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The Rostrum.

THE NEW MIRACLES AND THE OLD FAITH.

A LECTURE BY ED. S. WHEELER, Delivered in Parker Memorial Hall, Boston Mass, Sunday, January 19th. 1879 : and before "The First Association of Spiritualists of Philadelphia," in Academy Hall, Phila-delphia, Pa., Sunday, March 2d, 1879.

[Reported expressly for the Banner of Light,]

As a part of the exercises of the occasion, and introductory to, his discourse, the speaker read the fifth chapter of the Gospel according to St. Matthew. Announcing his subject to be, "The New Miracles and the Old Faith," he called special attention to the statement ascribed to Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."—
Matthew, v: 17.

PRELIMINARY REMARKS IN BOSTON.

Preliminary to his lecture in Boston, Mr. Wheeler took occasion to remark: "There is no language that can adequately express what I feel as I stand face to face again with a Boston audience! I look over this assembly and see faces that I remembered last bending above the couch where I lay helpless, pressing, as it were, upon the confines of the spirit-world.

For all their sympathy, for all their help, I have been all these years in debt. If there is any good in me as an apostle of and worker for the truth-if there is any use for me as a man in the body-those men and the women before me here have been the means of keeping me still in the mortal, and more than myself are deserving any possible credit which may attach to the efforts I am privileged to make for the adyour kindly help, without your loving hands under me when the waters were deep, I should not have been here to-day.

I cannot see you all, for since I left you some have gone behind the veil. I remember more than one; but of one I must and will speak. As I stand upon this platform I remember how in earlier days, and but a mere boy, I appeared before an audience in this city. Then, a positive will and a strong hand were beside me nerving me for my work in Boston. However much we may have differed in views, however much we may have clashed in opinion now and then. whatever else may have passed between us as I grew up and came along, I never have seen the need of counsel or the time when friendly advice was wanted in any good work, that I could not go to Dr. H. F. Gardner and find the assistance required. It gives me exquisite pleasure. now that he has removed to another sphere, to say this word in his remembrance. I was not present at the memorial meeting you held for him, but afar off in a distant city I felt to say to the people, when I heard of his decease, 'Know ye not that this day a great man has fallen in Israel?' The tears filled my eyes and my heart was full. And now, though I see him not, I know that this day he is present with us."

THE DISCOURSE.

"THE BEATITUDES OF JESUS." Mr. Chairman and Friends: It has not been without reflection, or with any irreverence, that I have introduced what I am to say by reading the often quoted fifth chapter of Matthew, that most remarkable portion of the New Testament. I am sincerely and profoundly impressed with the deeply religious nature of much embodied in the lesson we have read, and see, in the maxims of the peaceful "Sermon on the Mount," the divine principles of love and harmony, the only practical wisdom worthy respect and devotion by the human race. But I have not read from this book asking you to accept the text as an infallible authority. The beatitudes ascribed to Jesus are older than the Christian Era, more universal than a knowledge of the New Testament. They have descended to us as they came down to those who preceded us; they are older than their history, and, much as they have been reverenced, more divine by far than the world has comprehended. These golden quotations are destined to endure, forms of livin human consciousness. Still, I say, I read this book only as I read another book. Among the true and divine things we have considered are statements which, ascribed to Jesus though they may be, utterly fail to appeal to my intuitions, or satisfy in any way my reason. These crudities and falsities are also an inheritance from ancient heirs. Perversions of facts and distortions of truth, they change, and change, and change again, to be discarded from human intelligence and thought at last.

JESUS-MYTH, MAN, OR GOD?

talk, are aware I have not so much faith in Jesus as some of my friends have been educated to suppose they had. Even after reading the books find no solid historical evidence that any such man as Jesus lived, in any such way, at any such time, as is reported. In this, too, I have the concurrence of abler scholars than I can consider myself; scholars in the Church, as well as outside of the Church. Said a Christian scholar to me once, "If any man receives Jesus, even as an historical personage, the Holy Ghost alone enables that man so to believe!"

THE HUMAN-DIVINE.

Whether the man Jesus lived, I care less; but of the "Christ." I am convinced. I accept the idea of the human-divine, and realizing a living inspiration affirm that which I mean by the term "religion" to be an essential attribute or characteristic of human kind. It is useless to bandy words or fight about technicalities. By religion I mean the belief in spiritual things, the doing of good things, and reverence for beautiful and divine things. All this was prehistorically among men.

We have our dictionaries, our commentaries, and our many thousands of teachers; but after all, the trouble with most is that the definition is made too narrow, too technical; hence we are left to be egotistical, clannish, sectarian,

I remember my first religious essay, and in review with my subsequent experience, it is in- straight forward the highway of investigation, structive. I think I was very honest in my search for spiritual truth and true life, and intending to be very thorough indeed, I joined a Close Communion Baptist Church, was baptized | dall; for, while I make no assumption of their in winter, out of doors, in a deep river, among floating ice. After a time, it occurred to me that outside of my Church there was religion even among Methodists, who, some of them, had been immersed deeply as I myself. By-andbye I began to see that even among Presbyterians there was truth and religion too-sprinkled though they were, one and all!

Still further, I concluded that all Protestant sects were in possession of religion. It was some time after that 'outburst of liberalism before I became satisfied of the religious character of the Roman Catholics. How complacently tolerant and superior I felt when I became willing to concede the general truthfulness and piety of all Christian sects and people! Certainly, it was a great thing!

RELIGIOUS GOODNESS UNIVERSAL.

But Christianity is a very small and narrow matter when we measure our receptivity by its limitations. I fell in with the Chinese analects: I read the Golden Rule in the words of Confucius and his maxim of reciprocity; I followed "the path" of Buddha and traced the course of the stream of inspiration and truth back to antitists in this country; from a variety of causes, vancement of the ends of truth and progress so | cient Egypt, home to India, prolific "mother dear to us all. Without your sympathy, without of the gods." It was not done in a day, nor without help, but it was done. I came at last to understand that a true patriotism was love of good government everywhere, and one should be ashamed to boast: "I am English, French, German, American," but rather exult as a man or woman of the great world. So I should be ashamed to say in pride: "I am Baptist, Methodist, Presbyterian, Episcopalian, Roman Catholic, Christian, Mahometan, Buddhist, Brahman or Spiritualist!"

As principles are eternal, there can be no original and modern ethics, whatever modifications of good conduct, changing times, localities and conditions may require, or however the rule of life reaches us. I was compelled to admit the good of all, compelled to discern the truth of all these varied systems. Everywhere I found error, everywhere superstition; but running through the whole, like pure gold in threads, shining uncorrupted through decaying mummy clothes or rotten modern shoddy forever gleamed the line of truth, holding fast in moral sense and radiating the light of religion, the sum, the substance, the totality, "the fatherhood of God, the brotherhood of man," with all that may be logically deduced from that comprehensive statement.

"The old gods die;" "Balder the beautiful is slain, is slain!" The Grecian Parthenon crumbles in ruin, august in beauty, even in desolation. The Caves of Elephanta are abandoned; the Oracle is silent at Delphos; the tripod overturned. The forms of faith come and go, phantom-like; but the principles and truths which were the spirit and genius of every shrine, the burden of every prayer, the soul of every hymn, these live, and must continue, vital in the fact that, as our race is religious by nature, they are an essential part of the life of our

My perception of all this was not, as I have said, immediate, nor my progress that way direct. I had deeper water to swim than the freezing river I was so conscientiously immersed in at one time. The way to liberty lay at first through the cloudy land of doubt. Liberalized by thought to acknowledge many an error, I determined to build only upon the basis of reason and positive knowledge, and sincerely enough transferred reverence for a creed into devotion to science; at least to that which I considered such. Whatever could be demonstrated was, ing truth; as long as humanity and religion exist | as I thought, alone worthy of attention, and whatever was upon "scientific" principles to me unaccountable, was, as I supposed, unworthy of investigation, and unfit to believe.

In this way I grew to be quite intelligent, according to my own notion of intelligence, and considerably wise, after my own idea of that which constituted wisdom. As my assumed knowledge seemed to increase my faith became obscured, and hope darkened.

THE IMPOSSIBLE.

Many of you who know me, my thought and of the limitations of the impossible. These are surrounded. boundaries were those of my own faculties; the limitations those of my own ignorance. When we see all there is to be seen; having ears, we Slade, and that the result justified his theory, I read in the Bible, or in the other similar books, hear all that is to be heard; and that our exter- meeting his expectations according to the supand pamphlets of our friend, J. M. Peebles, I can of transcendent facts or supersensual things, I hal senses are, in fact, sufficient gauges to test was too "scientific"; that is, too ignorant, to the detail and sum of things, making our knowl- ends of a piece of cord several feet long, to the believe in them. The signs and wonders of the edge comprehend the facts of all existence and past seemed mere weakness and superstition; the entirety of the possibilities of the universe, cord to hang loosely in the length of it, thus evidence of the barbarism of our predecessors. But the fact is, as we come to know after study When I read of Gideon's fleece of wool, which, and experiment, that our senses, even in the best the cord. Now, if there is anything settled in as a sign to him, gathered dampness and was state of development and discipline yet attain- science, men of science tell us it is decided drenched in a dry night, and remained dry when ed, are only partial and incomplete measures of solids cannot pass through solids, hence the exposed in a wet night, I was too "scientific"; that is, too tynorant, to believe in that. When but seven colors; there are surely more—seven ends scaled is an insane absurdity. Yet strange-I read of the hand that wrote in light upon Bel- hundred, maybe. We hear but a few octaves of the chough, that was Zöllner's idea, and Zöllner shazzar's wall, I was too "scientific"; that is, too ignorant, to believe in that. When I read in the New Testament of angelic ministrations, of hal future and the boundless past. The primi- while both ends were fast! Zöllner covered a an immortal life, of an infinite, all-wise, loving God and Heavenly Father, I was quite too "scientific," that is to say, altogether too ignorant, to believe in that I

> I am not seeking to disparage science, or those who through science have served the race, and are still serving it in an ever-expanding horizon of usefulness. I hope I can appreciate the men who laid the corpse of that plague-stricken wretch upon the dissecting-table and faced a hundred deaths to find in that pestiferous carcass the secret knowledge which should enable them to save the lives of thousands! I hope I can appreciate men like Agassiz, who, walking could say, "I have no time to make money." trust that I can properly admire and in degree understand men like Darwin, Huxley and Tynvast attainments in a knowledge of things, I have the idea, which may be conceit, that I understand them better than they sometimes express their knowledge of themselves-that they are building better than they claim to know and that I can see it.

> I have vast respect for earnest, honest men and women, in science or elsewhere; but I am not in love with a so-called "science" which makes a virtue of its own narrowness and bigotry, and would chain the mind to merely material methods of study; tracing us back to find our ancestry altogether in the chimpanzee's cousin, and the protoplasm beyond the monkey; or running us forward over the brink of the grave, resolved altogether into our correlative forces, to, lose our identical humanity forever amid the mass of cosmic débris and broken-down rubbish stuff!

The science for which I reserve my honest praise is that of Profs. Wallace, Varley, Crookes and Zöllner, of Europe, and of Hare, Buchanan, Draper, Hallock, Denton, Eccles, and others of like nature in America. I wish we could have more courage and magnanimity among scienand because we republicans have made a Mumbo Jumbo of democratic public opinion age American scientist from Harvard, South and West, lacks the hardihood and courage of his own convictions.

The trouble, after all, has been that "scientists" were not themselves scientific. It is scientific to observe facts, and not, like Herbert Spencer, refuse to examine Spiritualism because you assume to have "settled the matter on a priori grounds." In science there is no place for egotism, conceit, prejudice and bigotry; yet scientists, as weak and wrong-headed as others have given us notable examples of each and all of these follies and foibles.

The error of the past was that science was disparaged and the demonstration of facts discarded in favor of a presumptuous, dogmatic theo ogy. The mistake of to-day is, that "scientists" attempt to ignore and discredit facts, in favor of a presumptuous and dogmatic mateterialism.

Theologians once thought the prison the only fit place for that man who proved the motion of the earth. To the science of Bruno their response was a death of fiery torture, to him who' taught such science. To-day, Surgeon-General Hammond and his kind consider an insane asylum and a prison both deserved by those who report facts not included in their hypothesis; not amenable to their means and methods of analytic investigation; beyond their comprehension, or in conflict with their established notions and assertions as to the proper order of nature. All of which would be endurable were these persons as omniscient and infallible as they are vain and intolerant.

MAN, MATERIAL AND SPIRITUAL. When, on my voyage to Boston, the great Fall River steamboat swept out of her slip and carried me along between the vast cities of Brookyn and New York; as she rushed between the immense abutments of the Cyclopean East River Bridge; as I saw the great cables strung from shore to shore above our heads, I was full of admiration, and ready to cry out: Oh, what a creature is man! But after I found myself in Boston, as I remembered the long, long fight made here for freedom, for progress, and the giants who had toiled and yet left, so much not free, not progressive, I was ready to again exclaim, in a different spirit indeed, Oh, what a creature

Materially and in our comprehension of the external and sensual, we show up as genii and demigods. Witness the wonders we have achieved! But in the supersensual, in the spiritual, we are so undeveloped that many, and "scientists" at that, are ready to deny everything the senses cannot fully resolve, referring altogether to the realm of the unknowable and unthinkable, the very idea of spirituality. This is in part a morbid extremism, due to reaction against philosophic and theological assumption, and in part the consequence of our incomplete through solids, without rupture, displacement, I came to think that "science" had discov- development in the faculties needed to match derangement, or defacement.

ered the boundaries of nature, and that I knew | and comprehend the phenomena by which we |

infinite above and below, it may be, as the eterthe God, the Masonic Centre—a beginning of time or space. Then repetition induces the idea of continuity, and the secondary conception of consciousness is the straight line, this way or that, down or up; and from these, the point and line, comes the third conception of consciousness, the idea of surface; and from all these we get the conception of the three dimensions of matter-length, breadth and thickness, But Tyndall tells us science has reached a point where further conquest in certain directions demands the use of additional human faculties. And Dr. Zöllner, of the University of Leipzig, argues the existence of a fourth material dimension, neither length, breadth nor thickness, of and exclusive astronomer, geologist, chemist.

In the growing super-sense of clairvoyance, in ; fairs, to destroy science, and be compelled to the evolution of psychometry, in the concomitants of various phases of mediumship, I see Barbarism at one backward jump! something more than the promise and prophecy of the added faculties demanded by Tyndall, and in the physical phenomena of Spiritualism ap- | eighteen centuries ago, many of us could refer pears the manifestation of the wonders of the fourth dimension of matter.

STHE OLD FAITH.

I was advertised to speak upon "The New Miracles and the Old Faith." What that "Old Faith" has been, in the concrete, sifted from the chaff of sectarianism and conceit, I have outlined, and find in it that which I call religion, which, however we discuss our terms, means somewhat indispensable! The Fatherhood of God, the Brotherhood of Man, and, logiafter the manner of Confucius: "Do unto others as right and justice require should be done to you in like conditions"-not as garbled in the name of Jesus-these are the "Old Faith." the meaning of every creed. Divinity, Fraternity, Reciprocity-these are the Holy Trinity, and religion, all in all, is neither less nor more than believing the true and doing the good.

THE NEW MIRACLES.

The phenomena of Spiritualism which have astounded the world for the last thirty years, growing more and more startling and wondrous year by year—these I take liberty to denominate the "New Miracles," and shall show their relation to that which has preceded them. Of faith in God, of fraternal love, of justice and right, of believing the true and doing the good, of aspiring after holiness and desiring the beautiful. Spiritualism can sincerely say, in the language ascribed to Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."-Matt. v : 17.

We have been accustomed to consider a miracle as an occurrence or phenomenon, supernal in its cause and supernatural in its manifestation. I am not ready to claim this for the phenomena of Modern Spiritualism, for we use the term "Nature" more comprehensively than those who have preceded us. That they are superphysical in cause and supersensual in method, I affirm, and, using the terms in their unqualified old style sense, the phenomena of Spiritualism are in character preter-human and supernatural. I do not mean that they transcend natural law; cannot imagine such a thing; but they do take place in a manner "science" has declared impossible; in defiance of what has been announced as natural law and by a method incomprehensible to us—a law, if law it be, utterly beyond not only our powers of observation, but beyond our imagination as well. The scientists have not been very much to blame after all, perhaps, in their treatment of the phenomena of Spiritualism. What in the world could a good, solid, opinionated savant do in the case? The very

fundamental axioms of "science" have been ignored and belittled: if anything was safely settled, we might think the axiom that "no two particles of matter can occupy the same point in space at the same time" was established. But at the house of Dr. Phelps, of Stratford, years ago, and in hundreds of localities since, we are informed, solid substances have passed through a solid wall! How can any "scientist" meet such statements except, like Dr. Hammond, he exclaims, "A perfect humbug, sirl a palpable fraud, sir!" Even that, however, does not prevent the phenomena, nor discovers the law and

Dr. Zöllner, of Leipzig, Germany, Professor of Astronomy in the celebrated university there, held a series of séances with Dr. Slade, the occurrences of which Zöllner critically and most intelligently, observed, and an account of which he honestly and magnanimously published. It will not do to attempt to treat Zöllner, of Leipzig, this year, as Bruno was treated, nor yet as American "scientists" abused Prof. Hare, of Philadelphia, a score or more years ago. Those of you who have read of the phenomena described by Zöllner know they involved the assumed impossibility of passing solids into and

We read that Zöllner upon his hypothesis of a fourth dimension, devised certain tests for the We are disposed to imagine that, having eyes, a power and intelligence supposed to act through posed law. For instance, he securely sealed the surface of a piece of board, so as to allow the making a loop, or as sailors say, "a bight," in the actualities immediately next to us. We see | idea of knots being tied in a rope with both sound along the scale; there are surely more-- was sane, and the absurd thing took place that, several times over, knots were tied in the cord tive conception of consciousness is the point, piece of paper with lampblack, carbonized the surface, then placed it between two slates, and held the slates in his lap; presently he felt a pressure, and removing the paper, found somebody had stuck his foot through the upper slate without rupture, displacement, derangement, or defacement, and stamped the clear impress of the naked sole upon the carbonized surface of the paper?

Now I am aware these things were reported from Germany; we have not seen them; but if we give human testimony any value, we must accept these phenomena and accredit the German scientist. If we refuse such evidence, every one of us must set up as his own complete which Professor Eccles speaks as "the contents | naturalist and anthropologist, regardless of all of the cube which length, breadth and thickness | said, done, or recorded by others; to reject such testimony is to climinate faith from human afverify every circumstance and detail in person.

> Even if we are required to refuse credence to what is said to have occurred in Judea, some to our own experience and observation to recall marvels as great as those observed in Leibzig and reported by Zöllner. I am not of necessity required to ask questions or accept statements from any one regarding these things, for the equal of them has come under my own personal and critical observation.

I am perfectly well aware of the liability to self-deception, argued in one way or another. I know more about psychology than most of those who undertake to assign it as somehow a sufcally therefrom, the ethics of the Golden Rule, | ficient cause for my seeing, hearing and knowing the things I am about to relate. I know, too, what legerdemain can accomplish, and have heard and read and known more than enough about frauds in mediumship-especially in physical phenomena, from the Cleveland Convention down to the present." Moreover I have had such persons as Von Vleek in my house day after day, and have been taught the tricks they practiced.

I have been counted an "anti-phenomenal" Spiritualist, because a dozen years or more ago I began extra careful investigations. If all the mediums were proved fraudulent at once, as many real and pretended ones have been. I could see no reason to discard actualities, or not to trust myself. I am little disturbed by failures, detections, exposes, &c., &c. I am too sure of what I have seen to be disturbed by what others have not seen.

In my own residence, among intelligent friends, under the full blaze of two chandeliers. I in common with others—some of them in this hall and ready to testify-saw phenomena which by every scientific rule must be denounced as incredible and impossible. I can hardly believe them true, even after seeing them. I cannot wonder, should any one discredit my statement: the best of it is, that these miracles were not done in Judea eighteen hundred years ago, but in Philadelphia this winter. Moreover, whoever will call upon the now well-developed medium, William Powell, 422 North 8th street, Philadelphia, will doubtless, as hundreds have, see similar occurrences, or at least repetitions of a part of them. Thus I avert criticism of my veracity in the name of common sense, with which common sense my report is inconsistent, and leave the people, the "scientists" and the philosophers-the theologians too, if they will-to verify and substantiate my account, or else discover the falsity involved.

A REMARKABLE MEDIUM.

A few months ago, through circumstances not necessary to recapitulate, a woman-a very remarkable person-became a visitor at times, on exceedingly strange errands, to our house. A woman in the prime of life, in most robust health, very well educated, and of cultured manners. She came as a stranger, and a stranger she departed, strangely at the end. For her can in no way youch, but the manifestations in her presence seem to me to vouch for thenselves. The woman claimed her development as a medium to be but recent, and that she came to us for advice and help. Both the house and the people now dwelling in it had become somewhat famous through their association with spiritualistic phenomena, at one time and another, for a series of years.

Whatever her purpose, she was fraternally received and kindly treated, not only on account of those who introduced her, but as well through philosophic and philanthropic considerations, and we began a series of strictly private séances, the details of which have never before this lecture been made public-merely mentioned to a very few. The manifestations which took place were varied, and in the mental phases would be well worth an ample record: but they are not so directly illustrative of the present argument, hence I am inclined to merely refer to them as extraordinary in the high degree of intelligence made evident.

Among the physical manifestations we had

steady, all-pervading light.

TAVING BLOOD MATERIALIZED.

The medium was not entranced, but we seated ourselves as in any company, and engaged in conversation. In the midst of a general discusnews, in which the medium took a very intelligent part, she would suddenly rise to her feet, and thrusting out her hand into the full glare of gaslight, receive upon her palm-to my horror, I confess at first-sa teaspoonful or more of fresh human blood. I am confident I do not overstate the amount of blood thus received, for the side. hand ran and dripped with gore, and napkins? were extensively stained and clothing stiffened, by it. This was often repeated, and became fall upon the furniture, and once what appeared pleces of a lung came in that way. The utmost vigilance failed to detect, any method by which this terrific phenomenon was simulated, or in any way induced.

SOLID THROUGH SOLID,

On one occasion four of us say in the diningroom, which was well lighted at the time, as I had been writing a letter upon the dining-table. The back of the medium was turned toward a dish closet, some feet, behind, her, the doors of which were securely, latelyed. Suddenly a silver fruitknife fell at my feet. No one had moved as I saw. The knife had been in the closet: moreover, it had been left there ovened; but when it fell at my feet it was shut. One of the ladies made a request that her thimble and seissors be thrown, the thimble was hurled across the room, but and the dangerous, keen pointed seissers.

PSYCHOGRAPHY.

quick, and the finger noted to be perfectly even in appearance. The writing was at times suggest the fact of writing thus done as of more importate e that the purport of the message.

Our medjum being desirous, a house was progirls, one belonging to the young Powell'couple ture or displacement!! and one to our medium. Mr. Powell had been not where her how. The stimula, or Whibi- rience, tion of blood, was seen no more after the woman left, and the movement of ponderable objects. by unseen rower ceased in our house, but slateversitied in manner.

traneed, and briefs oken communications, were a physiologist, is, although bound by his school, sometimes given, but they were of small im- still ever eager to learn outside of what he has portance compared to the wonderful writing. We invited an under of friends into the parlors, and they aided us in our investigations. There were several physicians among these people, there was a professor of material medica, a professor of chemistry, several experts of different kinds, griffenen of the law, journalists and others; from first to last the utmost freedom of, and in response I related the incredible facts of observation was allowed, and yet none of these persons could in any way assign any material cause for the things they again and again saw done before them. The seances began always with a strong light in the room, the medium seated most prominently among us, any personwho chose so to do sitting closely by his side. When the entrancement came on, or whenever called for, a slate was laid upon his knees, or taken in his left hand. The right hand would be stretched out, and the first finger of the same tected on or about the finger, except an increased. writing was being done. This extraordinary effort to execute the writing.

cally examined, the finzer would be held up in made to write on a slate?" He at once admitted the light and before all eyes brought slowly he could not. "Can you," said I again, "tell or down on the slate, the ball of the tinger alone touching the slate. The finger was brought down be so used as to write intelligent answers to unat a distance from the frame of the slate, every way, lest some speck of slate-pencil should be in 1 since deceased?" The chemist declared himself ambush there. The slates we bought new at quite unable so to do. "You admit, perhaps," the time of the circle generally, and, taking said I again, "that these phenomena are utterly them away when written upon.

The ball of the finger would sometimes be moved back and forth on the surface of the slate for some minutes before the peculiar gritting sound which accompanied the writing would only in that little article." "That is absurd," said begin. Often we sat an hour, or even more, before the phenomena took place, but when the gritting sound was heard the writing soon became apparent. The writing varied very much in character-sometimes fine, sometimes coarse, sometimes exceedingly bold and free, as if done with a small crayon on a blackboard. Several times the medium took hold of another person's finger, and, pressing the same upon the slate, wrote through the intermediate finger, not touching his finger to the slate at all.

The writing, though brief, was always intelligent, often contained test communications beyand the knowledge of the medium, and sometimes gave answers in the most correct manner to science, an as yet inscrutable problem to

the stigmata as they have been reported in the to unspoken mental questions. The writing with annals of the Roman Catholic church, and the the naked and entirely natural finger having passing of solids through solids; also a unique been done as described, the whole hand would and most remarkable form of "psychography." be wrapped by us in one of our own handker-We had no cabinet, no royes, no paraphernalia; chiefs, or one supplied by a visitor, when the but there were a dozen sharp eyes to observe, writing would be accomplished through the and in our own ratioss everywhere a strong, handkerchief, without rending or even soiling it. On several occasions the writing has been done without contact.

Haid a double silicate slate upon the knee of the medium, and, sceing the slates were clean, asked for the writing to be done between them. The sion of books, art, politics, foreign and domestic eyes of the small circle were all upon the medium, who, after a short time, moved his finger above the slates an inch or more from the surface of the cover, thus seeming to write in the air. I took the book or double state, and, upon opening it, was astounded to find the words 'Good night" very plainly written upon the in-

EVIDENCE, REPORTS AND PROMISES. Now all these things I saw and serutinized most keenly. I was but one observer among common. Sometimes conts of fresh blood, would, many, but my own observations are all I insist upon as evidence. There was much more I saw I have not stated, and much credibly reported, gress may be our destiny and everlasting happiwhich I did not see. If I am to believe reports, drawings of flowers, &c., were made upon a slate at some distance from the medium, without any visible cause; the writing was done as if with a lead-pencil or piece of graphite on a piece of trolled mission of Modern Spiritualism; and to and is more than half over, for it could have paper, and beside, on the wall, in the light, seven the thoughtful soul still its inspiration speaks, feet and six inches from where the medium stood, or rather where the end of his finger was forming letters in the vacant atmosphere. We have been promised that the writing should be done still further from the medium, and moreover, that it should also be dene on the aerial surface, so that we should be able to plainly see the characters and sentences floating in the air. I don't know why I should distrust the promise of this last, after having witnessed the performance of what has been related.

UNCOMMON PACTS AND "COMMON SENSE," I am well aware, as I have already said, how At various times, the medium took a new, incredible the statements I have made must be: clean slate, and laying merely and only the ball; in fact, I almost feel even now that I am telling; sent to the (to him) unexpected arrangement. of the end of her first finger upon the state, a lie, when I know the truth alone has been wrote with a gritting sound several words at a carefully uttered. "Common sense" teaches us time, in hold Characters and broad, free lines, all that the appearance of blood, as described, is to not reading the papers, having been so ill as The nail of the tinger was paired to the very preposterous. Yet the stigmata were a fact, to be confined to his room previous to the lecand the Blood was examined, and found to be clean. It seemed, to judge from the sound pro-human blood, and quite fresh, at least such was the was at the service of the audience, and whatduced upon the slate, as if the finger had been the report of professional persons to me, "Com- ever intelligence or influence could further his turned to stotact and yet it suffered no change, mon sense" teaches us all that it is impossible aspiration for the general edification and satisto write on a slate with the ball of your finger, faction. Mr. Wheeler suggested that several in tine lines, and again as if from a crayon, and land yet the ball of the finger has been used to subjects be nominated and that one be chosen Wider or coarser. The communications were write with by two jersons, and one of them has by vote. The themes proposed by different perbut brief-zenerally were announcements, often collisted the finzers of others in the same sersigned with manaes of Cathodic saints; as, for invice. We know, in all reason, that when a knife stance: "Lamewife year $= 8^{n}$, $J \approx p L^{n}$. Thave of silver is put in a closet, and the doors latched, no faith in " S^{n} , $J \approx p L^{n}$." Some times there were the knife cannot come out unless the doors are portant topics mentioned were made subjects of longer nessages, but generally of a character to opened. Yet there was a silver knife, as I am | mystical poetic statement, philosophic generalsuspelled to believe, in its usual place in a fization and religious contemplation. closet in my house, the doors, of good solid workmanship, were latched, and yet without opening cuted for her a few doors from where we lived, those doors the latife came across the room and she came there in company with a Mr. Wm. and fell at my feet! This Kniff, came trigogon Powell and his wife. There were two little true poon! Solid through solid without rup-

Now, according to all we know in the relaquite free in the speeches con erning the manist lons of the three dimensions of matter, as festations, and, as we thought, somewhat rude; length, breadth and thickness; or of the three but he soon found, to his astonishment, that the forms of matter, as solids, liquids and gases, this manifestations of slate-writing took place in his thing I assert is impossible; I have no developpresence as well as elsewhere. Lat first thought ment, no organs, no faculties to comprehend the the phenomena Mrs. Powell reported as occur- fourth dimension, or the fourth condition of ring through the mediumship of her husband, matter, and am inclined to doubt the evidence but so many imitative tricks upon his part; but of my senses in this particular; but, after all, I an interview with the heretofore critical and am not to be deceived by thinking I am deceived Jeering Powell himself convinced me of my miss by my same senses, and so lifting this affair take. I found him quite earnest and sincere, above all cavil by those who slimply "have not now that the matter had come home to him per-seen," I assert, upon my senses, and upon evisonally, and our medium being confined in her dence: The Knift came through the Door! room, and ill, we saw more of his development. The Kriter Camb tunor on time Doon!! I Our female medium soon recovered, and sud-stand by my senses against "common sense," dealy and mysteriously left us, going we know, against my schooling, and against former expe-

THE PRACTICAL VIEW.

The morning after the scance during which the writing was done between the cl writing without pencil remained with the Pow- I, on my way to my office, came across an acell couple, increased in power and became di- quaintance connected with one of our best Unipresities a man of careful habits yet growing The medium, Mi. Powell, became at times on, mind-who, assuming no title as a chemist and been taught and that which he feaches. Now this man has a sort of habit of waylaying me and interrogating me about new things I may have seen or heard of, which I take to be a fine compliment, and an indication of the value of the matter of Spiritualism. On the morning of which I speak, he asked me the usual question, the slate-writing with the naked finger.

Now I am not an exceedingly amiable person, whatever appearances may indicate, and as some of those before me are aware, am uncomfortable in a quarrel. I think Spiritualists have onite too long and too much submitted to imputations of falsehood when stating the facts of their experience. I make it a matter of high principle to quarrel with, insult and abuse, those who in any way charge me with falsehood. I bear less when the facts of Spiritualism are the subject presented. Every person in the circle was re- of my statement, than when less important matquired to examine the finger before each act of ters are discussed. [Applause.] My acquaintwriting, and yet nothing unusual was ever de- auces know of my unlovely ways, and hence my friend, the chemist, did not undertake to quesand rather remarkable perspiration when the tion my statement, but undertook to excuse himself from thought by asking: "Well, after sweating did not always take place, but at times all, what practical good can come of the matcovered the body of the medium as well as the ter?" I, answering a question by a query, refinger, and seemed abnormally induced by the 'plied; "Can you tell any way, can you imagine any way, as a scientist, as a chemist-can you The finger and slate having been most criti- say how a clean, healthy human finger can be imagine a way in which such a clean finger could spoken mental questions put to persons long charge of them ourselves from first to last, gave beyond scientific analysis, if I have correctly reported them?" "If you have, they certainly are," said he. "Then," said I once more, "as slate pencils are three cents a handful, these phenomena may have been developed to effect an econthe chemist. "Yes, like the question which provoked it," said the Spiritualist.

It is to men and women of thought, of scientific culture and attainment, the phenomena I so imperfectly report recommend themselves for investigation. They fulfill all scientific requirements in the matter of verification; they can be produced and re-produced under like states and conditions, and are as yet quite unexplained or accounted for.

These, and such as these, varying in a thousand forms, vouched for by millions, obtruding upon our consciousness, surpassing our comprehension, incredible to "common sense," a puzzle

reason, the phenomena of Modern Spiritualism are "The New Miracles." Their significance is of more value than many slate pencils.

The effect is one of reconciliation and enlargement. I am very much relieved to find that after all the bygone generations were not the knaves, cowards or imbeciles the unqualified modern verdict would make them appear. When we observe the phenomena of the present, we are compelled to credit the wonders of the past.

The horizon of the possible becomes infinite in view of the incomprehensible yet demonstrable things we of late have seen. We discover that science has underestimated the universe, and has small reason to assume the authoritative manner. Faith revives and hope is born again. Science is just begun; there is room for imagination still, a chance for poetry once more. Our intuitions may not be in vain if these impossible things are possible. If they have really occurred beyond question, what need be dogmatically denied which "The Old Faith," in its essentials, affirmed?

The human soul may be possible; heaven may be possible; God may be possible. Eternal proness the universal fate. To keep these possibilities in view; to avert the total eclipse of faith: to enlarge the scope of science; to ennoble philosophy and advance religion, is the heaven-consaying ever, as of old: "Think not that I am ance of shadow, I would not dare to change mycome to destroy the law or the prophets; I am not come to destroy, but to fulfill." Amen! Amen!

THE IMPROVISATION.

At the close of the discourse in Boston, Mr. George A. Bacon rose in the audience and said that, inasmuch as he, in behalf of the committee of management, being aware of the inspiration al gifts of the speaker in former years, had, without consulting Mr. Wheeler, advertised in the city papers that the utterance of the occasion would include a poem improvised by the speaker upon a subject selected by the audience, he moved that Mr. Wheeler be requested to con-

An affirmative vote was the immediate result when the speaker stated he had to plead guilty ture; but that so far as his conditions permitted sons in the assembly were: "Creation," "Sci-

тик роем, CREATION, SCIENCE, AND LIBERTY.

CREATION. Stars dome the earth, unseen by day; By night they sparkle fair, Translucent through you ether vast. And through the lower air: Harmonious in their spheres they keep, Forever onward rolling; Their perfect order held for aye By one Great Soul controlling Through every atom kindling still, This power, with downward sweep, Enfolds the planetary world And microscopic deep, Abysses—these to it are naught;

Eternity but one. Forth speeds from God the living thought, And, lo! the whole is done! Bursts forth a sun upon your sight? Do solar systems rise? And new, bright stars begein the night,

To light your northern skies? 'T is but a thought That taketh shape, And from God's soul Doth swift escape !

Locked fast in law, in order still In concord ever sweet. Forever speeds the Master-Will And keeps the plan complete. Divinity! Eternity! These mighty themes are ours: For from the Central Heart Divine We draw our human powers. Doundless the circling spaces vast Before our eyes outspread; Sublime the lessons that we teach, Subtline the path we tread! The power of mind, the light that flows

Shall fill with warmer love. LUERTY. There is no bound; there is no stay; No limit-bar let fall : God freely gives : he gives for ave. And, lo! he giveth all!

From heaven's pure heights above.

Shall lift your souls to grander thoughts,

A Revival

In Truth and Progress Among the Adirondack at Schroon Lake, N. Y. To the Editor of the Banner of Light:

Last September was the first time that we had the pleasure in this section of the country of hearing a lecture on Spiritualism. It was delivered by Mrs. Nellie J. T. Brigham of New York, who gave good satisfaction, and the meeting was a grand success. She left many warm friends among us. The able speaker, Cephas B. Lynn, was to speak for us, but sickness prevented.

Through the recommendation of Mrs. Brigham we obtained the services of Mrs. Abby N. Burnham of Boston, an able lecturer and test medium, who spoke for us a few times, her efforts being attended with great success. The giving of her tests was a notable feature of her meeting, they being so direct and to the point that many doubters on listening thereto, were convinced of the truth of Spiritualism. All were sorry when the time of her departure came. She leaves many warm friends among us, who anxiously long for her return.

There is an awakening among the people here, and the time is not far distant when the truth will be proclaimed, and such a paper as the Banner of Light will be in every hamlet among the Adirondacks.

THE SEPTEMBER CAMP-MEETING. If we do not have the pleasure of hearing Mrs. Burnham before our camp-meeting at Schroon Lake in September next, we will then expect to hear her, with such other able speakers as Mrs. Brigham, Cephas B. Lynn, etc. Let all true Spiritualists and Liberals put their shoulders to the wheel in the advancement of truth and progress.

Yours in harmony,

C. F. TAYLOR, J. D. CHENEY, JAMES FOWLER.

P. S.-Liberal papers please copy.

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

"Believe you, then, no preternatural influence?"
Believe you not that spirits throng around us?"
—[Coleridge.

I certainly do. How dark and desolate this ife or world would be to me if I did not! If the external or material was the all of it, who would wish to have ever lived? Certainly I would not. Could I have had my choice, with the prophetic constitute my unfolded life, of entering in and being an atom in the dynamics of vital statisties, or forever remaining asleep in the crust of the earth, my choice would certainly have been the latter. I am aware I am speaking as a materialist-which I am not-when I speak of man as a product of matter, for I know the real man is a spirit; his body only, like his raiment, is a material manifestation; a materialization, if you choose.

In a worldly sense, that is, as a human being without any future spiritual expectations, my life has not paid. The balance of the account is on the wrong side; more shadow than sunshine. If my life was, a necessity-that it must needs be that I awake into this life and take my chances-then I am glad it came when it did been much worse; and now, with my large balself with other people; it might be going further and faring worse: for, notwithstanding my preponderance of shade over sunshine, I feel that my life is sunnier than the average of humanity. I have been endowed with a good deal of human sympathy, and the lines of Pope have ever found lodgment in my soul:

"Teach me to feel another's woe, To lide the faults I see; The mercy I to others show, That mercy show to me.'

A large amount of the "grief and shadow pages in my life's ledger is born out of that sympathetic element in my composition; my private record shows it; but of that I am not proposing to write. There has been spiritual gain accruing to me for that, and I would not dare to have jumped my duty in early or in later life, and taken my chances, for fear of thus having jumped out of the frying-pan into the fire. Purple, fine linen and equipage would not compensate for neglected duties that I was born into in my early home and domestic and social surroundings. I know some have died blessing me, and yet I did not do all I could, because I had to paddle to keep from sinking myself as well as to attend to such. But on the credit side of my life I have had remarkable health, freedom from physical pain, pleasant home surroundings, a hopeful organization and a disposition to look on the bright side of things; and yet, for all that, I have been a man of sorrows and acquainted with griefs, and the chastisements of others have fallen on me, and by my stripes they have been healed. It is possible I have had my reward. Perhaps my health, my hope and my cheerful outlook may be due to the griefs that have been vouchsafed to me. When I pray, which is none too often, I thank Deity for my sorrows as well as my joys, for some of them have been blessings in disguise. Still I repeat what I said at first, standing, as I probably do, on the pleasant side of the equator of human life, that if the external or material was the all of life; that if it was bounded by this world, and there was no other or future one, I would not have wished to have lived; I would have preferred to have slept forever in the

Modern Spiritualism, by supplementing this life with another, has contributed an element to my being so that I have none of the prenatal regrets that I otherwise would have had (supposing such a proposition possible). I am delighted to have had the privilege of waking up into this life, for the sake of the other which is only reached through this. There are some people who have been born with an intuitive knowledge that the tomb is never to receive them; heaven here and hereafter. I am not one of them, and they seem also to be scarcer in this selfish material age of the nineteenth century than in times gone by. Theodore Parker was one of such; he told me he had no doubt of the future life; if he had any doubt, it was whether this life was real. I have found others so constituted, not always among the great, but in the private walks of life. I have most always found this intuitive knowledge of which I am speaking to be in people who more or less belonged to the body politic of heresy, as far as any belief in a "divine revelation" was concerned, that is, this Parkeristic satisfaction referred to was not rooted in any evangelical notions, or in a faith that Christ died for sinners, and rose again: the faith in a future life of persons resting on such a source never seemed to me to hold water in an emergency, and their lives gave no indications of such a living faith as they professed to have. I certainly had no such inward conviction, or any threads of it sufficiently exposed in my understanding to get hold of or connect with; to me it required the external evidence that Modern Spiritualism gives, and without knowing much about immortality, the fact that I shall consciously survive the death of my body, I am as sure of as I am of anything outside of my personal existence, and as the roots of a plant in the soil are a necessity for the life of sunlight of the plant itself, so I consider this mundane life the root of the plant, or the germ in the soil of the John Wetherbee who is yet to enjoy the sunshine above the ground and in the Summer-

Land. Since my experience of Modern Spiritualism, and the consequent cogitations, I have discovered threads of thought in my mind that were too far below the surface of perception for utilization without such aid, but which have been made more vivid expost facto: so that now 1 have the inner, or intuitive conviction of its truth, as well as its sensuous proof. My object in saying so much of myself, or my feeling, in this somewhat egotistic manner, is for a setting for the statement thoughtfully made, that this life, without the continuance of it beyond the grave, is not a success, and if my condition is an average one, and I think it is, and better, then it would seem to me as though this world, from a human point of view, without a belief or a knowledge of a future one, is indeed, as the ancient has said, a vale of tears.

Hook then upon Modern Spiritualism as the brightest light that has shone into this world, bringing as it does life and immortality to light, and I welcome this life with joy, with all its frictions, griefs and struggles, because it is the passage-way to the other. Modern Spiritualism means, also, that there is an invisible intelligence surrounding, influencing, and communicating with us, generally intuitively, sometimes sensibly and sensuously, and often indirectly, through sensitive persons who are thereby mediumistic, and occasionally for a purpose, and

sometimes we learn the purpose afterwards. Occasionally, when the conditions are exactly : right, we have positive identity, but this is not: often, and there is wisdom in the fact that identification is far less frequent and far more difficult than the general manifestation of a spirit. Identification, with all its satisfaction, is not essential for a positive knowledge of the life hereafter, for the manifestation of an invisible intelligence, that is unmistakable, whether identified or not, shows that the lines are open, and if one can communicate then all can, great and knowledge of the joys and griefs that were to small, good and bad, for the conscious survival of one soul that has shuffled off its mortal coil establishes the fact of the survival of all.

My little girl died many years ago, a child of

seven years. She is now a young woman, and to me is a real and a radiant maiden. I have always felt, and so has the mother, that she is one of our family still; I know it to be a fact, if I know anything, and I think the realization of the fact has had a great influence on me. Let me relate an incident that the thought of hernow suggests, and how all argument pales by the side of it, or pales without it. The medium, who was one of my household, sat by the little table sewing; my little boy (he was little then) heard a rap on this table, and, noticing it, said, "Is that you, Hattie?" It rapped three times. "It says yes, father." "Well," says I, "talk to it." "Have I been a good boy to-day, Hattie?" said he. "Yes," replied the table, with three raps. Just then the supper-bell rung, and the boy said, "Hattie, will you talk some more after supper?" Says I, "Why do n't you ask her to come down to tea with us?" He did so, and the table tipped three times, instead of rapping, and he, leaving it, the table appeared to be as good as its word, for it followed the boy to the chamber door, made a very short halt at the threshold, as it had slid along, then jumped over the threshold, and slid along, following the boy to the head of the stairs, tipped a recognition, and then was quiet. Not a living soul touched that table. It was in the summer time and before sunset, so it was perfect daylight. The lady who had the mediumistic power followed the table, as we all did; we did not know what it was up to. The medium felt influenced to follow the table; it probably required her contiguity for its movement, but not her contact. I think that was Hattie communicating through that table, interesting her little brother, and certainly interesting me. Could there be any better evidence of the presence of an invisible intelligence that answered to the name of my daughter and heard the invitation of the little boy to come to tea, and not only replied to it by tipping "Yes" in the usual way, but moved, unaided and to the surprise of all of us, in the direction of the dining-room? This is but one incident among thousands in my experience, and all the frands that may ever occur, whether they do or not, never will move me or affect the manifestations of invisible intelligence that I know, like the above, are genuine, and while owing much intellectual gratification to the wise words of gifted speakers and fine writers, I must give the high place to phenomenal Spiritualism, for through it, and not through preaching, have I found that I have oternal life; not that I love the latter less, but I love the demonstration of post mortem life

Further Experience of an Old School Physician in the Treatment of Discase with Magnetism.

To the Editor of the Banner of Light:

As favorable mention has been made in your columns of my article in your issue of Dec. 21st, I am disposed to offer for publication another instance that has just come under my treatment. Here, also, I make an extract from my record of cases:

Case A'III.—Jan. 29th, 1879, I was called to attend Mr. S. S.—, a carpenter, aged fifty-five. I found him suffering most intensely from a sudden and, most violent attack of spasmodic Asth-ma. This was his second attack, the first hav-ing occurred two months previously, while I was absent on a vacation.

He had retired at an early hour in the even-

though his wife had noticed that he had sneezed several times during the afternoon, and told him she thought he must have taken cold. But he had no chilliness or other symptoms of a cold. Toward the latter part of the evening he became very restless, accompanied with difficult breathing. At half past nine o'clock, less than an hour after the first symptoms of difficult breathing. I was sent for. I found him, as above stated, suffering the most intense agony from a sense of suffocation produced by the difficult breath-ing. I did not count the number of respirations per minute, but I think they must have been nearly three times as frequent as in ordinary health. He was sitting up, leaning forward and gasping for breath. He was unable to speak. An intensely anxious expression was upon his countenance, and the perspiration was actually dropping from his face and hands, and his whole

ody was in a drenching sweat. On the plea that I wished to make a medicinal application to his chest, I prepared a simple but inert solution, which I applied to the trunk of his body with my hands. Thus I was enabled his body with my hands. Thus I was enabled to apply the magnetic treatment in disguise, and with the happiest result. In less than fifteen minutes there was a marked abatement in the difficulty of breathing. I continued the treatment for an hour, occasionally dipping my fingers in the solution, for appearance sake, and I had the satisfaction of seeing a most wonderful change for the better. Expectoration, very slight or wholly absent at the beginning, was now getablished affording him marked radief The frequency of breathing had diminished one half in the hour. The whole aspect of his case was changed; and yet I had given him no medicine. In two hours from the time I first saw cine. In two nours from the time I first saw him I left him for the night, quite comfortable. In fact he was so much like himself that he wanted a chew of tobacco.

On my visit the next morning I found he had passed a comfortable night, having slept quietly for several hours, and he now bids fair to be able to resume his customary duties in three or four

o resume his customary duties in three or four

The second day Mr. S-was able to be dressed and about the house. He is now about as well as before the last attack.

In his sickness of two months, ago, when he was attacked in precisely the same way, he received the allopathic plan of treatment, probably just as I should have treated him two years ago. For several days he was not expected to recover, and he was under medical treatment for about five weeks, for, which he has received the physician's bill for sixty dollars. However congenial to the pecuniary interests this mode of treatment may be to physicians of the old school, I must think their patrons would prefer the magnetic plan, if this man's case is a fair example of the two modes of treatment.

I have reported this case, not for self-aggrandizement, for, for the present at least, I prefer to remain incog.; but in the hope that other old school physicians who may read this account may be induced to investigate and make trial for themselves of magnetism as a remedial agent; and also that those who may be suffering from the ailments to which flesh is heir, may be willing to have this very ancient method of curing;

the sick applied in their own case. MEDICUS. February, 1879.

Written for the Banner of Light. THE HERO.

Inscribed to Prof. J. R. Buchanan. BY ALEXANDER M'LACHLAN.

While hosts of cowards in our time To idols old are falling, I hear a voice from realms sublime To ev'ry true man calling: "Up, and despise time-honored lies!

The reign of error—end it! Bring forth the true, the fair and new, And manfully defend it! " Men hide their ignorance with gilt,

And call it education; And halls and colleges are buly To stamp out innovation.

" Despise the bigot's vile behest That to his faith would pin thee, And utter thou the soul's protest Which rises up within thee;

" For he who to the truth is true. The very heavens adore him; Though men with thorns his path may strew, Yet angels walk before him.

"He marches on with ne'er a doubt. And does the work assigned him, And what though all the rabble rout Are barking on behind him,

" He's aye surrounded by a host Of heroes, bards and sages, Who come to cheer him at his post While freedom's battle rages.

"Then never fear the taunt and jeer, But what is wrong amend it; Seize on the right with all your might, And manfully defend it." Amaranth Station, Ont.

[From the Boston Daily Advertiser, Jan. 6th, 1879.]

The Republic of Liberia. A REMINISCENCE OF HENRY CLAY—THE AFRICAN REPUBLIC.

"There's a divinity that shapes our ends, Rough-new them how we will."

To the Editors of the Boston Daily Advertiser: Some weeks ago I clipped a slip from the Daily Advertiser relating to the present situation of newly-ar-rived immigrants in Liberia, and mailed it to the editor of the African Repository at Washington. The follow-

REPUTATION AND TESTIMONY.

ing is his response:

REFUTATION AND TESTIMONY.

A letter dated "Okalona, Miss., Aug. 2d," addressed to the New Orleans Times, and copied by the Boston Daily Advertiser, and perhaps other papers, purporting to give the experience of a returned emigrant named Alexander Morrow, and what he says of Liberia, must have been inspired or written by a man seeing visions or dreaming dreams. It is therein asserted that "about three hundred emigrants went out at the same time he did." But fifty-three persons, old and young, including Alexander Morrow, embarked on the Liberia, which sailed Jan. 3d, 1878. "An assessment of \$10 per head was levied upon them," and "they were also forced to deposit about \$1000 as a loan to buy provisions." No assessment was attempted, nor deposit or loan received for any purpose whatever from Morrow, or any of the people that accompanied him; the entire cost of their passage having been borne by the American Colonization Society. It also shipped with them provisions and goods for their support, and to meet the expenses of their settlement during the first six months after arrival. Morrow and his fellow-voyagers were received in New York with kindness, and promptly transferred to the Liberia, where they were comfortably accommodated with roomy and thoroughly ventilated quarters on the main deck, and were furnished an abundance of good, wholesome food, properly cooked, and plenty of fresh water, until Feb, 5th, when they were all safely landed at Monrovia, in better health generally than when they fet their homes in the United States. Other statements attributed to Alexander Morrow have still less foundation in truth, and are deemed unworthy of notice. What he is credited with saying about Liberia will be received there with derision, and may be allowed to pass in this country by the side of the spantaneous testimony of Dr. A. A. L. Stanford, the only colored Senator of the State of Arkansas, who visited Africa as a commissioner in behalf of freedinen, going and returning in the Liberia, as foll

equatorial regions of the dark continent. In this consists the success and permanency of the republic of Liberia, and its expansion after the order and progress · of the United States; until a great nation of States is reseated, extending from the Atlantic to the Indian Ocean, as the United States now reaches from the Atlantic to the Pacific.

That this great work, if done at all, must be by the colored race, was strikingly exemplified in the expedition fitted out by the British government some years ago under the auspices of the late Thomas Fowell Buxton for the exploration of the-river Niger, which con-· sisted of three armed vessels with an aggregate crew of three hundred and one men, one hundred and eight of whom were Africans. After ascending the Niger some two hundred miles the expedition was obliged to return to England after losses by African fever of fortyone men, not one of whom was of the African race.

It is probably not too much to expect that the civilization of Africa from shore to shore, east and west, may be accomplished by the year 2000. Judging from the comparative progress made by the first European emigrants to North America, and those to Liberia, it seems fair to assume that even this period may be anticipated by some years. The first emigrants from America arrived in Liberia about sixty years ago. The new republic has scarcely arrived at a corresponding age when the English colonies in America had in some instances become extinct, and in all others reduced to the greatest extremities when it has assumed an honorable position among civilized nations, holding diplomatic relations with most of these, and having a minister with full diplomatic powers at the court of St. James, who is "recognized personally in the highest social and literary circles." Well, too, would it be, let me say in connection with this circumstance, if our government would take note of the intimacy that is cementing between the British and Libertan govern-ments. England, whose very existence depends upon commerce and manufactures, has a keen perception of what relates to her interest in these respects, and has probably already apprehended the fact that as the people of the temperate zones progress in knowledge they will also in the arts, so that those of the different nationalities will furnish themselves with their own man ufactures of every kind.

When that epoch arrives international trade will be very much confined to the exchange of articles manufactured in temperate latitudes, with the rare products produced by the populations of tropical regions, of which Africa in the near future, from its preponderating equatorial extent, will furnish a very large share. For this reason it would be wise for our government to foster the feeling of fraternity that the Liberian colomists still (notwithstanding the manifold wrongs they

have received at our hands) entertain for the people of the United States, to say nothing of the vast amount we owe the race for the unrequited toll that has added thousands of millions to our national wealth. One hundred millions of this store, which in the balance of eternal Justice rightly belongs to those who earned it with the sweat of their brow, just at this juncture when the eyes of so many of our colored citizens are turned toward their fatherland, might give an impetus to emigration to Liberia that would soon be advantageously felt on both continents. Liberia would receive an accession of citizens whose presence would be welcome and beneficial to all in those regions, whilst the country where they cannot remain without causing jealousies and disturbances would be benefited socially and politically by their removal. It should be regarded as a shaine that it takes fifteen cents to send a letter from New York to Liberia, and that by the roundabout way of Liverpool.

At the period when the country was convulsed throughout with the proposed passage of the fugitive slave law, I published many articles and pamphlets advocating the establishment of a postal line of government vessels, which should also carry colored emigrants at a nominal price to Liberia, with the view, in part, of moderating, if possible, the angry sectional feelings that then prevailed with almost like intensity, as immediately before the attack on Fort Sumter. 1 also drew up the form of a memorial to Congress, to which I obtained, by personal application, the signatures of the Governor and Lieutenant-Governor of Rhode Island, all the heads of the State Department, and those of every individual member of both Houses of the Legislature with the exception of six. To these were added the signatures of all the justlees of the Supreme Court. These I considered representative men of the people of Rhode Island, and, therefore, I confined the signatures strictly to them alone. The prayer of the Memorial went pretty fully into the then unset-tled and agitated state of our national affairs, deprecating any resort to violence, and advocating a spirit of forbearance from all citizens and both sections of the Union, South and North. This petition I handed to Henry Clay on occasion of a visit he was making at my house. We had conversed and corresponded on the subjects I touched upon several times before. He read the petition more than once, and then, taking me by the hand, and, addressingme in a serious and deliberate tone, said: "Mr. Hazard, I fully approve of the objects set forth in this paper. I will have it presented and read in Congress," and "I will make it the closing act of my political life to see it carried into effect," or words of like import, and I think almost the same. Mr. Clay was then in the United States Senate. The petition called for an appropriation of money, and of course he had to hand it to a friend in the lower house. It was read and referred to a Special Committee, of which the Hon. F. P. Staunton of Tennessee was chairman. Whether there was other matter of like import before the Committee I do not now remember. But I think there was. The Committee reported a bill to the House, in which a recommendation was made to appropriate from the United States Treasury five millions of dollars for the objects asked for in the Rhode Island Memorial. The Committee recommended that three war hundred thousand dollars each, to run monthly to Li-beria, alternately from New York, Baltimore and New Orleans, carrying mails, and touching at Savannah, Charleston, and Norfolk outer-bound; and on the re-

steamers should be built and equipped at a cost of six turn passages at certain ports in Portugal, Spain. France and England, including Gibraltar, Cadiz, Lisbon and Brest. These ships, when placed under contract, were to be required to carry as many passengers (not exceeding twenty-five hundred each trip) to Liberia as the African Colonization Society should provide, at a cost of ten dollars for each emigrant over twelve years of age, and five dollars each for all under that age. The contractors were to carry the malls for the sum of forty thousand dollars per annua.

Had Mr. Clay lived long enough to have brought his great influence to bear on the passage of the bill at a: proper time, I know not what might have been the exfeet. As it was, he was overtaken with his last sickness not long after the bill was reported in Congress;

fect, and appealed to him to say, in case a slave that he knew to be grosslyabused by his master should fice to his house and throw himself:on his protection, whether he would surrender him into his hands, whatever the law might require? Mr. Clay answered with emphasis, "No, I would not." Sabsequent to this conversation, which occurred at our breakfast-table at Waucluse. I received several letters from him on the subjects I have referred to; among others the following,

ASHLAND, 23d Nov., 1880.

My Dear Sin: I received your favor of the 14th instant, which I have perased with much attention and pleasure. It is full of sontiments of humanity, benevolence and pathotism worthy of your heart. I amatraid with you that the fuglive slave Mil'is to give much trouble. You will have seen that the South beverywhere taking strong ground against its repeal or especial modification. If fear that your remedy oppaying a portion of the value of unreclaimed slaves would, if practicable to be adopted, be liable to serious objections, and lead in operation to fraudulent results. I hope that the law can be mainshied, unless it can be shown to have unconstitutional defects, which I do not believe.

You overrate, my dear sir, my ability to allay the agitation; but whatever I have shall be freely devoted to the object, with the most perfect disinterestadness personally.

tation; but whatever I have shall be need always the object, with the most perfect disinterestadness personally.

I had intended to direct my exertions at the comings session to the great interests of colonization, and especially to the object of establishing a line of steamers on an economical plan; but I now appreciand that the agitation and excitement axising out of the fugitive hav will render the moment inauspicious for any successful effort. The ultra South has seen in the scheme of colonization, through the distract vista, a project of general emancipation. That feeling was wearing away, but it is aroused again by what has recently passed, and is passing, in regard to slavery. It is only in a period of calm, when the passions are stilled, that an appeal can be favorably made to the South. Without its cooperation to some extent, it would be inexpedient to rely altogether on Northern support. You, in your quiet and delightful refreat at Vancluse, can form no fulconception of the violence of the passions boiling over in Congress. . . . With great respect.

I am your friend and obedient servant, Mr. Thomas R. Hazard.

What we want just now is another Henry Clay in

What we want just now is another Henry Clay in Congress to revive, with some modifications. Staunton's deferred bill for the establishment of a national line of mail and emigrant steamers to Liberia, and enforce it with his overpowering genius, ability and force. But where are we to look for another man like Clay, full a head and shoulders taller in patriotism, intellect, eloquence and unselfishness, than his fellows? That the African Colonization Society would do all in its power to promote the entire success of the action of Congress in these directions there can be no doubt. Oh, that we could all unite and help benighted "Ethiopia stretch out her hands to God"! THOMAS R. HAZARD.

Vaucluse, R. I., Dec., 1878.

Banner Correspondence.

Massachusetts.

LOWELL.-Benjamin Blood writes: "My heart is made glad to read the constantly accumulating facts from all parts of the world, that evidence the power and intelligence of departed spirits, notwithstanding the

intelligence of departed spirits, notwithstanding the many exposures and exposers. Is not the fault in the fault-inder more than the accused?

Dr. Stephen Cutter having disposed of his interest in the Cutter & Walker Manufacturing Company, has turned his attention (with his medium wife to healing the sick; they have both been quite successful, making some good cures, several of which have been published in the local papers. Patients have sought him and been brought to him, without cards or public notice, and been cured. Persons needing aid, would do well to call on him in Summer street, opposite South Common, Lowell."

FALL RIVER.-N. U. Lyon writes, March 13th; "I have taken the Banner of Light ever since its first issue, and have given the numbers away till 1861, since which time I have had them bound, and find them extremely handy for reference, especially when I want to establish some of the prophecies they contain. I thought some time ago I would acknowledge the truth of the message from Eleazur Shearman, printed in the Bunner of Dec. 21st, 1878. I knew the old man well as preacher and maker of the old-fashloned Pain Killer, and he made about half his living in peddling it. But he was not allowed to call It "Pain Killer," because another party had secured the copyright to the name; and as long as he lived he made and sold the genuine article. I showed the communication to some of his friends and relations, and they all said they recognized the good old man's statements in it. He always was a fair, square, honest man, though in talking with him I used to think he was somewhat delided, for he was a great stickler for the letter of his (Word of God-fible. I wish there were more preachers as honest as I think he was. I wish more people who read and knowthese communications to be true, would acknowledge the fact through your volumus." time I have had them bound, and find them extremely

BOSTON. - A. S. Hayword writes: "Mrs. Sarah Byrnes-Snow has recently been speaking for the Charlestown Spiritualists. She has not lost any of her Charlestown Spiritualists. She has not lost any of her fervor and energy, and I learn has made up her mind to buckle on the armor again and go forth wherever wanted and speak as the spirit gives utterance. She has been too long before the public as one of our hest lecturers, for me to speak of her merits at this time. On the occasion of the delivery of one of her addresses in Charlestown, a person who is not accustomed to astending spiritual meetings pald her a fine compliment, as being highly gifted as a lecturer and reasoner. So cieties in need of a speaker can secure her services by addressing her at Malden, Mass., P. O. Box 748."

California.

SAN FRANCISCO .- J. Ball writes, March 7th, as follows: "By an editorial in a recent number of the follows: "By an editorial in a recent number of the Banner of Light headed 'Husbands and Wives,' I am pleased to see this important subject is about to be brought prominently forward. I belleve, with yourself, that Legislative enactments can do but little toward making husbands and wives happy, but when once the subject assumes a political aspect, it will be spen to discussion without social ostracism stiffing those who dare to speak about it. It as an important subject, fraught with mibid possibilities to the weal or wore of every human soul, and it scenas to inexcusably strange that it should be placed without the pale of public discussion. No man or woman with an average amount of common sense can view the listless and hopeless condition of a vast majority of married people and their families, without coming somewhere; and what man or woman can look complaceally on the whespread and steadily increasing properfions of public prostitution? That these things are not as they should be, I suppose nobody will deny. Yet the press seems determined that no light shall be thrown on the subject, it suppose holy it is instrumentality. It matters but little that at long intervals so glaring and instice is done a man or woman as to force their case into public natice, but it is surely important matter enough that thirty millions of our population are suffering in one form or another from the bad effects of Ill-assorted marriages. These wrongs can be righted only as we know better and act accordingly. I hope you will not shrink, as so many others do, from allowing your columns to be used as a medium for shedding light on this much neglected subject, for surely nothing can befile if a man ry woman for the companionship of those whom we be leve to be basking in the rays of eternal glory, than to cajoy will we yet remain on earth the blessedness of a pure and inspired love.

Hoping the Rumner will be as instrumental in shedding light upon this as upon so many other subjects, I will cease to trespass-further on your time and s Banner of Light headed 'Husbands and Wives,' I am

It is not before he had made an able specen if any and the first and discretify the special was made on some incidental question in the first and discretify the public unital in regard to he distribution of the colonization Society has planted, and, I am convinced, firmly established, I am prepared to bend my all his distinsing the public unital in regard to he down-tredden negro race. I now entertain very different views to what I held before. I verify believe that Africa is the natural home of the negro, and that ere collect—and of I know what because of the paughter cent views to what I held before. I verify believe that Africa is the natural home of the negro, and that ere present will return to that land. Could not a decept in the provisions been carried into effect, it majes to a wasked in the public unital of the people desting to entigrate so as to render them more adopted so as to afford the means the most of the burdlenest will be united the purpose of the contribution of the public will be a section of the was present of the interest of the purpose of the purpose of the very little as a safety-valve on the sadjeet of slavery unit with the burdlenest will regard numbers, at present, of the interest programs and innovation of the purpose of the purpose of the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be destined to repeat the purpose of the same of the purpose of the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be destined to repeat the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be provided the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be provided to the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be provided to the purpose of the very little as a safety-valve on the sadjeet of slavery unit will be provided to the purpose of the very little as a safety-valve on the sadjeet of slavery little of the object of savery un

KANKAKEE.- Mrs. Jane Miller writes-March 17th: Bishop A. Beals, trance speaker, has been lecturing here for two weeks to intolligent and approxiative audiences. Addresses on the Spiritual Philosophy are something entirely new lare, and we hope that some awakening has laren the result of his efforts. He is now filling an engagement at Momence, this State, where there are a number of Spiritualists. We expect he wilk return to this place in the summer.

WALTHSBUED, -- Martha Glancov, renewing her subscription to the Ranner, says: "I have attended a nurr ber of séances at Mr. Mott's, of Memphis, Mo., and I knaw I was no aleceived in what I saw and heard. I saw and talked with my husband, father and mother, brother and sisters, and got tests then would prave their identity beyond a doubt, in I had not seen them. Mr. and Mrs. Mott are very worthy, people, entirely above suspicion. I like the course the Bunner of Light pursues in regard to randoms."

New York.

ROCHESMER.-F. S. Webster, renews subscription. and says: "It gives me much joy to be able to aid the circulation of the glarious Banner of Light. Oa, if all in the land who are not its patrons could know what they lose by such nuglect. The Banzer touches the secret springs of the heart, and its lattuence is truly felt when once it is read. May God speed you, and may you live long to continue your noble work, is the most earnest wish I can express."

CORFU. - A subscriber writes that "Mr. William Thayer, who is located in this town, is gifted with strong healing powers, and has recently cured some very stabborn cases of various kinds of disease, which statement can be vouched for by good, reliable people. This class of workers are really doing good in the com-

Iowa.

CLINTON.-Ira C. Wild says: "I wrote you last November, I think it was, that a few of us were silently working in the great and grand cause of Spiritualism. Since then our numbers have increased to some extent, and several of our young people are rapidly developing as mediums. We are promised by our livisible fellow-laborers that we shall surely be rewarded for our patient waiting as well as laboring for the practical religion of Spiritualism to find its way among us. We do need a good test-medium and lecturer here, for a few evenings at least who can give overnowering a few evenings at least, who can give overpowering evidence to skeptics, but we do not feel able to send for one, as we are so few in number; but if some of our fellow-laborers think of coming West, and will stop over with us, we will do all we can for them and assure them a warm welcome."

Michigan.

BLANCHARD. - Caroline Stroup, in renewing her subscription, writes: "We are holding circles here, and meeting with good success. What we most need is some lecturer who can expound the Spiritual Philosophy, or some test-medium and organizer. The people

are ready and anxious to hear the truths of the new light. We will turnish board free to a good speaker or test-medium who may be traveling West, if they will stop over here. This town is fifty miles from Grand Rapids, west, on the railroad line.

Mississippi.

MAYERSVILLE, -Dr. J. W. Woodworth, a success ful healer, writes: "The Banner of Light Is always freighted with valuable articles; full of instruction to the honest truth-seeker, and words of comfort from those we love who are so journing on the other shores of life. It has my best wishes for its abundant success."

District of Columbia.

WASHINGTON,-The venerable Seth Driggs, one of the earliest investigators of the spiritual phenomena, in renewing his subscription to the Bonner of Light, says: "I am happy to find our good cause is prospering. May it go on thus until all the religious sects take refuge under its wings."

Louisiana.

CATAHOULA,-Mrs. H. S. Crouch writes: "Spiritualism is gradually gaining ground here. We are holding circles with good results. The spirits give us the most when least expected."

More Evidence.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

It is said that personal experiences in spiritual phenomena, with those who are interested in the subject, are never out of order. You can best indue to what extent this is true. At any rate, having been recently blessed in this respect I desire just space enough in your valuable sheet to relate to the many readers of the dear Bonner an item of my experience. It serves to corroborate others of like character, while it does but simple justice to a medium of acknowledged merit and unquestioned genulineness.

Some time since, during a sitting with an unconsciously entranced medium, my only spiril son, among other things, said to me: "Dear mother, if you will go to some flower seame I will, if possible, bring you a heantiful tea rose." Thorsday, Ju., 17, it was my privilege to be present at 10 West Springfield street, where a circle was held by Mrs. Thaver, the wonderful flower medium. Previous to going I had, fow a special reason, invoked of a spirit sister the presentation of a pseuliar root as a token of her presence and continued interest in me. With the above promise from my son, and my request to my sister, both of which items were unknown to any other mortal, I found myself seated around a table with perhaps twenty others, some of whom were strangers, others were friends. I myself saw strange lights in the room whenever flowers were brought in, and once felt distinctly the pressure of a spirit hand on my person.

When the gas was lighted in my lap lay a choice reserved in the properties of a confidency of the production and blessing to me, and I have nothing but thanks in my-heart to ary spirit friends, and the deepest grantinde for the knowledge I possess of their ability to return through media to mortals. I are also happy to thus voluntarily bear witness to the genuineness of Mrs. Thayer's medium-ship. Yours very truly.

Mrs. Mrs. Mrs. Mrs. Reader.

Spiritual Phenomena.

MEDIUMSHIP OF MRS. R. C. SIMPSON.

Fo the Editor of the Banner of Light:

For the benefit of your readers who love truth, and phenomena occurring outside of the range of ordinary

The controlling influence claimed to be an Indian. spirit, and said that he saw me in the newspaper office. The language of the medium was broken English, of a style peculiar to the Indian, and the statements made were true in every particular.

I do not undertake to say what the controlling influence was. It is my purpose to state merely the facts, and not any conclusions drawn therefrom by my ownmind.

The psychography, or independent state-writing, done in the presence of Mrs. Simpson, is truly wonderful. Taking a state and a small fragment of state-pencil about Ixilf the size of a grain of wheat, she placed thereon a goblet, the fragment of pencil being under the base of the goblet. We sat near the window, the curtain being raised, and the room very light. Holding the slate upon the palm of her right hand she introduced It underneath the too of a small pine table or stand which I had previously examined, and at her request L t the table cloth drop over thei the light. In a moment 1 took the slate and goblet from her hand, and on the slate underneath the base of the geblet was a communication plain'y written and signed "Ske." The substance of the communication was that the spirit controlling the medium would try to answer my agestions.

During this intorview, frequent communications were made by writing on the state underneath the base of the goblet, and each time after the writing was done the small fragment of penell was discovered to be in ide of the gobles.

Every conceivable test was submitted to with great readiness upon the part of the mediur & At one time I daged my hand on the hand of the medium holding the slate.

Severaltimes I wrote questions or the state in such nanner that it was impossible for the medium to see chat was written, unless she saw it dairyoyantly. She uswered eveny question very quickly, and, so far as 1 know, carrothy. She seemed to know every mark upon the slate. I am sure that it was net mind-reading, for the medium fold me of marks, made on the slate while I was writing which I had no recollection of making.

Afterward, on the 19th day of March, about to o'clock in the foreneon, in company with my son, and a friend residing in Chicago, I called on Mrs. Simpson again. She saemed to be more vigorous, and in better health than she was at the time of my former visit. Being seated in the scance-room, which was light as day, Mrs. Simpson took the slate and goblet, and resting the same upon,the palm of her right hand, introduced them undemoath the little pine stand, and I draw the tablecloth over the stand to exclude the light. A sudden tremor passed over her body. At her request I took, the state and gobiet from her hand, and in the gobiet was a beautiful flower, the mane of which I do not now racollect.

Thereupon my son took a small empty tin box, and placing it on the slate held both on his own hand in the same manner as the medium had previously done, while she sat at considerable distance from the stand with her hands clasped over her head. In less than half a minute he withdrew the slate and tin box, and in the box was a fresh carnation, or white plnk, wet with dew. A similar flower was brought for the friend who was with us. Afterward, and during the same day, we called at the residence of Mrs. Sampson again. In the mean time I had provided myself with a small bottle about half full of water, and tightly corked.

Seating ourselves again by the side of the little pine stand, we requested the controlling influence to put a flower in the bottle for us. Mrs. Simpson took the bottle, held it in her hand as before, and in a few seconds withdrew her hand, and the bottle contained a beautiful red flower. We had further manifestations of slatewriting of a remarkable character.

The following is a summary of the facts, to which I bear a willing testimony:

1st. In the presence of Mrs. R. C. Simpson slate-writing is done by some power other than a human organism. 2d. That flowers are produced in her presence by a

power invisible to the human eye. 3d. That the manifestations occurring in her presence are wholly outside of the sphere of sleight-of-hand or legerdemain. How are they caused, what do they

mean, and what is their mission?

Mrs. Simpson is a very intelligent lady, and to all appearances candid and truthful. She invites the most crucial tests. Fully persuaded in her own mind that she is used as an instrument for the absolute demonstration of immortality, and of communion with departed spirits, she insists upon tests of the most rigid

character, so as to leave no room for doubt in the mind of the investigator.

The writer of this article has witnessed wonderful phenomena in presence of many of the most noted mediums in our country, but has never seen any manifestations so thoroughly convincing and satisfactory as those which take place in the presence of Mrs. Simp-son. Every candid investigator who witnesses them must admit their genuine character. Criticism is disarmed. Doubt Is banished. The ascertainment of facts is the aim of science. Let us know the facts, and then let each draw his own conclusions.

Respectfully yours, J. B. YOUNG. Marion, Iona, March 18th, 1879.

Another Test at Mrs. Stewart's. Fo the Editor of the Banner of Light:

Among the many wonderful manifestations of spirit-power, none are more striking than the phenomena given through the mediumship of Mrs. Anna Stewart and Miss Laura Morgan of Terre Haute, Ind., at whose scances there are continually congregated persons from all parts of the United States and Canada, in search of the widence of immortality.

The most striking test of conscious existence after the change called death, occurred to the writer, March 3d, while visiting the above named mediums. I wished for the picture of some of my friends in spirit-line, and accordingly stepped into the gallery of Mrs. Stewart to make the attempt; and upon the plate appeared the perfect form of a person whom I recognizeá as an uncle of mine living at Collamer, Ind., one hundred and fifty miles from there. To account for the strange occurrence, I immediately concluded it must be another relative to whom life bore a resemblance, sal saved the picture. At Indianapolis, on my way home, I heard of his death, which occurred but a few days before. The mystery was explained, and the truth vindicated! Not a person in Terro Haute, to my knowledge, ever heard of Joel Yeager, yet here he is, and no one who knew him in earth-life hesitates to recognize the likeness at sight.

The world owes a lasting debt of gratitude to Messrs. Pence, Morgan, Conner, Hook, and others of Terre Haute, who have stood bravely by their mediums, and defended them against every attack of their enemies. Long may they live and prosper, and have a peaceful exit to that happy shore that's just out of sight.

B. A. Armogast. . A Herson, Fagette Co., Ohio, March, 1879.

Sermon by the Rev. Mr. Savage on the Church and Theatre.

On Sunday morning, March 2d, the Rev. M. J. Savage preached to an overflowing congregation in the Church of the Unity, Boston, on "The Church and the Theatre, or Theatre Reforms" "His hearers were heartily interwho layor the most thorough scientific investigation of general that at one point the audience applicated. The

phenomena occurring outside of the range of ordinary experience. I wish to contribute a few Items of my own personal observation.

On the 8th linst., at Chicago, I called at the residence of Mrs. Rosalle C. Simpson, No. 21 Ogden Avenue, Ingenia age. We had no personal acquaintance whatever with her, and our visit was wholly unexpected.

We had not been-seated in the scance room two minutes when Mrs. Simpson, or the intelligence speaking through her organism, stated that I had been in a newspaper office skine meeting, got a newspaper, and that while-there I talked about the "brave" Peebles. The controlling influence claimed to be an Indian.

and positively to assume the work. For it is apt to provoke the retort, "Physician, heat thyself."

A year or more ago an organization came into existence whose declared purpose was theatre reform. Such a purpose will of course meet the ready sympathy of all, even the theatres themselves, I believe. But I hope the movement will not be identified with the Church. For it must be confessed that the Church Itself is not limitation. It seems to me a little hazardous for an institution that finds room for characters like Winslow and Pond, who will break banks but are too pions to read sunday papers, and for persons who will cheat and the but will not cat meat on Friday, to attack one that can develop and honor such characters as John Mccullough, Edwin Booth, Lawrence Barrett, Mrs. Thomas Barry, Mrs. Vincent, Miss Charlotte Crabtree, and if the Church should retort, "But as soon as we discover that a person is unworthy we east him out," it will still be open to the theatre topoint out the common fact of cambing one infidel to their doctrines like Ingersoll to come and abuse all they hold sacred because he can draw a crowd and raise money for thom to kills but and his continual raise money for accord because be can draw a crowd and raise an energy for them; to Khaball and his coadjutors with their record of dishonorable debts and broken promises; to Mr. Tal-mage trying to induce men 'publicly to promise what it is priyately understood they were never to pay; to

or assumerate dents and broken promises; to Mr. Talmage trying to induce men publicly to promise what it is privately understood they were never to pay; to thurch debts reported pald when they were only shifted from one shoulder to another; to theological professors keeping their chairs by equivocations, and ministers holding in private what they do not dare to speak in public. And I say to you in all carnestness that I finally believe that modern society has not so much to four from corruptions of the theatre as it has from the insincerit; and lack of faith of the Church.

As we look at the relation in which the church stands to the theatre we recognize fibre classes of opinion and action. Arst: Those who are sincerely opposed to the theatre. There are many men who never saw the inside of a theatre, and who, if there, would feel like the soldier in the enemy's camp. While he might escape he would be in eminent danger, he thinks. I cannot help be leving that those who believe in the devil and hell are right in latting the theatre alone, but to be consistent they should also shun fine cotaling and elegant houses. Second: those who see no harm in the theatre, and go often and openly. A clergynam is reported, in a paper, to have said that he attended the theatre, it alway you had be fact that the andiences were made up of decent, respectable people, and not of the lemitous and contemptible. On the other hand, a Baptist church was right from an evangelical standpoint, for if the world is God's enemy, and all the "unconverted" are lost, what husiness has the Lord's army in Relling and seending time in what they are taught to believe are "dens of sin"? Third: There is an alicer class on while I look with enotions of minigled pity, amusement, and contempt—Christians who never go to the theatre, except when away from

they are taught to believe are "dens of sin"? Third: There is an alter class on which I look with emotions of mingled pity, anasement, and contempt -Christians who never go to the theatre, except when away from home where their friends will not hear of it. They like it and do not see any harm in it, but the r have about as much backbone as a jelly-lish, and so they crawl and erouch leat some one should catch them doing what they think right after all.

Now letus look the theatre in the face and see what, they fink right after all.

Now letus look the theatre in the face and see what, they fink right after all.

Now letus look the theatre in the face and see what, they fact are about it. It is here, and, so far as we can see, it is likely to stay. It has always been an accomplishment of civilization. Whenever man has advanced enough to have society and literature, the theatre in some shape has appeared. It is a natural and apparently accessary manifestation of one phase of the social and intellectual life of humanity. And thus, unless human nature is radically verong, the theatre stands by as indefensible a right as the schoolhouse or the aburch. The higher and the mare broadly humanity is developed the higher and wader is the place the theatre makes for itself. It seems, therefore, that from the standpoint of those who regard the theatre as a positive evil civilization itself might be a mistake. And if the multiplication of the theatre is an indication that Boston is growing worse, what is the necessary inference in regard to churches? Again: institutions, arts, industries of all kinds are only external and concrete manifestations of what is in man a part of human nature. These manifestations do not make man, but only express him. They show what he is, So it cannot be helped but that all man's outward manifestations will be evil if he is evil—and good if he is good. Note another principle. Any institution, whatever good possibilities there may be about it, will necessarily degenerate if put under the ban of pub narm. It has patronized "moralities and nuracle plays." Even low comedy finds an immense following in the Church when it assumes the galse of a Talmage. Even a man as Orthodox as Dr. Withers admits that the drama is not of Itself essentially evil. "But," he asks, "can you keep out the Black Crook "Not so long as a choingle people patronize it to make if pay. The theatre may preach reform, and does preach the most effective sermons of the time. I have kept careful watch of the plays at the Boston-fithe Museum, the Globe and the Galety, and to my knowledge there has hardly been a word, a look or a gesture that my lealthy and pure laste could object to. I would rather my child would learn religion at the feet of Shakspeare than drink in the Ignorance superstition, the sickly sentimentalism of candles and altar-cloths, the horrible dogmas and all the impurities and theological nonsense that has dripped and filtered down from the marshes and swamps of the indebte ages, and which the healthy sun of the infecenth century would long ago have dried up had they not been protected by the cathedral coverings of misplaced reverence that is beautiful with the moss that means unhealthy shadow and decay.

TO BOOK-PURCHASERS.

COLBY & River, Publisherein I Booksellers, No. a Mont-omery Place, corner of Province street, Eisten, Matte. keep for side a compute assistment of Spiritoni, Miss., spreadye, Reformatory and Tiscellaneous Books, at Wadesate in I Ret iii.

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Banner of Light.

BOSTON, SATURDAY, MARCH 29, 1879.

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THE GRAND ORATION.

Parker Memorial Hall,

ON SUNDAY I VENING, MARGIE OTH, BY

PROF. J. RODES BUCHANAN.

Subject: The Army of Heaven

Which has been prepared expressly to the ce asion, will be one of the very best effects of this. eminent author. The public are cordially in-

As will be seen by reference to our eighth page, the fortheoming Anniversary will be widely observed throughout the country.

16h Thursday, April od, being Fast Day, the Banner of Light establishment will remain kind of opposition has sprung up within our own closed. [Our city patrons can obtain their pastranks, moved, however, by the same selfish pers for the week by calling at the Booksfore on human passions. But for the result we have no Wednesday, April 2d.

Volume Forty-Five.

With the present issue the BANNER OF LIGHT opens its forty-fifth volume and enters upon the twenty third year of its existence. It is thus almost coval with the existence of Modern shall continue in the work until our earthly States, avowedly making the expression of any Spiritualism. Launched as it was by the fiat of the invisibles, who directed its birth and have guided its career, and bearing throughout this and all other countries the name which they bestowed at its baptism, it has succeeded in reaching a period in which the strength and sinew given it by past experience are certain to prove of the greatest service to the cause in which it is enlisted and to itself. In the face of so stirring a future as stretches before us, so crowded with events that are to affect profoundly the welfare of the human family, it is profitless to enter on a review of the varied and experimental past, or to indulge in any more extended allusions to it, than consist in a general reference to the fundamental lessons of trust and obedience to the spiritual powers that have undertaken the mundane work in which we profess to be engazed as agents and helpers. It is well to throw a long glance backward in order to comprehend the magnitude and seriousness of that work and to appreciate the power of the invisibles to carry it out in obedience to the original design. It is good, at stated times, to bring the past and the future close together for a moment, that the new cloud may draw from the old one all its vigorous and health-giving lightnings.

The outlook from to-day's position is one to encourage and inspire the humbly trusting beholder, while it likewise conceals from his view none of the rugged trials and difficulties which multiply on the way. One thing at least has been made plain by what is so far accomplished: that a future life for the human spirit is a proven fact, having been taken wholly out of the continement and manipulation of priests and creeds, and become open and patent to every one's serious belief. Faith is no longer the mere habit of taking what some one else. says on trust; it rests on the enduring foundátion of truth that is known and acknowledged of all. The dead are not dead, but live even more than when they were at our sides. The grave has lost its dark terrors. Superstition, like a night-bird of ill-omen, has been compelled to fold its wings, and fade into the indistinetness of the gloom in which it was born. The naked authority of priests and churches has parted with its long-worn sceptre, and thousands who remain within the ecclesiastical folds have drawn into them the animating sunlight of a belief which warms and penetrates the soul. All is changing, and a great deal is changed. The work is as yet only in its infancy. It calls on all who are willing to join their efforts with those who are already laboring in the field and bearing the heat and burden of the day. This is the time for the true and simple souls of earth to enlist under the banner which the angels are carrying before us all.

The poet asks:

Doth not the dead, the silent dead, have rest? Or do the shadows of unrighteous deeds Done in this life, reach far into the tomb?"

There is no "silent dead." It is the outward and physical body only that dies. In respect to the "rest," the spirit rests precisely as it did before it passed to the other life. The "shadows of unrighteous deeds done in this life" not nization movement.

only "reach far into" but beyond "the tomb." Evil deeds must be expiated in some way. That is the law which operates everywhere. The most fearful part of the "judgment" in spiritlife is, that every person becomes his or her own judge. There is no dodging the terrible ordeal. The responsibility of judging himself is laid heavily upon, every one. We shall then all see ourselves at just what we are morally worth. If our deeds here have been characterized by evil, the thick, and clouded atmosphere which envelopes them is such because it belongs exclusively to deeds of that kind. This atmosphere is as an open book, whose pages every passer may easily read in that land of spirits. The moment the wrong liver and wrong doer humbly admits the falsity of his life on earth, the atmosphere surrounding him gradually loses its density, he feels a desire to be of service to others, and by enlisting in a career of good works he voluntarily places, himself, under the law of progress and becomes redeemed. Inexorable as the law is, it is nevertheless perfectly simple.

The undeveloped spirits return to earth and leave here the poisonous exhalations which their evil condition, at the time of parting with their earthly bodies, oblized them to carry away. This is the thick and beavy encircling cloud alluded to. As it is of earthly origin alone, it is essential that there should be instrumentalities on the earth, or mediums, to assist them in efwhich have now become abhorrent. Since our knowledge of Spiritualism and spirit communion, thousands of spirits have come back to us seeking enlightenment, who were unable to gain the information they needed in the spirit-world because of their darkened condition. Hundreds of Spiritualists, like ourselves, have had similar experiences, and are therefore, able to corroborate our statement in this respect. We have been on duty in this great and labbrious work been crushed out financially by the forces of selfishness and bigotry, as well as by fire, but have been reestablished by spirit power acting on mortal agencies. We have resolutely continued our Free-Circle-Room meetings, in accordance with the expressed desire of wise spirits, for the benefit and blessing of the undeveloped ones. We have patiently and in silence endured the willful misrepresentations. tions from these undeveloped spirits. And we: every form of opposition, knowing what an ir-

We have striven faithfully to fulfill the promises which were made in such sincerity when we volunteered to establish this journal, now known throughout the world. We were assured at the start that we should succeed, for it was a highand holy work in which we were to engage; that strong opposition, on the right hand and on a chiefed from the jury. the left, would do its utmost ito impede our progress: that we should encounter bigotry and superstition in the first place, and after that selfishness, envy and malice. All this has literally been fulfilled. We have been enabled to live down much of the bigotry and superstition which beset our path; since the glorious light: has illuminated more and more the minds of those who formerly dwelt contentedly in that darkness. And now that outward opposition has in so large a degree lost its power, another fear. It is everything to us that we rely on that Divine strength which never can fail. It was called us to the work in which we have been enwith smiles on their lips and hypocrisy in their hearts, should attempt to obstruct our chosen pathway.

It is with profound mortification and sadness that we utter what the time demands that we shall utter in this respect, but duty calls the loudest. The masked foe is subtle, as well as ungrateful, and he is using his subtlety to make it appear that this paper, devoted always and only to the widest possible dissemination of charity as well as truth, is indulging in assaults upon good men and sincere believers. It would shame us to feel any necessity for denying so false an imputation. Without ceasing we have, on the contrary, labored to impress it on all minds that perfect harmony in our ranks is indispensable to ultimate success. It was long ago said that "the offence must needs come, but wo unto him by whom the offence cometh." We simply add that we shall continue, under angelic midance, to pursue the even tenor of our way. in the respects above alluded to, acting only on the defensive, however vigorously. Still, it is as well for malignity to remember that, in a contest of its own persistent inviting, there are blows to give as well as blows to take. The one great cause of the hostility to the Banner is, that if has steadily and effectively defended and upheld the medial instrumentalities of the pirit-world. For this reason, those who ambitiously aspire to a personal leadership in the great work of Spiritualism, have failed of that exaltation in the esteem of their followers as

they thought their individual merits warranted. This sufficiently accounts for the fresh war which has been declared against the entire class of mediums, and the taunting contempt manifested toward the gift of mediumship. But he who ventures in his own conceit of power to head an opposition to the matured plans of the spirit-world, in the hope of exalting and magnifying himself, will learn when it is too late that he has committed a fatal mistake, retarded in a measure the grand work of the hour, and laid up a store of remorse and shame on which he will have to feed alone. Mediumship is the golden bridge which spans the gulf between the mundane and supermundane worlds. It is something not to be "regulated" by conventions, for might as well be expected of natural laws that they should operate through human rules. Let us all of us, then, do our duty, and our whole duty, to ourselves and our mediums, relying implicitly on the spirit-world for aid; and we shall have nothing to regret, but everything to fill us with serene joy, when we enter on the duties of the other life after all the vicissitudes of this world have ended.

FT Dr. Monek, the famous English medium, is at Naples, a guest of Signor Damiani. He is still in a very poor condition of health, but hopes the beautiful climate will prove beneficial.

The article by Thomas R. Hazard, Esq., on our third page, gives some interesting reminiscences of Henry Clay and the African colo-

"I Rule That Out!"

Libel and treason are *crimes*; so is the circulation of obscene literature. But no theory is a crime. The State can only deal with overt acts; *there is no safety for liberty if it can deal with thoughts.—Boston Index.*

Foote, 'jr., E. H. Heywood and wife, Elizur Wright, A. E. Giles, Esq., Ingersoll Lockwood, Dr. M. L. Holbrook, Andrew Jackson Davis, et als. The defendant was represented by Abram and T. B. Wakeman, the Government by District-Attorney Fiero-supported at all doubtful points by Anthony Comstock, special agent for the "Society for the Suppression of Vice."

After the empaneling as jurymen of Hamilton feeting their desired release from surroundings. Gordon, Francis Dufais, James Kid, Samuel D. Arthur, Tracy Coit, Homer Baldwin, Harvey Spencer, Robert S. Laqueer, Albert M. Smith, Alfred A. Valentine, Charles Day and Samuel M. Lederer, (whose names we put on file for the perusal of future times) the special agent gave is testimony, and the case was continued to March 19th, on the morning of which day Mr. Fiero rested the case for the prosecution on the evidence of Comstock, also upon a presentation for the consideration of the court and jury of a for more than a quarter of a century. We have marked copy of "Cupid's Yokes"—the book under advisement-and certain minor details.

Mr. Wakeman then endeavored to speak for his client, but if the accounts given by the New York press-notably that in the Herald-can be believed, the counsel for the defence might as well have remained silent. Glancing, for instance, down the column of the Herald's report for March 20th, when such men as J. W. Bouton. Rev. O. B. Frothingham, etc., were endeavoring of a certain class of Spiritualists because we to testify to the real nature of this case and the have thus persisted in publishing communication animus of the prosecution, the eye encounters, at nearly every point raised by Mr. Wakeman, are still continuing to publish them against the exclamation from Judge Benedict with which we begin this article: "I rule that out!" resistable (yet loving Power above us we fry to . It has generally been supposed that the defendant has equal rights with the government in the courts; but if the published report be true, and we see no reason to doubtest such was far from being the case in this trial—about everything looking to a presentation of the true causes of Mr. Bennett's conduct, and the aims and purposes of the book itself, being sedulously ex-

> The trial ended March 21st, when the chosen twelve, after being out fifteen hours, returned a verdict of guilty. Mr. Wakeman took exceptions to some of the court's rulings, and Judge Benedict suspended all further proceedings until the next ferm of court, opening in May, when argument will be heard on these motions. Mr. Bennett afterward gave new bail in the sum of

\$2000 to appear when called for. To our mind the week ending March 22d has been made memorable in the history of this country as one of the periods in time which will he looked back upon by posterity as indexes of the narrowness of sentiment and proneness to oppression which characterize the present generation. Whatever views any one may enterthe instrumentalities of heaven that originally tain concerning Mr. Bennett's belief or his course of action, it is a fact that he is firmly gazed for the better part of our life; spirits have convinced that he is right, and as no law has yet ing large wisdom and a vast experience, and we been put on the statute books of the United wise-a crime, we submit that it is a breach of all the proprieties (to say nothing of the principles of justice to make use of the ordinance in question to crush out such works as may fail to square with popular religious and other standards. This, however, stripped of all the confusing generalities which may be grouped around it, is plainly the course pursued, and the result sought to be arrived at in the trial just closed. Well does the Springfield Republican say of it:

We have had the same thing to deal with in this State in the case of E. II. Heywood, who was similarly convicted and sent to jail for the circulation of 'Cupid's Yokes.' The result in each case is unjust to the freedom of opinion for the work in question was obviously not designed for an obscene purpose. The protest taken against Heywood's imprisonment, and which was effect ive for his release, was based on the right of every man to the free expression of opinion, and as Heywood ought not to have been, so Bennett ought not to be punished for exercising that

A Veteran Gone Home.

In our issue for Feb. 22d appeared the following editorial paragraph and appended letter, which, at the time of their appearance, exerted a marked influence on the minds of our readers -if several letters from correspondents touching the matter can be construed as evidence thereof. We now reproduce the article as a fit premise to the statement that the brave and generous spirit who indited the epistle has now passed to his reward in the better land and life:

A Touching but Confident Farewell! We are in receipt—under date of Circleville, O., Feb. 13th—of a letter from our old friend, practical supporter and appreciative subscrib-er, Sylvester R. Fowler, wherein he sets forth through the hand of an amanuensis, that his journey of life in mortal is nearly done. At this final hour, when the mists that curtain the Val-ley of Change are lifting to the eye of the spirit, his bodily pain is lessened and his prospect cheered by the revealments which he gains of the new life, upon whose active scenes he is about to enter. From his epistle we claim the privilege of making the following extracts, that others not yet illumined with the light of spirit-ual knowledge may behold how cheerful and how pleasant is the change called death when it draws nigh to those who, possessed of its revelations, have even while yet in the body drank

elations, have even while yet in the body drank of the waters of eternal life. He says:

"For many years I have felt a deep interest in Spiritualism, and have been greatly blest and sustained by its holy and heavenly influences. I feel a deep interest in the prosperity and final triumph of the good old Banner of Light, which I have perused so long. For the last two years I have been sorely affilted, and I feel that I now stand on the borders of another world—that I shall soon cross the heautiful river, and enter that that I now stand on the borders of another world—that I shall soon cross the beautiful river, and enter that grand and glorious spirit-land whither all are tending. I soon expect to meet my spirit-friends who have gone before me. This is probably the last time you will hear fromme before I go. Under all the circumstances and business relations that have passed between us I feel that I have done in a pecuniary point of view about all I was able for the cause. I am wasting away with pulmonary consumption, and may be called to go any moment. I am fully resigned—am ready and walting. I have been prepaining for this for twenty-seven years. I die a Spiritualist. Now. Messrs. Celby & Rich, I bid you, and all connected with the dear old Banner of Light, a friendly good by for the present, with my kind-Light, a friendly good by for the present, with my kind-est and best wishes for your future happiness."

The subjoined, written by W. R. Potter, Esq. of Circleville, under date of March 16th, contains a brief record of the mortal experiences

of Bro. Fowler and the circumstances immediately attending Bro. F.'s decease: To the Editor of the Banner of Light:

Our dear friend and brother, Sylvester R Our dear friend and brother, Sylvester R. Fowler, passed on at five o'clock A. M., Monday. March 19th. He was born in Salt Creek Township, Pickaway Co., Ohio, May 25th, 1819, and before Judge Benedict in the United States Circuit Court, March 18th, on an indictment found under Section 3893 of the United States Statutes at Large, which makes it a misdemeanor to place in the mail any publication of an indecent character, or any paper containing an advertisement, in event of conviction, of a fine of from \$100 to \$5,000, or imprisonment at hard labor from one to ten years, or both, in the discretion of the judge. The offence of which he was clarged was the forwarding though the mail, in answer to a letter sent by Comstock, of a copy of E. H. Heywood's pamphlet, "Cupid's Yokes." His trial was attended, throughout its continuance, by an interested auditory, among whom may be mentioned Rev. O. B. Frothingham, Dr. E. B. Foote, 'jr., E. H. Heywood and wife, Elizur Fowler, passed on at five o'clock A. M., Monday ty-seven years ago. The Church to which he belonged soon went down. He came to Circle-ville, where there is a United Brethren Church and several other Orthodox churches, but did not unite with any of them, because he was all of this time investigating the Spiritual Philosophy. He visited Boston, Wass, where he received He visited Boston, Mass., where he received communication after communication and test after test from his spirit-friends through differ-ent mediums; he visited other points and got the same tests through other mediums where he was an entire stranger, and finally his soul was satisfied on one point—the question that was asked by one of old: "If a man die shall he live again?" For the last twelve years my sould live again?" friend, and brother in the cause of Spiritualism, were very close and intimate, and I shall miss his material presence beyond the power of language to express. I was with him a considerable portion of that Sabbath day, and all of the long Sabbath night in which his spirit was gently struggling to free itself from the worn-out physical body. At precisely five o'clock all was over. I never saw so peaceful and gentle a separation of soul and body before. I could scarcely tell when the last breath was gone; he lived, as I believe, a good man, and passed into the higher life a Christian Spiritual-W. R. POTTER. Circleville, O., March 16th, 1879.

E. D. Blakeman, a medium in Circleville, also pears witness to the personal worth of Mr. Fowler, and his pronounced appreciation of Spiritualism—born of a fearless nature and a devotion to whatever seemed to him right.

the Editor of the Banner of Light: Some of the would-be opponents to Spiritualism, who sit in high places here, tried hard to make out that our dear departed friend and spir-itualistic brother, S. R. Fowler, flinched at the last moment from his progressive faith, but such was not the case. He passed calmly and quietly away, strong and firm in our glorious belief. He away, strong and firm in our grotions benefit are was good, benevolent and generous to the suffering and needy. May angels bless his pure spirit now and ever, is my fervent prayer.

E. D. BLAKEMAN. Circleville, O., March 17th, 1879.

The Banner for Next Week

Will contain, among other articles of interest, the following-named attractions:

A lecture by Mrs. Nellie J. T. Brigham, on MEDIUMSHIP, AND WHAT YOU CAN LEARN

"Mr. Davis's 'New Departure,'" by A. E. Newton.

An original poem, "Song of Midnight," by Eliza M. Hickok.

"SOUL-REVELATION IN INDIA," by our Calcutta correspondent, Peary Chand Mittra. TALES OF THE EVERLASTING MOTHER," by

Baroness Adelma Von Vay. Brief extracts from BANNER CORRESPOND-ENCE in many parts of the country; the MES-

SAGE DEPARTMENT, and the usual miscellany will also be afforded.

The Same Old Story.

The latest authentic advices from Alaska are that the reports of trouble with the natives are greatly exaggerated, and that the present disturbances are caused by whiskey and the mixing of white men with squaws, which has been in tensified by Indian remembrance of gross outrages endured at the hands of the military. It is bad white men more than bad Indians that make trouble, says the despatch. How long will this great nation allow unprincipled white men to incite its Indian wards to resort to the warpath, by first furnishing them with villanous whiskey, and then seducing their squaws?

The Banner Free Circles.

These public circles, which have been susended of late on account of the severe illness of Mrs. Rudd, will be resumed on Tuesday afternoon. April 1st, and continued regularly, Tuesdays. Thursdays and Fridays of each week, the medium having notified us that she is sufficiently recuperated to be able to sit for spirit communications. -

Mr. John Tyerman, since his arrival in London, has been kept busy in the lecturing field. A hearty reception was given him in Claremont Hall, Feb. 20th. The Medium says the audience was the largest and best in quality which has met on a festive occasion for some years in connection with the spiritual movement in London. In Mr. T.'s speech he gave a succinct and most encouraging review of the progress Spiritualism had made in Australia, New South Wales, Queensland, New Zealand, &c. In the course of his remarks he made a confession, which shows his honesty and conscientious adherence to what he believes to be right. He said:

Eight years ago I was comfortably settled in the Church of England, at Kangaroo Flat, Victoria, Australia. Spiritualism had invaded my parish, and carried off some of the members of my church. Certain members of the church committee advised me to preach a sermon against it, in the hope of checking its progress in our midst. I replied that I could not consistently preach against a thing that I was ignorant of against a thing that I was ignorant of for if I did, I should only be exposing my own ignorance and presumption, and not Spiritual-ism. But, I said, as the new thing was spread-ing and doing mischief among us—for we thought ing and doing mischief among us—for we thought those who had embraced it had gone far astray from the path of truth and duty—I will investigate it for myself, and if I find it is a fraud or a delusion, or a mixture of both, as we suppose it is, then I will not spare it; but, I added, if I discover that it is a truth—which I do n't for a moment expect—I must be equally candid, and say so, and take the consequences. I make no boast of having pursued this course, I simply did my duty; and I wish all its opponents would investigate its claims before they attack it."

Rev. H. N. Brown preached in the Unitarian Church, Brookline, Mass., last Sunday, the subject being "Nature and Inspiration." sermon was very long, very able, and very liberal. Had we the room in these columns to spare, we would copy the sermon entire. Perhaps we may do so, however, at some future time.

It will be seen by the call in another column, that a State Mass Meeting is to be held in Cleveland, Ohio, to which Spiritualists from every part of that commonwealth are invited, to revive, if possible, the old State Association.

What Our Subscribers Say about Us.

John S. Brownell, Portsmouth, R. L. writes: Send me the Banner of Light, for I am starving for something that is fit to read. I am a Spiritualist and a free thinker, and there is not anything of the kind here."

W. H. Davis, Cedar Rapids, Iowa, writes: Please find enclosed \$1,60 for six months' subscription to the Banner of Light. I have been a subscriber for seven years, and it is not likely that I will stop now. The glorious old Banner is food and drink. Long may it wave. I cannot afford to lose a single number."

H. P. Truman, Louisville, Ky., writes: "Herewith please find enclosed \$3,15 in payment for one year's subscription for the Banner of Light. I do not wish to be behind even one day in my renewal. It always gives me pleasure to pay the subscription prize."

Mrs E. L. Cunningham, Gaysville, Vt., writes: 'I cannot keep house without the Banner of Light."

David Bostwick, Detroit, Mieli., writes: "1 have taken the Banner of Light nearly twenty years, and I should now feel very much lost without it. Enclosed find \$3,15 for another year."

Mrs. E. P. Murray, Mainesville, Ohio, writes: 'Find the enclosed to renew my subscription to the dear old Banner of Light. I do believe that spirits come to earth to give light to the spiritually blind, joy to the faint, and evidence of immortality.

[Thanks, dear friends, for the interest you take in the success of this journal. And here we hope it is not out of place to suggest that the friends everywhere aid in a larger circulation of the Banner of Light.

Indignation Meetings in Boston.

On Sunday last, day and evening, the assemblies convened at Investigator, Eagle and Boston Halls were turned into impromptu indignation meetings, wherein the proscriptive action of Judge Benedict and Anthony Comstock in the D. M. Bennett case was roundly denounced, E. H. Heywood being prominent in bringing the matter before the audiences assembled.

Next Sunday afternoon, at 2:30, in Investigator Hall, another meeting will be held with reference to this case. Good speakers will be present to take part in the exercises. The public are cordially invited to attend.

A meeting of the Shawmut Liberal League for a like purpose, will also convene at Boston Hall, 176 Tremont street, on the evening of the same day.

Mr. Heywood, the author of the physiological pamphlet, "Cupid's Yokes," received his pardon from Dedham Jail we are informed because the authorities in Washington became convinced that that work could not rightfully be classed with the peculiar literature at whose extirpation the Congressional edict was aimed. If the author and primal circulator himself has been set free, with what justice can Mr. Bennett be condemned!

"A New Pilgrim's Progress"

Is the title of a neatly printed work of some 258 pages, whose contents are devoted to the portraying-and that, too, in the most interesting manner-of the experiences of itschief character, "RESTLESS," who is, in the broadest sense of the term, a spiritual pilgrim. The story of his wanderings from the "LAND OF SLEEPERS" to the final goal of excellence is told a la Bunyan-in fact the book purports to have been given by Spirit Bunyan through an impressional writing medium in Australia. Colby & Rich, No. 9 Montgomery Place, Boston, have the book on sale. Read it, and you will never regret the

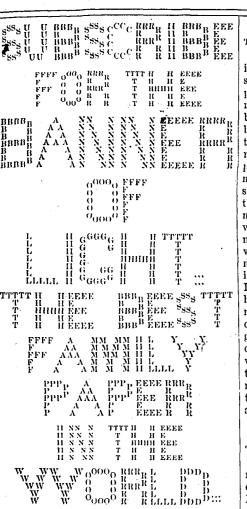
Francis H. Underwood, A. M., delivered his second lecture on American literature at Union Hall, Boston, on Thursday evening, 20th course of which he said that restlessness of the people is producing a great change in the character of our literature; that books, to be read, must have spice, poems must have nubs, lectures must have hits; information is heavy, philosophy is slow, and the successful lecturer is often but the low comedy man of letters. Even the churches feel it; at least they do in Boston. Parties have succeeded prayer-meetings; the people are to be entertained lest pew-rents fall off; the church edifice often has the furniture of a club in its basement: the mass of buildings called the new Old South has a perfectly appointed kitchen, dining-rooms, library and reception-rooms, etc. If the stern old Puritans who founded the primitive church were to return, said the speaker, they would exclaim, "Mine house was builded an house of prayer, and ye have made it a-cook shop!" There is a good deal of truth in these remarks, no doubt.

Mrs. James Clark, Utica, Ill., writes: "I learn that Mr. Bastian, one of the very best known mediums for materializing, is journeying eastward. I trust he will find a warm welcome should he visit Boston, for he is a gentleman of irreproachable character, and possesses remarkable medial powers. His controls are of a high order, as all acknowledge who meet them either in materialized form or through the utterances of the independent spirit-voice. I have had him in my own home for two weeks at a time, and had I time to communicate the many convincing tests received by myself and family, the account would fill columns of your space. Suffice it to say he is in every way trustworthy and should be sustained."

FF J. Madison Allen writes us from 871 Whitehall street, Atlanta, Ga., under date of March 21st: "We are still very busily at work here, letting in the sunshine and sowing the eed. We find a great deal of mediumistic material in the South-only needing the right influences and surroundings to bring it out into useul activity. . I think the late tragedy in high ife, by which the beloved Col. Robert Alston lost his life, has greatly stirred the people here. He reports in spirit, however, that he still lives! and expects to make the community know that he lives! . . . We expect to celebrate the coming anniversary by appropriate exercises in Concordia Hall on the 31st."

Mercurius's Predicting Almanac for 1879, singular brochure containing predictions of the winds and the weather for every day, how to view the heavens and tell the stars, etc., etc., and published by E. Curtice, Catherine street, Strand, W. C., London, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. That the work is of value is evidenced by the fact that it has already attained to the dignity of a second edition. Those interested in astrological subjects will find it specially attractive.

Read "Penumbral Cogitations," by John Wetherbee, Esq., on second page.



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 country to especially strengthen our hands by adopting measures to increase our subscription list. When the fact is taken into consideration that we send many papers free to those too poor to subscribe, those who can afford to pay the subscription-price should not hesitate to enroll their names upon our books. We solicit your pecuniary aid in no begging spirit, friends; it is a duty you owe the cause that the great work we represent shall not languish through lukewarmness or selfishness. Had it not been for donations we have occasionally received from generous-hearted souls, to-day would find us financially in the "slough of despond." We have given liberally to aid others-more than we could really afford-and the time has now come when we ask assistance of the friends to increase the circulation of the BANNER.

Parker Memorial Meetings.

W. J. Colville addressed, last Sunday after noon, a large audience at Parker Memorial Hall, Boston, in the free course of Spiritualist lectures presided over by John Wetherbee, Esq. His theme was chosen by those present, and read as follows: "What is the difference between intellect and intuition which is the more reliable, and how may we distinguish between these two sources of light?" We shall print this address in due course. Some combined with the choice music of the choir in diversifying the exercises. For announcement of services next Sunday see eighth page.

At His Old Tricks!

Bishop, the "Old South" Church saver, who got the lion's share of the Music Hall receipts from his "charitable" show while in Boston, has brought the same tactics to bear on the "gude people" of Scotland-so it seems-the London Echo for March 11th recording as follows: "The Glasgow papers, by the way, are somewhat angry at Mr. Bishop, whose two entertainments yielded eight hundred pounds, of which only about a third went to the Infirmary on whose behalf the exposures were given."

The friends of the cause in different sections of the country who contemplate celebrating the Thirty-First Anniversary of the Advent of Modern Spiritualism, are requested to forward full accounts of the proceedings at such celebrations for publication in the Banner of Light at as early a day as possible. God bless you all, noble workers in the spiritual field! Let the heavens resound with praises on the 31st inst., the day on which the gulf between the two worlds was closed and immortality demonstrated.

ET L. Van Scotten, Esq., President of the Spiritual Society of Cleveland, O., starts within a few weeks for Denver, Col., and would like to address Spiritualist Societies along the way. Dr. Peebles writes us that Mr. Van Scotten is an able attorney-at-law, a devoted Spiritualist. and a logical speaker. Those designing his services should write him at once to 96 Superior, street, Cleveland, O.

THE SPIRITUAL OFFERING for April will be issued next week, and will contain between seventy and eighty pages of spiritualistic intelligence. This periodical is conducted with marked ability by it industrious manager, Mrs. Nettie Pease Fox. Just such magazines are needed, and should be well patronised.

William Howitt was buried on the 5th of March in the Protestant Cemetery at Rome. The funeral was conducted by Dr. Nevin, chaplain of the American Episconal Church at Rome, who paid a warm tribute to the steadfast work which Mr. Howitt had done for the good of his fellow-men.

Judge A. G. W. Carter, of Ohio, of extensive legal knowledge and experience and of sterling integrity, is spoken of by eminent lawyers of Cincinnati as a candidate for the Supreme Bench in Ohio. His permanent residence is at Cincinnati.

Prof. William Denton had a good house last Sunday night, at Paine Hall, Boston, and treated his chosen theme with great energy. He closes his second course in this hall by a lecture next Sunday evening, on the important query " Has Man a Spirit that Survives Death?

Many York correspondent writes: "Many a struggling medium, lecturer and heafer has cause for calling the Banner of Light 'blessed for its kind notices of their efforts."

Read Rev. Mr. Savage's liberal-spirited utterances on "The Church and Theatre," on our third page.

Read Bro. Edward S. Wheeler's highly interesting address on our first page.

The Responsibility of Mediums. To the Editor of Se Banner of Light:

Mr. Roberts, editor of Mind and Matter, in the issue of March 22d, very justly discriminates respecting the responsibility of mediums. He plainly says: "We regard modiums just as we regard any one else, as being morally responsible for their conscious acts, whether good or bad, right or wrong. Whatever is done through them when unconscious none but a fool would regard them as responsible for. . . . We repeat, that mediums, like all other people, are day evenings, April 29th and 30th, and May 1st, when morally responsible for their acts, and not re- his guides will address the public. sponsible for the acts of others who control them unconsciously to themselves." This may | Movements of Lecturers and Mediums. not be in accordance with the opinion of certain would-be-exposers, nor certain over-wise Harmonial Philosophers, but for all that I am convinced the above view of Mr. Roberts is in harmony with the clearest common sense, and that | a week's stay. Hartford will next be visited by it will stand the test of time and experience. In one of his moments of inspiration I once heard Mr. Edward S. Wheeler, himself a gifted medium, now a resident of Philadelphia, concisely affirm in impassioned tones that the degree of responsibility lessens in proportion as one becomes a medium. The verdict of history will warrant the declaration, and its evident truth ought to lead Spiritualists at least to a more charitable and intelligent consideration of those who unwittingly suffer the pains and penalties of mediumship. Essex.

London Spiritual Notes.

To the Editor of the Banner of Light: A testimonial to J. William Fletcher is announced for April 3d; it is tendered by the audiences who have weekly crowded Cavendish Rooms to listen to the gentleman's lectures, and will probably be one of the most brilliant affairs of the season.

Miss Kate Cook has returned to London from a visit to Mr. Charles Blackburn, in Manchester. She was never in stronger power.

Mr. James Burns has been holding a debate stafford, Conn., during May, and June 1st. 8th and 15th. at Bishop Auckland, which was largely attended. Permanent address, Sturgls, Mich. Mr. James Burns has been holding a debate Dr. Forbes Winslow, the one who thinks Spiritualism a form of madness or insanity, is often seen at Mr. Fletcher's lectures, and expresses himself profoundly interested. FIDELITY.

Children's Progressive Lyceum No. 2 of Boston.

To the Editor of the Banner of Light:

Having secured Armory Hall, situated upon High street, Charlestown District, for the purpose of inaugurating a Children's Progressive Lyceum in that section of the city, I would cordially invite all who are interested in the movement to join with me on Sunday, April 6th, at the above-named place of meeting, for the purpose of holding the first session, and forming an organization. Parents are invited to send their children, and also to become interested themselves. In the next issue of the Banner of Light additional particulars will be given

J. B. HATCH, Conductor.

THE HIEROPHANT IN BOMBAY.-A deputation, consisting of the Countess Heliona P. Blavatsky, author of "Isis Unveiled," Col. Henry S. Olcott, Mr. Edward Wimbridge, Miss Rosa Bates, the latter an English lady described as of "excellent social standing and education," has just arrived in Bombay from America, having been sent to India by the Theosophical Society of the "best means of disseminating among western nations a correct knowledge of Oriental philosophy."-The Times of India.

> Written for the Banner of Light, IN RE "SOLOMON FRY."

My dear Mr. Jo Cose. I am feeling morose
O'er the fate of poor Mr. Fry,
But just here I will state That you did not relate-All your story, or did n't you try?

We are taught, my dear man, That we live after death bout the same, " So if Solomon here Did grumble and feer

He now does in spirit the same. 'T' is sad for to see People here disagree About nothing, or little, at most; They will fame and will fight. Without knowing who's right,

And then of their valor will boast. So, my dear Mr. Cose, I am afraid you hit those In your reference to poor Mr. Fry.

Only make it more plain, Or at least, my dear Jo, please to try. Mo Rose,

W. J. Colville's Meetings.

BOSTON. On Sunday morning last, March 23d, Paine Hall was well filled by an intelligent audience. The subject of Mr. Colville's inspirational lecture was respecting Spiritual Gifts and their Practical Uses." The disourse was frequently applauded, likewise the answers to the various questions which were placed on the desk.

Winoona's" poem was on "Liberty of Thought." Next Sunday the service in this hall, at 10:30 A. M. will include a discourse delivered, under inspiration by W. J. Colville, in special commemoration of the Thirty-First Anniversary of Modern Spiritualism, subect, "What has Spiritualism Done for the People, and What is it Destined yet to Accomplish?" Admission free. Voluntary collection to defray expenses.

Next Friday, Marchi 28th, W. J. Colville will deliver his seventh lecture, explanatory of the Apocalypse, in Kennedy Hall, Warren street, meeting to commence

On Sunday evening, March 23d, W. J. Colville delivered an inspirational lecture on "Evidences of Immortality," in the Unitarian Church, to a very attentive au-

HAVERHILL. On Thursday evening, March 20th, one of the most successful meetings which Mr. C.'s guides have addressed in this country was held in the Unitarian church. The building is commodious and tastefully arranged, and capable of seating about four hundred and fifty persons. On the occasion of Mr. Colville's visit the church was well filled; the organist and choir of the church gave their services for the occasion, and rendered the musical portion in a very attractive manner. The exercises commenced at 7:30 P. M., with an organ voluntary and anthem by the choir; Mr. Colville's guides then pronounced a very impressive invocation, which was followed by a beautiful hymn; the minister of the church then requested the congregation to select the subject for the discourse, and several themes were proposed, "Spiritualism in Olden Times and Various Nations Compared and Contrasted with the Modern Phenomena," gaining the majority of votes, was the topic treated of by the guides of the medium. The lecture was delivered with ease and fluency, and at times with great force. When any decided point was insisted upon, the audience listened most courteously, and apneared highly interested. The offer to reply to questions, made by the controlling spirits, was largely taken

columns. Mr. Colville has been reengaged to lecture in all recognized. Mr. Crooker read extracts from this church on Thursday evening, April 3d, at 7:39 P. M., when there will no doubt be an overflowing house, as great interest in Spiritualism has, we are informed,

been aroused in Haverhill by his visit. On Tuesday, April 1st, Mr. Colville will speak in

Leominster. BROOKLYN, N.Y. Mr. Colville Intends leaving Boston on Saturday morning, April 5th, for Brooklyn, where he will reside for several weeks, but his many friends in Boston, unwilling to dispense with his services altogether, have secured Kennedy Hall, Warren street, for three week-

[Mayter for this department should reach our office by $Tuesdoy\ morning\ to\ insure\ insertion\ the\ same\ week,\]$

Miss Lottie Fowler was to leave Baltimore March 26th, en route for Bridgeport, Conn., for her. The press of Baltimore has given her good notices during her stay in that city.

Nellie B. Lochlandwill engage for private circles in or out of the city. Address, 17 Hayward Place, Boston, Mass.

Dr. L. K. Coonley contemplates visiting the vicinity of Boston in April and May, and would be glad to give lectures and readings by interfor colors, to hold "parlor séances," or to give advice to the afflicted. Terms at the option of those obtaining his services. Address him at Vineland, N. J.

Mrs. Katle Robinson, of Philadelphia, Pa., will, as soon as arrangements can be made, have an office for a part of the time in New York City. She has been a test medium, and one well known nearly twenty years, and for a long time has been located at 2123 Brandywine street, Philadelphia.

P. C. Mills spoke in Harlem, N. V., Monday eve, March 10th; at Newark, N. J., the 16th; at Saugus, Mass., Sunday, 23d, and Tuesday evening, 25th. He will speak in Williamsburg, N. Y., Friday eve, the 28th, and Newark, N. J., Sunday, 30th. Would like to make engagements for April and May. Address him 129 East 16th street, New York City.

C. B. Lynn will speak in East Dennis, Mass., April 6th; in New Haven, Conn., April 13th, 20th and 27th; in

Mrs. Abby N. Burnham spoke at Schroon Lake, N. Y. March 2d, 3d, 4th, 5th, 6th, 7th, 8th and 9th to large and attentive audiences; in Ballston Spa. N. V., March 11th and 16th; Albany, N. Y., March 17th; Ballston Spa March 19th; Troy, N. Y., March 20th; Saratoga, N. Y., March 21st; Ballston, N. Y., March 23d-at which place she has had marked success, audiences increasing. Will speak in Ballston Spa March 24th and 30th :: Springfield, Mass., April 6th, 13th, 20th and 27th. During April address her Springfield, Mass.

Mrs. Clara A. Field lectured under the auspices of Children's Lyceum Association of Rockland, Mass., Sunday, March 23d, afternoon and evening—her theme in the first instance being: "What Shall I Do to be Saved?" and in the second, "Falth, Hope and Charity." She would like to make further engagements to speak. Address her No. 7 Montgomery Place, Boston.

New Publications.

TREATISE ON THE HORSE AND HIS DISEASES. In this admirable brochure of some 90 pages, issued at Enosburgh Falls, Vt., by B. J. Kendall, M. D., is compressed an amount of knowledge on the veterinary plane which is seldom found within the limits of even more pretentious volumes. In addition to a large number of valuable recipes, the work presents thirty-live engravings illustrating positions assumed by sick horses; and couples the disease and its diagnosis with directions for its treatment, which are couched in plain and easily-comprehended fashion.

GODEY'S LADY'S BOOK-published by a company of the same name at 1006 Chestnut street, Philadelphia, Pa.—contains in its April issue a fine steel plate from aspicer by P. U. U. Darley, entitled, "April"; a colored fashion plate; tinted plans for fancy articles; other engravings of patterns, etc.; a comic picture Held in Check"; a song, "Words are Silver, Thoughts are Gold," words and music by D. H. Straight; stories, poems, puzzles, etc., etc. It is a fine publication, and worthy a place in any home.

Public Deception Exposed - "Pass it Along."

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mrs. Christina B, Bliss writes March 12th thus:
"Warren and that man Mansfield last week sent posters and bills all over Washington that they were to give a wonderful séance at Odd Fellows' Hall on last Sunday evening. There were present at that show over fifteen hundred people. They had the impudence to advertise in three papers that Mrs. Bliss would be present and give a materialization séance. I want this false statement corrected, as I have nothing to do with them in any manher." them in any mar

them in any manner."

Allow me, Mr. Editor, to say that Mrs. Bliss never stoops to sensationalism in any way or manner, and would not lend herself to such parties as Warren, Mansfield & Co. I would pass this by unnoticed if it were not for many honesto investigators who might be deceived by their glaring advertisements, and think that she might be tempted for money to do such a thing.

713 Sansom street, Philadelphia, Pa., March 13th.

Spiritualist Meetings in Boston,

PARMER MEMORIAL HALL.—Spiritualist meetings will be held at this hall. In Parker Memorial Building, corner Appleton and Berkeley streets. Boston, on Stinday afternoons (at 24) during the season. Good lecturers and excellent music. The public are invited to attend free of charge; J. Frank Baxter will lecture March 30th. John Wetherbee, Chairman; George A. Bacon, Secretary.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET,—W. J. Colville delivers an inspirational discourse and poem and repilies to questions in this had geyery Sunday morning. Services commence at 10½. Congregational Singing Practice at 12½,

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 104 o'clock. The public cordially invited.—D. N. Ford, Condition PYTHIAN_HALL,—The People's Spiritual Meeting formerly held at Eagle (Hall) Is removed to Pythtan Hall, 76 Trenont street, Services every Sunday morning and fiternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and ests are held at this hall, 666 Washington street, every Sunday, at 1092 A. M. and 2½ and 7½ P. M. Excellent quartette inging provided.

PARKER MEMORIAL PARLORS.—The Spiritual-st Ladles' Ald Society will meet at this place, Parker Meist Ladles' Ald Society will meet at this place, Parker Me-morial Building, Berkeley, corner of Appleton street, every Friday afternoon and evening, Mrs, John Woods, Presi-dent; Miss M. L. Barrett, Secretary.

ABHOTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sun-day evening, under direction of C. B. Marsh.

Amory Hall .- The weather being stormy the attendance was not as large as usual, though the scholars came in good numbers. Sixty-three (by count) participated in the march, which is quite encouraging, as it shows that the children are interested; and surely when we have the children on our side, it is an easy matter to interest the parents and friends. The services were fully appreciated (as they well deserved) judging from the hearty applause given at various points during their continuance; and consisted of an overture by the orchestra, singing, responses and Banner March, orchestral selections; reading, "Ben Hazard's Guest," Mrs. Francis; piano duett, Misses Russell and Bell; recitations, "Little Hall," Cora Jackson, "Kind Hearts," Jennie Lothrop; piano solo, Annie Folsom; recitation, "There's Room Enough for All," Charles Lothrop; duett, attendance was not as large as usual, though sell and Bell; recitations, "Little Hall," Cora Jackson, "Kind Hearts," Jennie Lothrop; piano solo, Annie Folsom; recitation, "There's Room Enough for All," Charles Lothrop; duett, Nellie Thomas and Jennie Bicknell; recitation; "How Bennie got His Drum," May Waters; reading, "Asleep at the Switch," Helen M. Dill; song, "She is Waiting for Us There," Mr. Fairbanks; recitation, "Do Not Waste," Gergle Jackson; wing movements, led by Mr. Ford; remarks by Mr. Josselyn (the first musical director of the Boston Lyceum), Mrs. Agnes D. Hall or of the Boston Lyceum), Mrs. Agnes D. Hall and Dr. Richardson; reading of notices and Treasurer's report; closing with singing and Target March. Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, March 23d, 1879.

tions, made by the controlling spirits, was largely taken advantage of on the part of the people, and we are gladito be able to report that all of the queries were of an appropriate and interesting nature. After another hymn had been sung; Windona" gave an effective poem on all the subjects proposed. The Haverhill Daily Bulletin noticed this discourse favorably in its

the new translation of the New Testament, and the new translation of the New Testament, and ing translations of King James's edition of the same. Mr. E. Brown gave a short speech (entranced), also a communication in the German language to Mr Kirsh, which was recognized by the latter. Mr. Gurney made remarks upon the importance of a new thorough and certainty of the Absorption Cure! in enter. Mr. ourney made remarks upon the importance of a more thorough understanding of the principles and philosophy of Spiritualism. The meetings were harmonious and interesting, and a growing interest seems to be felt among those who frequent Pythian Hall Sundays, for the purpose of learning of the life beyond.

Charlestown District—Abbotsford Hall,—Sunday evening, March 23d, Mrs. M. C. Bagley occupied the platform as speaker and test-medium. Several marked tests were given during the evening which were recognized as correct. W. J. Colville next Sunday. C. B. M.

The first-life insurance company to give, by special contract, its policy holders additional benefits to those guaranteed by a law passed to prevent the forfeiture of policies, was the Union Mutual. This it does by agreeing to deduct, in case the party dies within the period of extended insurance, and the policy becomes a claim under the Maine Non-Forfelture Law, a smaller sum for forborne and unpaid premiums than that authorized to be deducted by the law itself.

Young and feeble mothers with frail children will both become strong by the use of Hop Bit-

A State Mass Meeting.

A State Mass Meeting.

A State Mass Meeting is to be held at Halle's Hall, 331 Superior street, this city, the last three days of this mouth, 29th, 29th and 31st, to which Spirimalists from every part of the State are in Med to be present. The objects of the meeting are to toster the interest of Spirimalism, and ready, if possible, the old State A sociation, of which Hudson Tuttle is Preddent. Many prominent speakers and mediums from this and other states have promised to be present. The meetings will be entirened by good vocal and instrumental music; the globious thirty-first will be relebanted, closing with a public exhibition to the Children's Progressive Lyceum, and the regular Anniversary Ball. Come, Utlends, and let's have a good time.

Full fare will be charged one way, and one cent per tutle return on Lake Shore and Michigan Southern, and Cleveland. Columbus. Cincinnati and Indianasodis Radironds. As lar as possible the triends will be entertained free.

L. VAN SCOTTEN, J. Committee.

Chereland, O., March 29th, 485.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the est, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. — Forty cents per line.
Minion, each insertion.

BUSINESS CARDS. — Thirty cents per line.
Agate, each insertion.

Payments in all cases in advance.

49° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotypes or Cuts will not be inserted.

\$8"Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—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.

J. Mansfield, Test Medium, answers scale, letters, at 61 West 42d street, New York, Term., \$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 10 A. M. till 3 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints, and weaknesses pecu-Har to women. Sold by all Druggists at \$1,00 per bottle, ½ doz, for \$5.00, sent by express, , Sent by mall in the form of Lozenges at \$1.00 per box. Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for Sept. 14.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace. Pitoveter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

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

ADVERTISEMENTS.

ITCHING PILES -SYMPTOMS are mosture, distanced by though pin-worms were crawling in about the parts disthough pla-worms were crawling in about the parts dis-cased, particularly at night, "SWAYNE'S OINTMENT," pleasant, sure cure also for reter, all syla diseases. Malled to any address on receipt of price, 50 feats a box, or three boxes \$1,25, Address letters DR, SWAYNE & SON, No. 330 North Sixth street, Philadelphia, Pa. No charge for advisor. Sold by leading drangelsts. advier. Sold by leading druggists.
Sold by COLBY & RIVII, 9 Montgomery Place, Boston.
1811-Jan. 4.

Mrs. Mary A. Charter, TRANCE, Business, Developing and Test Medium, 3t Chapman street, Boston, Circles Sunday and Thursday evenings at 7530. 4w* March 29.

RS. BOSWICK, Clairvoyant and Psycho-metrical Reader, No. 7 KIrkland street, off Pleasant, Iw. March 29,

\$57.60 AGENTS PROPIT for Week, Will prove parented to forfelt \$500.00. NEW ARTICLES JUST PATENTED. Samples free to all, W. H. CHIDESTER, 218 Fulton street, New York. TRANCE, Test and Business Medium, 28 Winter street, March 26, March 26,

FIRST VOLUME

SUPERNATURAL RELIGION!

An Inquiry into the Reality of Divine Revelation. An Inquiry into the Reality of Divine Revelation.

"No book published firsthe worth, at any time or in any age, has had the influence and effect on the thinking part of the community as this work. It has done more to open the eyes of the ignorant and credulous, and sweep away the cobwels of dogma and superstition, than any other book. It no doubt has a strong rival in Mr. Greg's "Creed of Christendom, but the books are of altogether a different class. Both are far alhead of anything else of the kind published. They are a fibrary in themselves. A study of these two books will give the opponent of dogmath Christianity a great advantage in discussion. Every point is cauchuly and minutely investigated, and stripped of any rotten accretions. The most devout and since Christian can find nothing but which is manly and respectably argued, and free from offensiveness, which is not often the case in books of this mature, "Lendon Times.

Reprinted from the sixth English edition. Three volumes in two. Cloth, gilt top, \$2.25 per vol. Half calf, \$3,50 per vol.

The second volume will be ready March 20th. On comple-

in two. Collit. glit top, \$2.25 per vor. (ran care soon yet), vol.

The second volume will be ready March 20th. On completion of the second volume, it will also be issued in one large demy octave volume. Cloth, \$1.00; half call. \$6.00.

This callifon is complete, and the only revised and corrected American edition, with index. The Boston edition selfs at \$13.50 and the English edition at \$15.00, making our edition consistent the nation of any other.

THE SICK CURED

Absorption Cure!

In diseases originating in torpor of the LIVER, KIDNEYS AND STOMACH!

DR. H. B. STORER'S Vitalizing

Pit of the Stomach, The most susceptible part of the human body, and its powerful healing properties, which are Anti-Septic Disinfectant, Stimulating and Resolvent, are taken up by the absoluciational anterarted towerty part of the system through the circulation. They especially act upon the

GREAT VITAL ORGANS.

Awakening networs energy both in the great networs centres and throughout the adelementary (see F. Every mirror) the body participates in the mirror of Atlantection. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of

PURE RICH BLOOD,

None but the purest and most potent ingredients are used, which are warranged free from anything polyaneous or fa-furious to the fieldest person.

In Liver Complaints.

Ridney Affections, and Diseases of the Stomach. The Pad acts with constant and vigorous energy,

Fever and Ague.

Dumb Ague, Dyspepsia.

And all the distressing symptoms resulting from Maintelal Poisons. Indigestion. Torpid Liver. Billousness, &c., such as Sick Bendards. Constipation, Verligs, Flatachew, Januales, Palpitation and Nevrous Biseases of the Heart, Liver Cough, after take for Consumption, type Cake, Dizziness, Neuralym in load, neck, standers, stomack, hart and chest, Lombayo, Sciatica, Internal Remnation, Low Spirits, Female Weakness, Hysteries, &c., &c.

This PAD is a powerful preventive and deobstruent in

KIDNEY AFFECTIONS, Removing the mea, wrie acid, mates, and effete matter, which destruct the action of these most important organs, and cause Indammation. Bright's Disease, Dropsy, and

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Message Department.

The Spath West as a given of the Banton of Laght Public Front Crole West, is, hospital the modumoship of Mind Jewnin S. Bit is a completization in grain had each week in the Department. We also present at the property of the mean frame ship of Miss so an A. Davis show.

The of Miss so are about the form is a magazite meant to describe the control of the form of the control of the place of the control of the contro Alternative the new teams Open and the second of the second of the property of the second of the se

L. The Public Free Circles will be resumed at this Office on Enesday, April 1st.

REPORTS OF SPIRIT MESSAGES

The MRS. JENNIE S, RUDD.

Then Colored Life, will be live and the services its balking, a trace its leaves; as I makest the Colored Roberts, that we may be strengthened by the rower as the services of the services of

Questions and Answers.

Contrigition Spirit. Mr. Chairman, we are Long years have gone by, time is but short to

Costing title String. Mr. Chairman, we are ready for young nest hats.

On the First the middlenee. It is nowell known that that there individuals who are highly gitted with his cayant powers on rates by if even, in spirite manning, needs of that comfort and symposity for which they somethy for even in spirite manning, needs to the comfort and symposity for which they somethy want his work of the control of the others. From what cause are transmitted to others. From what cause are they debarted from years of forting influences, and not permitted. Blue there, to be the recipied onts of herediness with a time is someth desire?

Assorbin Chairman, we done to the transmit any chair synaft to delay, editing privilege. To be since, we go a solid to speak through an individual, and his to other to per that we can already the solid of the strong war to be since the solid of the strong time the work we want already and the same time we do the dies in the carry instruments. Oftentimes they are to being to the unit do with what we feel it be it to being to the unit do not be continually ashing for the them we can already of sirits leaving time by dynamic that he we had a large to the individual of the continual of sirits leaving time by dynamic the leaving of the continual of the power of mollanding must produce that the continual of the power of mollanding must produce the first the leaving of the most by the spirit for the time shifted heart and some intervening power seven in the nearly depart disease, when the care was the leaving of the nearly intervening power seven in the natural some intervening power seven in the natural some

to them, different peg be and different lands, but they cannot explain it.

Or It is said that some cause has operated to poison the coast waters of Florida, extending as far out asso bundred and fifty falles into the Gulf, to sa har degree as to kill the fish and create a per the that its steel hip bays and harbors, where the floating caracters collect. Can the invisible intelligences explain the mysterious

 $\Lambda_{cov}^{\rm res}$ We gain only attribute, it to margnetic and $\Delta_{cov}^{\rm res}$ be sign to its feelings. A.—We can only afty loute if to magnetic and cleering influences which have been brought to bear upon the waters of the ocean. The distributions sphits would satisfy any intelligent perturbance has been of a volcanic hatture, and fatal to all animal lite within its range. It is due to natural causes, and is something over which man eath have no control whatever.

Which have no control whatever.

Is left? An inaminate corpse is all that remains, Q. Do spirits control the birth of children—when and where they shall be born?

when and where they shall be born?

A. Sometimes we do, semetimes we do not.
But very many times we do centrol the birth of
children; we direct when and where they shall
be born. Not only do we do this, but we follow
them from the hour of conception to the hour
of birth, and them thence enward to mafurity.

Ellen M. Ewell.

Tam Ellen M. Lwell, from Dover, N. H. 18 went out indice, somewhere about the 15th of July. I want to send by to friends. Ask them if they will neet use tell them there are lots of mediums ail around them. I wish they would let me come and speak to them. If they will, I shall be very much oblized; if they don't feel that they can, I shall have to come here and tell my story. I'll just send this out as a hint to them.

Emily T. Wright.

I have come quite a long distance to talk with you, Mr. Chairman. I wish to make myself as coherent as possible. Lam not sure that I can, because I find great difficulty in this way of protected me I knew now that it would see he stalking. First I thought I should talk myself, ern and control me.

Most beautifully housed and clothed in garming above the stalking of the stalking and control me. talking. First I thought I shound rank myson, but I see I am obliged to speak through some. Most beautifully housed and ciothed mean-body else, although that person may not represent ments white, all whiter than snow, I stand sent me very well. I will do the best I can. I outside of the spirit-land to-night, to greet you as my resistant console the hearts that have been strick-

Old Uncle Jimmie.

[To the Chairman.] Yes, mas'r, I'se come now. I spose you want me to give my name fust. Well, den, you jess say it's old Uncle Jimmie. I was on mas'r's plantation a good many years. I never got off of it, sah. I'm not going to tell cheryting I know. Lor', mas'r, don't you know nizgers must n't tell cheryting. I was on Missis Margaret's plantation a good many years—down in Charleston, S. C. I was one ob de house folks. I always did de best could. Dere's Hannah, she's been here before; she told me to come to-day and tell my story. Lor' bless you, mas'r, I'se ashamed to put my head in here: but if you jess as lives a and, you say to Mas'r James—he's in Philadelphia—I'se doing de best I can for him. He's a dentist—pulls teeth out for folks. I want to send word to him he need n't be afraid—I stand close by him and help him all I can. Tell him dat Hannah, never mind if she has lost her body, is close by. He used to like Mamma Hannah. Missis Margaret, she 's here, but she can't say much. We 'aint going to force her to, because we tink it's better for her to rest. Mary Elizaie with her. Rebecca will come pretty soon. Dere's Henry—he's come, and Frank is looking over; but 't aint no use, de best way is to let tings alone; let 'em go de best way dey can. I send this to Mas'r James Scriven, in Philadelphia.

Jan. 31.

Capt., C---.

Again, Mr. Chairman, I beg your indulgence, that I may send word to friends of mine. I want to say to them that they need not fear. The reason that the letter which they have written has not been answered, is because they really did n't know what to say, and I would not give them the knowledge which they needed in order to write a satisfactory letter; but it is I, and I come here with no bad intention, but not good to those who live on the earth-plane. As I said before, Rosina is with me: I am teaching these who were with me in earth-life all that I can, and perhaps I shall be able to bring them into the spiritual far sooner than they have any idea of. Please say it is from Capt. C., to friends who asked him to come here again and manifest. It is nearly a year since I was here before. Please say that I am doing all ngain and manifest. It is nearly a year since I was here before. Please say that I am doing all I can to bring them strength and life. Feb. 1.

Susan A. Merrit,

ware, and some in New York State. I thought the collin. My eyes you closed, and commended my real some in New York State. I thought the collin. My eyes you closed, and commended my some and just register my name. If they impost heart reached the Divine Mind, and he has taken your child into his keeping.

To the commendation of the commendation of the commendation of the colling of the commendation of the colling of the col

Nathaniel Greene.

there's year is but as yesterday, and yet I look forward to the future with a feeling that there is brightness there, and with a hope that love will ever continue to ripen its grain and send it n.e now in earth-life. Ever will their memory be green, ever will I feel as if Leould press them to his bosonia ever as if I could love and caje to a bloom, though years and years have zone by.
I will help you all I gain, but my power is limited, and I cannot do what I would. Say it is from:
Nathandel Greene, of Rhode Island. Feb. 4.

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

Trance Mediumship.

CONTINUED.

BY WASH, A. DANSKIN,

Lyidence of the value of trance-mediumship comes the spirit for the time being and some intervening power sever in the magnetic cord, death ensured. It is possible for individuals to visit. England, Frence, Germany, or any other place very remote from here, and very other place that heades, he just the same, only retaining an impression that hey have seen smething new to them, different peg be and different lands, but there is no strength, it is a school using the intervenity in the transcript which have appeared by the property of the property of the property of the property of the very secure of the value of transcript and in the formula of transcript and in the first property of the value of transcript and the same of the value of transcript and instance in the value of transcript and instance in the value of transcript and the value of transcript tived from the communications which have appeared | GIVEN THROUGH THE MEDIUMSHIP OF MRS. one from Chicago.

When these messages are given, either at our circles er in om heme. Mrs. Danskin is entirely unconselous. She is taken suddenly whole perhaps in the act of rathe Propositions a moment's notice, and loses all percepthere or knowledge of external conditions. The spirit who takes control then uses her organs of speech uniter these pervision of her specifiguities, and gives ex-

Which man can have no control whatever.

Q. Which is the first or controlling principle in man, his scal, spirit, or body?

A.-That which controls man is the spirit. Take away the spirit and how much of the man tand of the proper forms of expression, while others

Take away the spirit and how much of the man tand of the proper forms of expression, while others give their messages with accuracy and clearness.

Every class and condition, from the prattler that can ast articulate its mother's name to the advanced minds whose great thoughts form the food upon which the mentality of the world is nourished, have used her as their spiritual teachone to transmit their thoughts verbally from the one world to the other.

In reply to the many applications that Mrs. Danskin receives for personal communications, I wish to say that her time is almost constantly employed, and her vitality is taxed to the utmost in the claryovant examination and medical treatment of her numerous patients; and while it would give her pleasure to gratify all who seek, yet her power, is limited by the strength and endurance of her physical structure.

[To be continued.]

Mary Lamb.

I was the wife of Nathan Lamb, and died of heart disease at Bridgewater, Mass., in the month, I think, of August, but I am not sure. Mary is my name. It was a struggle to leave you, Nathan, but He who knoweth best doeth all things well. So after the lapse of time I grew confent, feeling that infinite power had so long proteyted me I knew now that it would still gov-

sent me very well. I will do the best I can. I hardly know what place to give you as my residence. The last place I lived in was St. Louis. I'd like to speak to Consin Lucia. I'd like to send just a good word to some servants: There was Jimmie, a very good servant: knew his place, too, and that is more than most of them! do: he did me good service. There was William: but I specially want to send my word of love to I' nele Isaac and to his wife, Mary. Ask them if I troubled them very much. Tell them I have felt sad since I came up here, feeling that I may have caused them very much. Tell them I have felt sad since I came up here, feeling that I may have caused them very much trouble and many hore to restore the equilibrium of Belle and bring her rounds o she will be a comfort to them.

[To the Chairman.] Won't you please place this on record, and in about four or tive weeks can't I come again, when I feel better?

Jan. 31. hearts that are sorrowing; to extract the sting from death, and whisper in the listening ear, All live, all have power to return; even those who rest in darkness and those who are angels. They come and go when a good can be done for

humanity.

Blessed be Spiritualism, for it has made the

a place in the realm of eternal life, from which all have a starting point, going here and there doing good. In my moments of silence and med-itation death, came before me, and the blood sometimes stood still with horror, lest I should sometimes stood still with horror, lest I should not be saved! But since I have passed through the fiery furnace of the physical change, I feel that all those terrors of death and horrors of the grave have been entirely wiped away. It is most beautiful to die, and be clothed, fed and sheltered by an Omnipotent hand.

I have accomplished my work as far as my election and failing and feel and selection and feel and sheltered by an Omnipotent hand.

ucation and my feelings permit me to go, and will close my narrative with the rejoicing of a full and truthful heart, that has not received death, but life, with higher possibilities.

LameSusan A. Merrit, from Jacksonville. I. I sign myself, Rosebud, mother dearest, and event out with consumption. I am thirty years father, your own daughter whom you placed in ed. I lett some frierds in Beston, some in Delastac, and some in New York State. I thought amy soul to God. The fervent prayer from my I decome and just register my name. If they immost heart reached the Divine Mind, and he

little one that is a part of myself shall all in due time he yours. Be patient, for the angels in the Summer-Land are assisting me to open the way for you.

Elizabeth Crayzer.

This is a matter not so easily learned. It has been truthfully said, once a woman, twice a child. Such is my case. I am a supplicant at the mercy-seat of the Divine Mind, asking that will ever continue to ripen its grain and send it been trafficulty said, once a woman, twice a footh to use. There are those who ask me from time to time, "Are you still with me, and do you still do your work? Are you still walking on-ward and upwand? Is there in spirit-life a home where, you dwell? I answer: I have a home wiser. I dwell, filled with all the beauties of now to aspire and gain such information as will life, and respiculem with Translem beyond my limit to time. expectation, zorzeons with the products of dif-tangels...True, I was always accounted good and ferent countries, and yet I love those who love third to my duties. I did for launauity as far as the light was in me and precepts were taught me. I did unto others as I desired they should do unto me, but I knew I was frail. The Master in his kindness has overlooked all my faults and taken me into the covenant of the blessed; and in my silent moments I can wreathe thoughts into flowers, and bring them to the cherished ones and whisper lowly and softly, all is well on the shores of the eternal, where men, women on the shores of the eternal, where men, women and children who once lived on earth and died a physical death, are now awaiting in fond remembrance for their loved ones to come home.

Oh, there is no sting in death! It is just closing the eyes on the scenes of this life and opening them on the other. Contentment is mine, for I know the Master has given me a home in his birden by Darkhe heaved the others. his kingdom. Day by day and hour by hour I am ascending the ladder of progression in search of that which gives peace and happiness. I was known as Elizabeth Crayzer, and died suddenly at Kirkwood, Delaware.

MESSAGES TO BE PUBLISHED:

JENNIE S. RUDD.

F.b. 1.— Bela Sprague; R. H., to.J. W.
F.b. 6.— Bela Sprague; R. H., to.J. W.
F.b. 6.— Belief B, Sandey; Rosa Williams Dean; Anonymous; Annt Molty; James Christie.
F.b. 7.— Aaron Kulght; Amy N. Winthrop; George Smith;
F.; Meley S, Baker; Israel Turner. Har haly in Product salaming Creens, Julia M. E. Whitcomb; Oscar Pendleton; Edza, Mary Ann Subtler; William A. Fletcher;

Danforth, Lorenzo Dow; S. S. W.; Albert Dudley; Al-eknell; Violet, to William Foster, George N. Danforth,
B.b. 11.—Lorenzo Dow; S. S. W.; Albert Dudley; Alfred R. Bickneff; Vlodet, to Wildam Foster,
B.b. 18. H. Nut; Z. Tarber; Sada D. Barrows; Annie
Windsor; F. E.— I; James B. Brady,
B.b. 29. Bath held a Litchheld; Marcus M.—n; Frank;
John fiet shom; George W. Wesley; Annie S.—c,
E.b. 21.—June Cathes; A., to C. A.; Lydla Fowler;
Thomas A. Chilson; White Fawn; Ezra B. Buchard,
B.b. 25. George H. Stowe; Edwin Harris; Lydia Sigournet; George B. Tatt; C., to O.
B.b. 27. Harriet Favon; Joseph Brant; Chandler C.—p;
Mary C. Lippitt; Margaret O'Brien; Edizabeth J. Lovelt;
Whipple

GIVEN THROUGH THE MEDIUMSBIP OF MRS. SARAH A, DANSKIN.

John Helber: Louisa Samders: James Walsh: Henry
Jook; Wm. Beggert: Matilda Leon; John Brown; Wm.
Jagraw; Gibert Purod!; Lille Ditman; Mattle Cook.

"UNDER A SPREADING CHESTNUT TREE."

Prof. Longfellow pulsishes in the Cambridge Tribone he following lines addressed from his arm-chair to the children of Cambridge, who presented to him on his seventy-could birthday. Feb. 27th. 189., a chair made from the cool of the village black-mith 's chestnat tree.]

Am I a king, that I should call my own This splendid ebon throne? Or by what reason, or what right divine, Can I procking it mine?

Only, perhaps, by right divine of song
It may to me belong;
Only because the spreading chestnut tree
Of old was sung by me.

Well I remember it in all its prime, When in the summer time The affluent foliage of its branches made A cavern of cool shade.

There by the blacksmith's forge, beside the street, It's blossoms white and sweet Entleed the bees, until it seemed alive. And murmured like a hive.

And when the winds of autumn, with a shout, Tossed its great arms about, The shining chestnuts, bursting from the sheath, Dropped to the ground beneath.

And now some fragments of its branches bare, Shaped as a stately chair. Have by my hearthstone found a home at last, And whisper of the past.

The Danish king could not in all his pride Repel the ocean tide.

But, seated in this chair. I can in rhyme Roll back the tide of Time.

I see again, as one in vision sees, The blossoms and the bees; And hear the children's voices shout and call. And the brown chestnuts fall.

I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill hammers on the anvil beat
The iron white with heat.

And thus, dear children, have ye made for me This day a jubilee,
And to my more than threescore years and ten
Brought back my youth again.

The heart hath its own memory, like the mind, And in it are enshrined

The precious keepsakes into which are wrought
The giver's loving thought.

Only your love and your remembrance could Give life to this dead wood, And make these branches, leafless now so long, Blossom again in song.

Verification of a Spirit-Message. To the Editor of the Banner of Light:

In the Message Department of the Banner of Light, March 8th, is a communication from William Peabody, who, when in the form, was a resident of Providence. I read it with interest, for Mr. P. was for some years a neighbor of mine for Mr. P. was for some years a neighbor of mine and we had frequent conferences on spiritual matters. There is an allusion to two persons, J. and E., and it will be remembered there is the quotation of a question which was propounded by one of them in a conversation they had at some previous time. The body of the communication seems intended for them, and to meet matters which had been under consideration. I am informed by J., who is a personal friend of mine, that quite recently he and E. had a conversation covering the ground referred to by Spirit Peabody. E. is a medium, and, like most others. sequence of disease that fell upon the vital forces and the organic functions, I departed from this life to enter into another, and as we cannot control these things we must make the best of them. There is a purifying flame which burneth all around us, but it never consumes. We are indestructible atoms of the great Master Mind who

has, in his wisdom, thrown us off as satellites. We move here and there, and everywhere, that the mind may grasp knowledge and gather in wisdom.

Fidelity to self, tidelity to neighbor, gives one a place in the realm of eternal life, from which all have a starting point, going here and there doing good. In my moments of silence and medicated which was a starting point, and the bland in the starting point of the free and there doing good. In my moments of silence and medicated warry," The communication freely recognizes all this, and clearly shows that Spirit Peabody was considered from the tried and persecuted, wearled and worn workers to travel over without ascending a Calsing that the starting point of the feat. It is a maryelous test to cognizant of the fact. It is a marvelous test to both J. and E., for they had no idea that their private conference would be recchoed from the sprit-sphere, and from him of whom they were

onversing.

A query here: How came that communication so clearly and exactly in the line of the thought and words of J, and E. To say that it happened through chance or by a coincidence. is only involving the subject in absurdity. Mind on Christmas eve, Hiram Deming, while returning home responded to mind, thought to thought, in a way from the Christmas Tree, became bewildered and wandered that will be to be a line of the christmas Tree, became bewildered and wandered that will not admit of an explanation only on the ground that Spirit Peabody heard and re-sponded. The devilology of theologians, the frair-splitting of so-called scientists, and the carpings of the multitude weigh as nothing in the scales of the facts which are the concomitants of the psychical side of life. They are and will be; they will become the stone hewn out of the mountain, eventually to all the whole earth.

WM. FOSTER, JR.

Providence, R. L., March 11th, 1879.

Verification of a Danskin Message.

The message given through the mediumship of Mrs. Sarah A. Danskin, published in the *Bonner of Light* February 22d, 1879, was the fulfillment of a promise made to me by my husband, John Tuttle, in the last hours of his earthly exists. istence. The message was a great consolation to me children and friends. It gives me strength and faith to practice and work out the principles of the spiritual philosophy. I remain a humble worker in behalf of humanity.

Mrs. JOHN H. TUTTLE.

Proport Mr. March 17th 1879

Pownal, Me., March 17th, 1879.

A Remarkable Cure Through Dr. Charles Main.

To the Editor of the Banner of Light:

Believing it to be a duty which we all owe to our spirit friends and our noble mediums to make known to the world all cures which have been accomplished through their instrumentality and of which we are fully acquainted, we offer the following for insertion in your columns, hoping that it may eatch the eye of the afflicted, and serve as a guide to lead them to an avenue whereby they may be restored to their former healthy condition again. The gratitude which we feel, as we look upon our boy with his eyesight fully restored, is of such a nature that words are too weak to express our feelings; our spirit friends can read our hearts like an open book, and need not words to know the love we bear them and their instrument in this case - Dr. Main, 60 Dover st., Boston. Some ten years ago our boy was taken sick with the measles, and again in about two months with the searlet fever; upon his recovery his eyes were left in an alarming condition; we sought medical advice in vain, and at last, through the counsel of friends, we carried him to the Eye and Ear Infirm ary, but the relief afforded was but temporary, and but little hope remained that the eyes would ever be strong again. However, he was able to attend school most of the time, until last September; when having taken cold, the eyes became worse than eyer; a cataract formed over the sight of one eye, and both eyelids were badly inflamed, the whites of the eye turning red from the same cause, and he was so blind that we had to lead him from room to room. We were much depressed by his condition, at this time, but in October, through the kindness of Mr. James B. Hatch, we were introduced to Dr. Main, who gave our boy a treatment, and on the following Wednesday he was able to discern the figures on the carpet, and from that time under Dr. M.'s treatment he recovered his eyesight rapidly, the inflammation subsided, the cataract gradually grew less and less, until now it has nearly disappeared; he has attended school since the middle of January withhas attended school since the minding of January without the loss of a dive and his cross appear as bright
and keen as they ever were; he can see to read the
finest print without difficulty. Fredling that by giving
this account to the world, we may show some token of
the gratitude we-feel,
We remain yours respectfully,
C. F. RAND.
Charlestown, Mass.
EMMA J. RAND.

Important Notice to the Liberal Public,

And especially to those who desire to preserve the PAINE MEMORIAL BUILDING for the objects and PAINE MEMORIAL BUILDING for the objects and purposes for which it was originally intended, namely, a public monument to the name and memory of Thomas Paine, a Home for the Boston Investigator, and a public Hall for the propagation and spread of Liberal ideas and Liberal principles:

and a public Hall for the propagation and spread of Liberal ideas and Liberal principles:

Friends—On behalf of the above objects we now make the final appeal to all Liberals for aid and assistance. It certainly appears to be the last chance we shall have of saving this beautiful Building to the Liberal cause, for we presume you all know that we have failed in our efforts to save the Building by gifts and donations, and that had it not been for the liberality and persoverance of Mr. J. P. Mendum the Building would have been lost long ago.

Mr. Mendum now offers to sell the Building to the Liberals of the country at a sacrifice to himself of several thousand dollars, for he desires that it should be preserved for its original objects and purposes. But if the Liberals do not come forward soon and purchase the Building, it will have to be sold to other parties, as Mr. Mendum; is unable to hold and own it himself.

The Pailding cost upward of \$100,000, and Mr. Mendum now offers it to Liberals for \$65,000.

On the 20th of January last (Paine's birthday) we organized a John Stock Company for the purpose of purchasing the Building. We have now got one-half of the sum subscribed, and we carnestly call upon every Liberal in the country to assist all he can, and thus save the Building to the Liberal cause. The shares are \$25 each.

Our Presponsibility Toward Mendure.

Our Responsibility Toward Mediums,—Are we not apt, in our cagerness to secure startling and marvelous physical manifestations, to forget, and even to ignore, the subtle connection between things mortal and things apparent, which exists in psychic life? In my article on "Organic Magnetism as a Moral Healing Power," published some time ago in Human Nature, I endeavored to make clear the mighty power for good that lay within the reach of every person who was possessed of two qualifications: an abundant flow of vitality and an honest and good heart. I showed how the "aura" of such a man was a holy and healthy atmosphere in which the higher life of another could become strengthened, because his spirit was in unison OUR RESPONSIBILITY TOWARD MEDIUMS. which the higher life of another could become strengthened, because his spirit was in unison with that Divine Life in which alone it is given us to see light. Now, the converse of this is too sadly true; there is a power of the "air." which is noisome—an aura which is full of pestilence, in which the powers of darkness live, move, and have their being; and with one atmosphere or the other are we daily surrounding ourselves. Through the will, the almighty will, strengthened by use, purified by prayer, united to the spirit; or weakened by carelessness, darkened by pride, making provision for the "flesh," do we create our home in the dreary mists of hell or the radiant light of Paradise. Antifor those whose will, whose individuality is weak; thase "little ones" upon whom each ray of light. those whose will, whose individuality is weak; those "little ones" upon whom each ray of light or shaft of durkness makes impression; those medirms, as we call them, whose connection with the earth-life is so slight, who link us to the Beyond, are we not responsible, fearfully responsible, making for ourselves channels, through which shall come to them rivers of bitterness or of healing.—A writer in Medium and Daybreak.

writer in Medium and Daybreak.

The This book [Babbitt's "Principles of Light and Color"] is creating a greater sensation in the scientific and cultured world, and contains more remarkable discoveries than any work of modern times. It is is sued in superb style, on super-calendered paper, embracing 576 royal 8vo pages. The demonstration for the first time of the form and working of atoms, of the basic principles of Chemistry and the ethereal forces, of the marvelous chemical and therapeutical power of light, color, and other fine forces invisible to the ordinary eye, by means of which many of the mystic and heretofore unknown laws of nature and mind stand revealed, is of vast importance as presenting new keys of power to man. Many examples of cure by means of light and color, and other fine natural forces, which the book gives, are truly wonderful. We believe that a new world, hitherto unknown to medical men, is here opened up. A copy of the work would in one year save ten times its cost in doctors' bills to a family.—Normal Teacher, J. E. Sherrill, Editor. Danville, Ind.

Passed to Spirit-Life:

From Boston, (Charlestown District,) March 15th, Mrs. Jennia, wife of Mr. James Adams, aged 5) years and 27 days.

Brother and Sister Adams have long been identified as earnest workers in the craise of progression, as was evineed by the gathering of Gicols of the family, and the members of different organizations of which she was an associate, at her inneral, which was a below a massociate, at her inneral, which was held at the home of her husband, No. 2 Auburn Courf, on the afternoon of March 17th. The exercises were of a deeply impressive nature, consisting of three fine selections of music under the direction of Mr. C. B. Marsh; the ritual of the order of Daughters of Rachab, a temperance organization, conducted by Mrs. Halbett, Mrs. Dama and Mrs. Hamilia, officers of "Olive Brauch Tent"; an address by Dr. John H. Currier, and the depositing of the evergreen in her casket by the members of the order, Her remains were then taken to Malden. She heaves a husband, a son and daughter; the son being a confirmed invalid, is anylonsly awaiting the change that shall give rest to the body and freedom to the spirit. Jenni's, wife of Mr. James Adams, aged 53 years and 27 days.

from the Christmas Tree, became hewildered and wandered away into the depths of the forest.—Benumbed with cold, in

Hight to the higher life, there to dwell with angel hosts that had gone before.

He was a firm believer in the Spiritual Philosophy, and the Bander of Light has for several years been his constant companion. He was known by all his triends to be a kind and indigent husband and father, and his presence will be missed in the social circle in which he moved. But how dear to his relatives is the thought that Spiritualism is true, and that the dear one who was lately flying in their midst has taken up the thread of life on the other side, and is journeying onward in the road of circual progress. May the hight light of spiritualism which has ibanimed our pathway in the past continue to cheer our pathway in the future, only shining brighter and brighter unto the perfect day.

Lodepanience; Occupin, Feb. 23th, 1859.

From Plymouth, Mass., March 10th, Capt. Thomas Man-

ter, aged 67 years,

ter, agod 6 years.

At the time of his departure he was proprietor of the Frankila House, at Plyamath. As a husband he was kind and affectionate, and his wife had often aerompanied him on his vorages. Now she mounts his absence, but is cheered with the premise of meeting him again by her trust in the teachings of the Spiritual Philosophy. As a citizen he was loved by all who knew him for his truth, veracity, and kindness totall. May the foster-daughter who loved him so fondly, the brother and sister who now feel his loss so keenly, receive such countor in their hearts of sadness as the angel world can bestow.

49 Diviyli street, Boston.

From Lowell, Mass., Feb. 26th, of Bright's disease, Mi-

From Lowe!! Mass., Feb. 26th, of Bright's disease, Mical Parmenter, aged 69 years.

Bro. Parmenter was one of our oblest Spiritualists, honest, sheere, and one who was never ashamed to proclaim it. He loved his spiritualism, for he believed it, and always had a fund of evidence at hand to prove it, though he was not fluent of speech. In the early days of Spiritualism, Bro. P. opened his honse every week, often twice each week, free for Spiritualists and skepties to investigate—his wife being a medium—and many through this means have been convinced of and confirmed in the fruth of Spiritualism. May his meavard be abundant joy. Mrs. P. is one of our oldest and best trance, test, business and healing mediums.

From Manchester, N. H., Feb. 28th, Dr. Walter B. Conglun, aged 55 years 5 months and 18 days.

dun, aged 55 years 5 months and 18 days.

Dr. C. has for many years been a successful heater, and a faithful worker for the progressive movements of the age. He had requested that when the change rame some advocate of the faith so dear to him should officiate at his funeral. Accordingly the writer was called upon, and on Wednesday, Mayeh 5th, a large circle of relatives and friends gathered at his home to testity their respect to his memory and their deep surpathy for his beloved companion and k hadred.

71 Levestit street, Boston.

J. H. CURRIER.

Obituary Notices not exceeding twenty lines published gratuliously. When they exceed this number, toenty cents for each additional line is required. A line of again

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner, Washingtow and Concord streets, Sundays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, Preshient; Dr. A. B. Smith, Vice Presheut; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycenn meets at 10½ A. M. Jacob David, Conductor; W. C. Howen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickenson, Assistant Guardian; Miss Bele Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10½ A. M. and 74 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Eaton, Secretary.

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sunday School,—The Children's Progressive Lyceum meets regularly every Sunday at 12½ p. m. in Halle's Hall, axis Superior sirect. Chas. Collier, Conductor; Mrs. Emelle Van Scotten, Guardian; Mr. George Behedlet, Sectetary. The public are cordially invited.

INDIANAPOLAS, IND.—The First Society of Truth-eccity Suntaiv in Top and Topylee at 80% East Market street, S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CHTY.—The Society of Progressive Spirmulists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 312 West 32d street. Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor: Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, Astrophysics.

Dickinson, acting Treasurer.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 259 S. North Minth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7½ P. M. at Itall sie Spring Garden street. If B. Champion, President: Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Laming, Secretary. Speakers engaged: Cephas B. Lynn during March; E. V. Wilson during April; C. Fannle Allyn during May.

ROCHESTER, N. Y.—The Spiritualists meet every sunday moraling and evening in Odd Fellows' Temple, Mrs. Nettle Pease 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 Lycenia is held at 10½ A. M., and a Conference at 2 P. M.; also regular Simday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market Street.

SANTA BARBARA, CAL. — Spiritual Meetings are held every Sunday at Grane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Goardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scarrens. SALEM, MASS.—Conference or lectures every Sunday at Prait's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

SUTTON, N. II.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

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, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer. Ghildren's Progressive Lyceum meets

WORCESTER, MASS, Meatings are held at Union Hall every Sunday at 2 and 7 P. M.

Obto Tass Convention.

By authority and advice of Hudson Tuttle, and in concurrence with numerous letters of prominent Spiritualists throughout the State, a Mass Convention of the Spiritualists of Ohlo will be held in Cleveland the three last days of this mouth. Arrangements are now pending for reduced fates on the various railtocats, Dr. Peebles, Prof. Whipple, Abram James, Emma Tuttle, Dr. Cooper, and other speakers, will be present. Speakers, incultums and friends from all parts of the State are invited.

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certainly lived in valu, and will sometime discover his sin of omission."

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other she points toward the open scal—an emblem of eternity—reminding "Life's Morning" to live good and pure
lives, so

'That when their barks shall float at eventide, Far out upon the sea that's deep and wide,'' they may, like "Life's Evening," be fitted for the "crown of immortal worth." Sheet, 2614 by 22 Inches; Engraved Surface, 2014

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I hoped ere this to have seen very much more... there are in London to interest a stranger; but the season has been most unpropitious, and a is no preparation made, of course, for so exceptional a winter as this has been, and the amount ing the coldest of seasons. Deep snows and steady frosts give us the best of roadways; the sleigh-bells make merry music, while the brilliant sunshine gladdens the old white face of Winter with a gaiety all its own.

blackened with smoke and crushed under wheels. mud which is indescribably nasty. The poor muscles in dragging the heavily built vehicles. through the slimy mass till one's heart aches to as the earth beneath, and when one of the fogsso generally following a snow-fall settles down upon us, it is like breathing some palpable and very unpalatable compound, almost thick enough to be taken up in a tea-spoon, very asand not agreeable to swallow if regarded as a peculiarly flavored porridge.

On Monday last, we were very agreeably surprised by a visit from our much esteemed friends, Major and Mrs. Forster, who had just returned from Torquay. While they were with us, Mr. Williams came in, and we had a talk with him about his experiences at The Hague. He informed us that one among those composing the usual circle at their scances had been in the habit of getting up, for the amusement of his friends, fictitions, materializations representing the forms of John King and others, the needful paraphernalia being of course on hand. The person who is so clever in the production of these artificial spirits, is one of the leading Spir-Mualists, but his wife, a Catholic, is strongly opposed to Spiritualism. These persons were not, It appears, present on the eventful evening, but a business agent or partner of the husband was there; and it was he who discovered the robes, beard, we,, in Williams's pocket. Mr. W. asserts that he was urged to lay the blanio upon his controlling spirits, and told that in this way he might be helped out of his trouble. But this he refused to do, not believing them to be in any way concerned in the matter. He did not intimate that he believed the spirit who did the mischlef to be an embedied one, but merely stated the facts, declaring that he was ready to take his eath, that he had never even seen, the articles said to be found upon his person, and that he was entirely innocent, as he fully believed Mr. Rita to be also. In a certain case that -Thave just had recalled to my memory, where one medium was preparing for a seance in theroom of another, many tricks were played by invisible hands, which pulled apart, the fastenings of a movable cabinet that was being set up, as fast as they could be secured, showing. that if it were desired by them, such things and many others of a different and more serious nature noight be done under favorable conditions. I received, some time ago, a written description, which I have sufficient reason for helieving to be a correct one, of the manner in which seances have been conducted by the Society at The Hague. The following is a quotation from my friend's letter: "The members are all men; the room is in a hotel, and ready for their use on the evenings of regular meetings. At seven o'clock the party are seated at a large table. Some one pulls a bell-rope, when a servant enters and takes their orders. One orders beer, another brandy, another wine, and so on. Each one lights a cigar, or pipe, and by this time the drinks are brought in and deposited in their head of the table, while the Secretary and Treasurer occupy seats on either side of him. The first a hour is devoted to business, such as reading the minutes of the previous meeting, or any letters

that may have been received. " During this time, the bell-rope is frequently agitated, the glasses having been emptied, for one is not supposed to sit there with an empty glass any more than with an empty coffee-cup at breakfast. Eight o'clock arrives, and at a signal from the President, each one gets up and sets away his glass, lays down his eigar, resumes his seat at the table, when they all sit with their right hand of the medium was lying upon that hands upon it in silence for about thirty minutes, waiting for manifestations. At the expiration of that time the President's mallet comes down with a bang, which perhaps arouses one or two who have fallen asleep, but all replace their glasses, when the party continue to enjoy themselves. They had never, as I understood, been able to obtain manifestations except

when they had been visited by some medium."

This simple description is to me suggestive, and may perhaps shed some light upon the subject for the many intelligent and experienced Spiritualists who believe that, under favorable conarticles for the purpose of throwing suspicion upon the medium. Why it should not be so, when the power of the invisibles to transport objects from a distance and place them in a room the doors of which are closed, is well known, and when the will to do harm may certainly exist in disembodied spirits as well as in those still clothed in flesh, it would be difficult, A think, to say. As to the band surrounding a medium knowing of and preventing these cruel tricks. I can only say that in sitting with a friend of mine (a lady who gets the independent noises and many other powerful manifestations.) some of her band, on whom she relied to keep out intruders, have told her and me that they could not always see lower spirits who entered, and that, particularly when engaged in speaking, they could not be on the watch to discover those who were ever ready to creep in, either for the purpose of making trouble or simply to call attention to themselves. The gentleman whose letter I have made use of in the above quotation, spoke also of the séances at The Hague-referred to by Mr. Williams-in which the manifestations of some of our best mediums are duplicated as nearly as possible by trickery, the natural consequences of such exhibitions being to arouse skepticism, particularly as the person who is so clever in getting up these entertainments is a Spiritualist. I will also state that Mr. Jeffrey Simmons, who has had years of experience with mediums, believes that he has had abundant evidence to prove that the vari-

ous articles might well have been brought and

placed where found, without either of the mediums knowing anything about it.

In regard to Mr. Riko, Mr. Simmons believes him to be strictly honorable, but perhaps easily influenced to suspect fraud. His reasons for the latter opinion, though given to me, I do not feel at liberty to quote. One can easily imagine than I have of the innumerable things which that this gentleman (Mr. Riko), without any desire to injure, or any willful injustice, might have felt convinced of the guilt of Williams and very considerable amount of health and strength. Rita, when in fact they were as innocent of is needed to enable one to go much about this wrong-doing as he was of the desire to condemn immense city in such weather. The state of the honest men. Still, when there is so much in the London streets after a snow is horrible. There most unquestionably genuine manifestations which looks like fraud to an inexperienced investigator, and which we should certainly reof discomfort entailed thereby is greater, by far, gard as suspicious, but for the knowledge that than is experienced in our American cities dur- precludes such an explanation, we should, I think, be extremely cautious in pronouncing judgments, and should give all mediums every ssible chance to vindicate themselves before holding them up to public execration as cheats and swindlers. The line is still very indistinct But in London the new fallen snow is at once, and indeterminate, to us, which separates that which is willful on the part of the medium, and that cut it up and make of it a soft-black sticky for which he should be held responsible, from what may be the work of undeveloped and anhorses, plunge and slip, and strain their weary tagonistic spirits, a work about which as little is known to the sensitive through whom power is obtained for its accomplishment, as to those, see them; while the air above is almost as dirry in the circle who feel, themselves competent to sit in judgment upon him. On last Thursday evening I went, with my

sister and our friend Mrs. Woodforde, to a séance at the rooms of Mr. Williams, on Lamb's Conduit street. Beside our own party there tonishing and distressing toursaccustomed lungs, were only three in the circle, all gentlemen, one of them just entering upon an investigation of the phenomena. We sat round a small table, holding hands; the right hand of the medium touching that of my sister throughout the séance, while his left was held by one of the gentlemen. The large music-box which stood on the centre of the table was wound up by spirit power, and, to judge by the sound made in the operation and by the music produced afterwards, without much consideration for the del- public have responded nobly. icate constitution of the instrument. Beautiful spirit lights soon showed themselves in brilliant spots and long, undulating streaks, and before many minutes had elapsed Peter's voice was heard speaking close to us. He asked for an introduction to the ladies whom he had not met before, and gave us a very kindly welcome. My sister and I had felt, almost continuously, the fingers of a small hand patting ours, and soon after Peter had made his presence known to us, said, "Mrs. Andrews's little boys wish me to say to her that David is with them." Now David is the name of a person unknown to all in the circle except ourselves, and of whom we had not spoken; and although he has very frequentcome to us through different mediums we had not thought of his doing so on this occasion, as we expected only physical manifestations and not greetings from personal friends. Some one in the circle asked, "Who is David?" to which I made no reply; but the spirit, Peter, answered, "No relation, only a friend."

Presently Williams described an old gentleman with white hair standing between my sisand myself, and after a short pause gave the full name, also stating (what had been said to me through others) that this gentleman was very desirous to have me prepare for publica- not perfect. tion a volume which he had hoped to see in print before he passed away from this life. He and I had often in the past talked of this forthcoming book, and discussed its title, but I had never dreamed that circumstances would lead him to desire me to act in relation to it. As to the mediums through whom the message came, they knew nothing of the existence of such manuscript as was described by this returning

While we were in Springfield, we had many sittings with Mrs. Collier there, and at her seances an Indian spirit, speaking in the independent voice, frequently talked with us. He had promised to come to us through some other is the best institution extant, and should be kept strong medium if it were permitted him to do so, but by donations of money from all good people. so far were we from expecting him in this séance with Mr. Williams, that his very peculiar and well-remembered laugh startled us. He also places as ordered. The President is seated at the gave his name, but spoke with much difficulty, and I myself failed to hear it distinctly. His own little laugh, however, was more convincing than a name to those who knew it so well.

We hoped to have seen the face of the famous

John King, but although he spoke loudly in his splendid deep voice, which seemed as if it must come from exceedingly well-developed lungs-a voice totally different from that of the medium, and which was often close to us-he said he was unable on that night to materialize his face. He did, however, shake hands with us-a large, strong cold right hand clasping mine, while the of my sister. The most beautiful thing we saw was the face of the spirit Peter, shown to each in turn by the light he held. This face and head of fear on the salivary glands, that if they are actual floated above the table, a misty veil falling on ly guilty there is no secretion of saliva in the mouth either side, but not concealing the features. which were very regular, and their expression serious and almost sad. It was a face of exceeding fairness, though not pallid, and the lips moved as the questions, "Do you see me? Do you see me now?" were asked. I never saw a lovelier materialization of a male face, one that was of so truly spiritual a beauty. We saw the head take form from what appeared to be a ditions, evil-disposed spirits sometimes bring luminous vapor. Several times it floated toward , but although we heard the eager question, Do you see me?" asked close before us, it was some time before substance enough was gathered to make the features visible to our eyes. At last, however, we saw them quite distinctly, although the whole head, face and drapery remained so ethereal that except in being life-like and having visible outlines it bore no resemblance to human flesh. The lids drooped over the eyes, and I did not see them raised, but the lips were quite flexible, and the voice proceeded from them. Now a bushel basketful of robes and beards could no more account for such manifestations as these than the bit of pencil said to be hidden under Slade's finger nail could account for writing between locked slates in languages unknown to the medium. How any one can see what we saw, and not be assured that no fraud could produce such effects without apparatus that could not be hidden from those who are at liberty to search the room directly before and immediately after a séance, is something I do not understand. I have never seen a man who appeared more honest and simple-minded than does Mr. Williams; but if he were ever so ready to cheat, and also the cleverest of trick sters, he must have some visible means by which to produce these floating and talking faces; and if such exist they certainly should have been discovered long ago; and be it remembered, too, that this medium put himself into the hands National Association of Spiritualists, and passed the ordeal unscathed.

Louisa Andrews.

London, Eng., March 10th, 1879.

BRIEF PARAGRAPHS.

"Strawberries are plentiful at fifteen cents per quart, the air is fragrant with flowers, and the mocking-birds fill the air with music." Such was the condition of things at Passadena, Cal., ten days ago, and the hungry Boston Advertiser replies sareastically: "Strawberries are getting cheap in this market. They have fallen to

" Now that the Chinese are about to go," the Virginia City Enterprise cries out for "a new race of servant

Why is a corner peannt-seller like an apothecary? Because he does business on a small scale, Puck says.

> Oh, better love that is blind, That can see in the loved one no badness; Oh, better a trust in one's kind. Spite of all of its folly and madness, Than to stand all alone mid earth's mire, Having food and raiment and fire,
> But no more, but no more.
> —{Edward S. Creamer.

It is said that "When Prometheus was chalned to a rock, it was not an eagle, but a vulture, which came and preyed upon his vitals." Or was it the eagle that preyed upon the imprisoned vulture? Who knows?

" What were the worst results of the late civil war?" erled a political orator. "Widows!" shouted Jones who had married one.

Descourage cunning in a child; cunning is the ape of wisdom. -Locke. In Zululand they blundered,

While the artillery thundered, And many a brave Briton was slain. So you see how it is-What's "nobody's blz," Very often such bunglings explain.

When a woman gets a red spot on the end of her nose, the world charitably remarks that her blood is out of order; but just let that red spot appear on a man's nose, and every one will declare they smell whiskey as soon as they get within twenty feet of him.—Ex.

EXTEN GLOUCESTER .- In but little over three months' time there has been a loss of nineteen Gloucester (Mass.) fishing vessels, valued at \$80,000, and 186 fishermen have perished. It is definitely known that 65 women have been made widows, and 167 children fatherless. A call has been made by the Mayor of Gloucester in aid of the destitute sufferers, and the

A STANDING DISGRACE-Shopkeepers not allowing their female clerks to sit down for a single moment during service hours.

For forty years the newspapers have recorded "Temperance Movements;" but notwithstanding all the efforts that have been made to stop the traffic in Intoxieating liquors, there are more sold and more drank now than ever before. When the Legislature enacts a statute making the real estate owners liable, where liquors are sold, to a fine of one hundred dollars for each and every onence, the rum traffic will be materially lessened-not until then. A shaple law of this kind, thoroughly enforced, is what is wanted. But do temperance men want it? That is the question.

Noble, pions old man-the one just dead in Mainewho left a large estate to a missionary society and the income of a thousand dollars to pay his sister's board In the almshouse!

"The blasted fruit of unrequited love" seems to be plentiful all over the country just now. Most of it be longed to the Christian church, however, if the reports in the daily papers are correct. Would n't this subject be a timely text for Bro. Cook to descant upon in one of his Monday lectures?

People who are swift to condemn are in hot water pretty much all the time. They should remember that there is some good in all, and that they themselves are

—Tenderest whispers thence we hear From those who lately salled across. They love us still; since heaven is near, Death is not loss.

A famine next year in Russia is predicted in Russian

Have we not had enough walking around rings on sawhist? If any athletes are ambitious let them come West and hold a plow behind two good horses in some of the one thousand aere fields.—Chicago Inter-Ocean.

The Reading Mass.) Savings Bank has been swindled out of \$90,000 by its treasurer, Nathan P. Pratt, who has been arrested. The Society for the Prevention of Cruelty to Animals

The Merrimge Journal says the Spiritualists of New-

buryport are active, which is very pleasant information. Report yourselves, friends.

Next to a seal-skin sacque, nothing will please a woman of thirty so much as to be mistaken for her niece of sixteen.

Some people regard a newspaper as they would a ditch in your front yard—they think they are doing you a favor in giving you material to fill it up with, regardless of the quality.—Boston Globe.

Red man gave land to white man, 't is said, Saved his life, and gave to him bread: But white man giveth the red man lead, And hunteth him down till he is dead, Newport, R. I. -A. B. CHASE.

EFFECT OF FEAR.-It is a common practice in many parts of India to oblige persons suspected of crimes to thew dry rice in the presence of the officers of the law. Curlous as it may appear, such is the intense influence and chewing is impossible. Such culprits generally confess without any further efforts. On the contrary (so runs the theory at least), a consciousness of innocence allows a proper flow of fluid for softening the

A farmer named McVletor was frozen to death near Carp, Can., one Sunday, while returning from church. A warning to the young.—Gardiner (Me.) Home Journal

Robert Cooper has brought out a second edition of his popular song entitled "Summer Land." He will furnish a copy of this song, together with one of his new compositions, "Nearer, my God, to Thee," to any applicant on receipt of 15 cents in stamps. Address him 943 Washington street, Boston.

> A gentle word is never lost, A gentle word is never lost,
> Oh, never, then, refuse one;
> It cheers the heart when tempest-tossed
> And hulls the cares that bruise one;
> It scatters sunshine o'er our way,
> And turns our thorns to roses;
> It changes weary night to day,
> And hope and love discloses.

Scandal-mongering in the newspapers is a daily delige of dirt, which all decent people abhor.

Opinions gradually melt away like the snow under the influence of the sun, and the old-time beliefs have yielded to sober reason.—James Freeman Clarke. Hence Orthodox total depravity is a nullity, and a large portion of that church do not now consider it necessary to pray to the Holy Trinity. All which may be attributed to the advent of Modern Spiritualism.

A TERRIBLE EARTHQUAKE IN PERSIA.-Minach, a town in northern Persia, was much damaged and the adjacent villages of Tark and Mannan were totally destroyed by earthquakes Saturday and Sunday, March 22d and 23d. Of 1100 inhabitants but few escaped death.

The sense of vanity is the very last sense a parent should appeal to in a child.—The Congregationalist.

Mr. A. C. Woodruff, Eagle Harbor, N. Y., an earnest worker for the elevation of humanity, whose name has appeared in our paper several times of late, in connection with the prefix "Dr.," disclaims that title in toto, as he says he has no claim to it.

To produce real genuine sleep and childlike repose all night, take a little Hop Bitters on re-

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. Such announcements in regard to these commemorative exercises as we have received up to time of going to press we give below:

Boston, Mass. The Anniversary will be appropriately observed in Parker Memorial Hall, on the clos-

ing day of the present month.

On Sunday, 30th, and Monday, 31st, the Parker Memorial Spiritualist Lecture Committee, and Mr. J. B. Hatch, will jointly and severally do what can be done to make the recurrence of 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, and will undoubtedly vary the services with the giving of tests. Vocal music during this occasion will be furnished by the Parker Memorial Choir, (consisting of Misses Esther Singleton, Fannie Dolsisting of Misses Esther Singleton, Fannie Dolbeare, Cora Hastings, Messrs. John C. Bond and W. Worcester-Miss Nellie M. King, leader.) assisted by the following members of the Cambridge Conservatory of Music, who have kindly tendered their services: Miss S. Maria Adams, Messrs. Fisher, Howlett and Cutting. The admission will be fire to the public, as usual.

We are also privilegal to announce that on

We are also privileged to announce that on Sunday evening, March 30th, Prof. J. R. Buchanan, of New York City, will occupy the rostrum at Parker Memorial Hall, and deliver an appropriate oration specially prepared for the occasion, the title of which will be "The Army of Heaven." Prof. B. is well known to Boston Spiritualists as one of the ablest platform speakers in the United States, and his presence on that evening will inevitably call out a large attendance. The Parker Memorial Choir will furnish the music nish the music.

on Monday evening, at 7 o'clock, W. J. Colville
will deliver a trance address in Parker Memorial
Hall. Subject: "The Advent of Modern Spiritualism." At the close of the lecture Mr. Henry 3. Brown will assume the conductorship, and with the famous Brown's Brigade Band, (attired in their elegant white uniform,) assisted by the following talent, will proceed to give one of the following talent, will proceed to give one of the finest entertainments yet offered: Mr. II. C. Brown, cornet soloist; J. Gilcher, piecolo solo; the young elocutionist and graduate of the Boston Lyceum, Miss Lizzie J. Thompson, Mrs. M. A. Carnes, Mrs. II. E. Wilson, as readers; and Misses Nellie M. King, Esther Singleton, Cora Hastings, Fannie Dolbeare, and Messrs. Worcester and Bond, as vocalists.

We are authorized to state that Mrs. Maud E. Mitchell, Mrs. L. W. Litch, and other well-known mediums, have kindly offered their services to hold séances in Parker Memorial Building in further continuance of these exercises:

ng in further continuance of these exercises also that W. L. Jack, M. D., of Haverhill, Mass.

also that W. L. Jack, M. D., of Haverhill, Mass, is expected to be present, and probably will participate in the services.

Fraternity Hall will, on that evening, be transformed into a ball-room, where dancing will continue from 8 p. m. until 1 A. M. Music, National Band, E. W. Masters, Prompter. From 10\forall until 12 o'clock a banquet will be served, under the supervision of Mr. E. N. Reed, Caterer. The entire affair on Monday will be in the hands of Mr. J. B. Hatch, and judging from his former efforts, we can assure those who may attend that they will receive all that is promised. The prices of admission to the lecture, entertainment and ball, have been placed at a very low figure, thereby affording all an opportunity of being present. Through the liberality of friends, Mr. Hatch is enabled to say that those who are

Mr. Hatch is enabled to say that those who are unable to provide themselves with a ticket to the entertainment, can obtain one free of expense on application to him. On Sunday the doors will he open free to all (as stated above). For Mon-day evening, cards, with reserved seats, can be obtained for twenty-five cents. Tickets for the ball, admitting gentleman and ladies, fifty cents; extra tickets, for the accommodation of those who may wish to attend the ball at the close of the entertainment, can be obtained by gentle-men for 25 cents, ladies free. The banquet will be provided by Caterer Reed at fifty cents a plate. Arrangements have been made with Mrs. Sylvester, 369 Tremont street, also with Mr. John Hardy, 329 Tremont street, to "keep open house," whereby the friends who may wish to visit Boston and remain over during the celebration, can find all the comforts of a home at a trilling expense. Strangers from abroad who may wish to avail themselves of this opportunity, by addressing Mr. Hatch will be provided for. For the convenience of those who hold sub-scribers' tickets at the Parker Memorial Spiritualist meetings, arrangements have been made whereby they can retain the seats now occupied by them providing they procure an entertainment ticket previous to the close of the exercises on Sunday next. As this will be the only literary entertainment given under Spiritualist auspices on Monday evening, we shall be much surprised if the hall is not filled to its utmost capacity.

The Children's Progressive Lyceum No. 1, and Ladies' Aid Society, will celebrate the Thirty-First Anniversary of Modern Spiritualism with appropriate exercises in Paine Memorial Hall, on Monday, the 31st of March. There will also be exercises of an appropriate character. On be exercises of an appropriate character, on Sunday, March 30th, in Amory Hall. On Sun day morning, the exercises of the Lyceum will consist of readings, recitations, &c., interspersed with music and addresses by some of our local speakers. In the afternoon, Mrs. C. H. Wildes will give one of her test scances, assisted by sev-eral well-known mediums. In the evening, there will be a general conference meeting, at which remarks will be made by Dr. H. B. Storer, I. P. Greenleaf, Henry C. Lull and others, to which

the friends are most cordially invited.

Monday, the 31st of March, at Paine Memorial Hall, at 101, J. Frank Baxter will give one of his able discourses, closing with a test scance, if conditions are favorable. In the afternoon at 24 Prof. William Denton will occupy the plat-form in the delivery of one of his superior lectures. Scances for tests and physical manifes-tations will be held in the adjoining rooms during the day, by Mrs. Maude Lord-Mitchell, Mrs. Thayer, Mrs. Nelson, Mrs. Carnes, Maggie Fol-som, and others. The lectures during the day ill be free to all; a collection will be taken to defray expenses.

In the evening a grand fancy dress ball will take place in Paine Memorial Hall. Grand March at 8 o'clock; music by Alonzo Bond's orchestra, eight pieces; dancing till 2. Tickets admitting gentleman and ladies, \$1,00, gentlemen, 75 cents, ladies, 25 cents. Tickets can be obtained of the members of either Association. 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 ladies of the Societies, during the day.

For full particulars of the Paine Hall celebration apply to Dr. A. H. Richardson, Chairman of the Committee.

Charlestown District.

C. B. Marsh informs us that next Sunday evening appropriate services will be held in Abbots-ford Hall, City Square, to commence at 73 o'clock, Mr. W. J. Colville being the orator. He will lec ture, answer questions, and give a poem; the exercises to be made additionally interesting by the presence of a select choir, whose members will, during the evening, sing several selections appropriate to the occasion.

New York City.

J. A. Cozino, Secretary, informs us that the First Society of Spiritualists of the city of New York will celebrate the Thirty-First Anniversary of the advent of Modern Spiritualism on the 30th inst. Some of the ablest speakers in the spiritual ranks, including Mrs. Nellie J. T. Brigham, A. J. Davis, Henry J. Newton, Mrs. Mary F. Davis, Mrs. Emma J. Bullene, Dr. Samuel Grover and others, will be present and take part in the exercises; and music, both vocal and instrumental, of rare excellence, will be furinstrumental, of rare excellence, will be fur-nished by the Children's Lycoum, Mrs. P. A. Wieland, Prof. J. J. Watson, Master E. H. and Miss Annie A. Watson, Prof. Justin Juch, Mrs. J. V. Brown, I. G. Withers, and the Eclectic

Quartette: Geo. B. Davis, Jas R. Greene, A. Alexander, Edw. C. Halsey. The exercises commence at 2½ P. M., at Republican Hall, 55 West 33d street, near Broadway. Admission, 25 cents. The celebration will conclude with a social reunion and dancing on the following Monday evening, March 31st, at the same hall, commencing at 8 P. M. Tickets of admission, 50 cents.

cents.
"It is hoped," he writes, "that all will feel it a duty to be present and make it the most enjoyable event of the scason." Mrs. M. A. Newton, Mrs. E. Phillips and Mr. J. B. Webb, will, with Mr. Cozino, act as Committee of Arrangements.

Lynn, Mass.

We are informed that the programme of exercises in this place on the 31st will be as follows—services to occur in Centennial Hall, Marlows—services to occur in Centennial Hall, Market 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 inspiration of Lizzie Doten) will be exceputed 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 Snow & Goss's Quadrille Band. Tickets_25 cents.

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 Bethlehem 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' Temple, the regular place of meeting of the Spirit will be held on the 30th, as Odd Fellows' Temple, the regular place of meeting of the Spiritualists of Rochester, 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 Spiritualism, 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. B. Spinnéy, Rev. Charles Andrus, Giles B. Stebbins and Mrs. Lydia A. Pearsall."

Cleveland, O.

The friends in this city will hold anniversary exercises, Dr. J. M. Peebles being the orator for the occasion. Additional particulars will be found by reference to the card headed "A State Mass Meeting" on our fifth page,

Providence, R. I.

The anniversary will be celebrated by the Spiritualists of Providence under the auspices of the Rhode Island Progressive Union, in "Slocum Light Guards Armory," Broad street, on Monday evening, March 31st. Mrs. Sarah A. Byrnes-Snow will give an address; singing by a quartette, followed by dancing, supper, &c. In accordance with the times the tickets of admission have been placed at 25 cents which the sion have been placed at 25 cents, which the committee hope will not be above the reach of

Philadelphia.

The First Spiritual Association of Philadel-phia has made the necessary arrangements for a proper observance of the Anniversary. It will

a proper observance of the Anniversary. It will take place on Sunday, 30th inst., at Washington Hall, at the southwest corner of Spring Garden and Eighth streets. The order of exercises will be as follows: At \$\cdot\{1}\$ to \$10\{\}\$ A. M., morning conference. From \$10\{\}\$ to \$12\{\}\$ M., lecture, Cephas B. Lynn. From \$3\{\}\$ to \$5\{\}\$ P. M., addresses by President H. B. Champion, Dr. T. B. Taylor ("Curious Things,") and Ed. S. Wheeler, ("Reminiscence.") At \$7\{\}\$ P. M. lecture, Cephas B. Lynn. The Committee on Decoration of Hall, J. C. Shuster, Chairman, \$40\{\}\$ N. Thirteenth street, invite donations of flowers, loans of plants, pictures and other articles appropriate to their work, and will be at the hall at \$3\{\}\$ A. M. Sunday morning to receive the favors of our friends, The Committee on Music, Mrs. J. Reese Beales, Chairman, S. W. corner Fifth and Reed street, will offer a full and timely arrangement for the occasion and invite coöperation. A cordial and fortered invitation is extended by the Capach. occasion and invite cooperation. A cordial and raternal invitation i Committee, of which Ed. S. Wheeler is Chairman, to all who may be interested to attend and aid in commemorating the event memoria.

Atlanta, Ga.

By reference to a paragraph from J. Madison Allen, in another column, it will be seen that the Spiritualists of this city will commemorate the anniversary by services to be held in Con-

Lecaville, O.

Arrangements have been made to celebrate the Anniversary in this place, on the 31st of March, with appropriate services. Dr. Joseph H. Burr will pronounce the initial address.

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