cination, refused to run any further risk in that direc-tion on his remaining children; and is now, in conse-quence, incarcerated in a loathsome prison; and lan-guishing there, for simply refusing to endanger the lives of his family by obeying an unjust and arbitrary law."

law." Able pleas were made before the committee of the Massachusetts Legislature. Rev. C. W. Emerson, of The recountry an attempt to build up an estab-lishment of doctors is opposed to the spirit of the coun-try. It is simply establishing by law a 'trade union,' and protecting at the expense of the people a set of monopolists." Harvey lost his medical practice by discovering the effectiation of the blood, and declared he could not get a physician over forty years old to believe it. Jenner

Hops originally ca man steps on a tack with his bare feet, he forgets all about the origin of the berry, and shocks all historical proprieties by raising them right in his own bed-room.

> THE PLUMBER'S VICTIM. The man stood on the bath-room floor, While raged the storm without; While rated the storm without, One hand was on the water valve, The tother on the spout. Ite flercely tried to turn the plug, But all in vain he tried— "I see it all—1 am betraved— The water 's froze!" he cried. The water's troze!" he cried. "The hydrant may be running yet." He cried in hopeful tone— Alasi the hydrant, too, was froze As stiff as any stone. Then came a burst—the water-pipes, The plugs—oh, where were they? Ask of the gentle plumber-man Who called around next day.

During a recent lecture in one of the highest schools of St. Petersburg a female student fainted. On her recovery it was ascertained that she was exhausted from want of food. She had come from the Caucasus with very slender means of support, and had barely been able to sustain life while continuing her studies. For three weeks she had not eaten a warm meal. A subscription was started for her benefit, and an association for the relief of women has promised to help her through

California, whatever may be said of its climate, must be a dangerous place for pedestrians. A writer describing some of its natural productions gives the following alarming information, to wit, that the "moralne soil supports a growth of ribbon-leaved grasses, chiefly bromms, triticum and agrostis, which rear their spikes and panicles above your waist."

> This morning sitting near my win-Dow I espied the first robin; Dow I espled the first robin ; She shivered as she gazed around— Her throat in scarlet rag was wound— An leicle all hard and chill Depended from her dreary bill ; Then with a look disconsolate, In squeaky volce unto her mate Upon a twig not far away, Piped this delicious roundelay: "Now you fly right stralight back, old man, Go back and get the warming-pan !" —[Graphic.

Speaking of the Reno case and the Custer disaster, The (Louisville) Age says : " The catastrophe might be regarded by some in community at least " as a judg-ment of Providence ; for the war which had been provoked by the whites was an outrage upon every law of nations, of morals, and of humanity. In reflecting upon our Indian policy we may well dread to think that God is just." True, every word.

The amusing possibility about which we all have been talking has become fact. Recently, in one of the Lowell Baptist churches, a Bell telephone apparatus was placed in the pulpit on Sunday, and the entire ser-vice was heard distinctly by people having connection with it in all parts of the city. The singing, words as well as tune, was heard plainly at Foxboro, fifty-five miles distant, and, via Foxboro, in Boston also, eighty miles away.—Congregationalist.

The pious patriots who several years ago had an idea that the "Old South " church should be preserved, are still holding it in pickle. They've tried everything, from poets' praises down to Petticoat Bishop's exposure (?) of Spiritualism, besides ringing in Edison's talking-machine-and yet the old ark isn't "saved." The money don't come. How much longer the farce will continue, to the disgrace of Bostonians, remains to be seen.

A man having any specified work to perform, if he delays or neglects it for other or extraneous matters, however innocent, apparently, is likely to fritter away

webs of dogina and superstition, than any other book. It no doubt has a strong rival in <u>N</u>r, Greg's 'Creed of Girlsten-dom,' but the books are of allogether a different class. Both are far ahead of anything else of the Kind published. They are a library in themselves. A study of these two books will give the opponent of dogmatic Christianity a great advan-tage in discussion. Every put is carefully and minutoly investigated, and stripped of any rotten accretions. The most devont and sincere Christian can find nothing but which is manly and respectably argued, and free from of-fensiveness, which is not offer the case in books of this na-ture, '*i*-*London Times*. Reprinted from the sixth English edition. Three volumes in two. Cloth, gilt top, \$2,25 per vol. Half calf, \$4,50 per vol.

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