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# BOSTON, SATURDAY, APRIL 12, 1879.

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#### BOSTON, SATURDAY, APRIL 12, 1879.

Thirty-First Anniversary of the Advent of Modern Spiritualism; Services in Parker Memorial Hall, Boston, on the Evenings of Sunday, March 30th, and Monday, 31st; Addresses by Prof. Joseph Rodes Buchanan and W. J. Colville ; Music and Festivities ; Paine Hall-Lectures by J. Frank Baxter and Wm. Denton, Ball in the Evening; Meetings in Cleveland, O., Utica, N. Y., Portland, Me., Vineland, N. J., Salem, and Easton, Mass.

In our last issue we gave some account of the exercises held Sunday afternoon, March 30th, under the auspices of the Parker Memorial Spiritualist Society of this city-J. Frank Baxter, W. J. Colville, Prof. J. R. Buchanan and others participating-and briefly referred to the evening service. We shall now proceed to treat of this latter occasion more fully. A good audience assembled in Parker Memorial Hall on that evening, and the meeting was called to order at half-past 7 o'clock, by George A. Bacon, Chairman, who introduced the regular choir-Misses Esther Singleton, Fannie Dolbeare, Cora Hastings, Messrs. John C. Bond and W. Worcester-Miss Nellie M. King, leader-whose members commenced the service by the well-rendered selection, "Watchman, what-of the Night?" At the conclusion of the hymn, Mr. Bacon spoke as follows : The great master of English thought and expression has commanded us in most felicitous terms to be true to ourselves, and it would follow as the night the day, we could not then be false to any one. This sentiment has become an axiom in all that relates to our conduct with one another. The converse of this sentiment is also and equally true: In proportion as we are true to others are we true to ourselves. The distinguished gentleman who is to address us this evening illustrates his own trueness in justly recognizing and appreciating the services of those public representatives and exponents of this New Spiritual Dispensation, who, having graduated from this earthly state, have transferred their activities to a field of wider usefulness in the spiritual kingdom. I have the honor of presenting to you Prof. J. R. Buchanan, of New York. Prof. Buchanan then proceeded to deliver an eloquent and erudite address (the first installment of which is here appended, the concluding portion to appear in our next issue) on

the battle with wrong, which, like all other battles, has its wounded and slain. The battle of salvation is carried on by the ARMY OF HEAVEN, consisting of the great commanders, the officers and privates whom God

brings on the field in the times and places chosen by his infinite wisdom, which is beyond the comprehension of man. The anniversary of Modern Spiritualism commemorates the events of the struggle on the very last battle-field of humanity. And as on the Fourth of July we commemorate the deeds of the heroes of American liberty, it is fitting that on this occasion we should commemorate and review the glorious record of the Army of Heaven, that they who come after us may emulate its sublime career and learn by its contemplation what is the true glory of life and what is the grandest success that man can achieve—the suc-

cess that is eternal. Why it is that God has so arranged the world -why it is that he has ordained this conflict between good and evil, in which every one must choose his place on the celestial or the brutal

side, it is vain to inquire. To presume to judge of the ways of that Providence of which we can discover neither the beginning nor the ending is the height of foolhardy audacity. Whenever we approach the Divine, our attitude, if it be not insanely foolhardy, must be one of profound, unquestioning reverence. But enough of the Divine plan is within view to assure us of all we need to know-that we are safe and blessed in the Divine purposes which have placed within our grasp an eternity of bliss.

Puzzled with the mystery of life, poor, shortsighted men who think themselves philosophers, but who in their blindness have lost sight of God and Heaven, think this world and human life a wretched failure. The most pitiable condition of the human mind outside of lunatic asylums is that of the pessimist philosophers of Germany.

Others, with larger vision, see the glory of life and recognize the spirit-world, but in the struggle for the mastery of the great problem of existence, they say they cannot find or conceive a God. I have even known deep-thinking Spiritualists lost in atheism, and others whose Pantheistic speculation would cause the idea of God to fade out from the human soul like a deer firelight shadow that gradually disappears in the diffused light of day. And there are so many honest atheists that their objections deserve a candid answer.

Resolute, inquiring minds, who demand a reaon for all things, say that they cannot conceive a God; or, if conceivable, they cannot find any positive demonstration of his existence. But their chief difficulty is that they cannot obtain from nature any adequate idea of a God.

The very definition of a God, however, shows that no man can have any adequate idea of God, for no man can have any adequate idea of the universe; he can neither comprehend that it has any limit, nor can he comprehend that which has no limits. If the speed of thought surpassed the speed of light as much as light surpasses the falling stone, still it would be inadequate to conceive an infinite universe unless it had an infinite time in which to form the idea. To make the universe conceivable by any finite mind is a self-evident impossibility; and if it be impossible to conceive the universe, manifestly it is far more impossible to conceive the master, or the cause of the universe, which is far greater. Whatever is infinite in time or space. in power or intelligence, is beyond human grasp; all we can do is to look at it---to point toward it and to examine so much of it as falls within our reach. Out of spatial infinity we can conceive the solar system; out of eternity we can conceive hours, days, months and years. So of God we can conceive so much of his wisdom and power as are manifest in our visible world. We can conceive so much of his Divine love as appears in this globe and in the heavens, where myriads of angels dwell in bliss—where a million of beings are happy for every one who is toiling on the earth. We must be content with these fragmentary ideas; multiply solar systems ad infinitum for physical power; multiply heavenly spheres ad infinitum for Divine love; and multiply the mysteries that overwhelm us for the Divine wisdom, and still we do not see God-we are only looking toward some aspect that he has given us. But our skeptical friend still says he cannot get the first conception of the essential nature of the Deity. Let me then assist him. Matter in itself is inert. It is put in motion or action by force, which is not matter; action is possible only in proportion as the properties of matter disappear. Solid matter is inert and unchanging forever. Liquid matter, or fluid matter, is capable of being acted on by forces-capable of chemical and vital changes. Force is totally distinct from matter, and that which has the most of force has the least of matter. The sunshine, which cannot be touched or caught or held or weighed or measured, and is not matter at all, produces all the force on this globe, and all its vast geological changes and storms as well as all its life. The maximum of power, or God-the source of all power—must, then, be the very antipode of matter. Matter is solid, circumscribed, limited and motionless, destitute of thought, volition, life and power. God is absolutely uncircumscribed, unlimited. God is all life, all character, all intelligence, all power. God is the perfection of spirit-the Great Spirit-the antithesis of matter. Matter simply contracts, or holds together, representing selfhood or egoism. Spirit does not contract, but represents altruism, and is totally unconfined. The higher or greater the spirit, the further the range of its presence, the more entirely void of a material centre. The higher spirits in heaven fill with their presence all that is known to man; and

Jesus Christ is in constant and complete relation and sympathy with a million of his devoted followers all around the globe, and equally present to all if they are equally receptive. And if we would conceive God as an omnipresent spirit we need only advance from the established facts of Spiritualism-the simultaneous presence of high spirits throughout a large sphere, and understand that God, in his spiritual presence and power, is infinitely beyond any other spiritual presence and power that can be conceived. Then we realize that in Him we live and move and have our being: and the most exalted reverence that can be felt is an utterly in-

ity. He has ordained that conflict of good and evil in which we bear our part-the most recent events of which we assemble to commemoratethe advancing triumph of good.

adequate tribute to his sublime, majestic infin-

Modern Spiritualism is the last campaign of the Army of Heaven, in which it surrounds and storms the Malakoff of dogmatic unbelief, and puts to flight the legions of bigotry, brutality and ignorance. It is the same army, though its personelle may be changed, and under the same commanders, who for more than a thousand years have been driving away from humanity the demons of night.

To recognize the true position of our modern heroes we should pass in review the entire army of which they form a part, and in the glories of which they may rightly claim a share. Although my time and opportunities, are entirely inadequate to this task, which would require a series of evenings, it seems to be my duty to perform, however hastily, this neglected service, and to honor the memory of those who, as they look back from "beyond the river," would be pleased to know that they are not forgotten by those who are enjoying the fruits of their labors. Unable as I am to review the entire Army of Heaven, it is still possible to cast our eyes along its ranks, and catch a just conception of their character.

The leading characteristic of both commanders and soldiers in this army has been that they were ever looking upward, that they were ever obedient to heavenly voices, that they ever recognized themselves as the servants of the Most High, that they knew and heard the voices which came from supernal sources, that their lives were governed by a policy entirely different from earthly policy, and that they feared not to stand up against the rushing multitude, against armies and kings, against false teachers and pragmatic doctors, against fashion and wealth. They feared neither poverty and ostracism, nor stripes, dungeons and death.

Conspicuous among these was a Grecian hero and sage. In every nation there have been some as the luminary of a new day in whose presence fatigues, disease and privation for some political noble souls who were impelled by Divine influ- the stars of the sky fade into dimness and dis- cause in which there is no right on either side. ences to teach men a higher life and thought, appear. Jesus was the great teacher of the Cau- But how few are there who when there is no and endeavor to bring into their lives the purer principles of the angel-world. SOCRATES was the teacher of Greece. To him Plato and Aristotle looked up as a master. He was their master because he was a nobler specimen of humanity. As a soldier and a statesman he was of the most unbending physical and moral courage. In every sense he was a hero whom neither mobs nor tyrants could drive from the path of duty. Socrates fully realized immortality, and had a iust conception of the spirit-world. He lived in continual communication with his guardian angel, and ever obeyed the still, small voice of the invisible. It was this inspiration, combined with a heroic nature, which made him the preëminent martyr-philosopher of Greece. But the inspiration of Socrates was not of the highest type. It did not lift him entirely above the common thought of the Athenian, the common spirit of the age, which was developed in the petty wars of Athens with her neighboring States, in which he participated. He did not reach the height even of ethical philosophy. He did not comprehend that Divine love which regenerates the soul, and brings all men into close fraternity. He was simply the philosopher of justice, and the exponent of moral speculation. looking into the mysteries of life and duty in an age when the truths which are old and familiar now were unknown and debatable. He started a primary school of ethics, and never got beyond his great error that virtue depends on the intellect, and that if men were well informed they would never do wrong. It looks marvelous now that the ablest and best man of Greece should have fallen into so palpable an error, but it is explained by the bust of Socrates, on which the region of intellect and of justice is much better developed than that of religion. Nevertheless. Socrates was a noble instrument of the spirit-world, and fully understood the influence of spirits upon mortals. As the first great martyr of the inspired host-the Army of Heaven-he will be honored among men so long as the names of Greece and of Athens are remembered. But a far higher inspiration was needed than that of this warrior philosopher, which ended among his pupils in unprofitable, didactic discourse. and passing down the centuries in the names of Plato and Aristotle became a mass of worthless speculation and of dreary dogmatism which for more than a thousand years enslaved the mind of Europe, until the bondage was broken by Galileo and his illustrious cotemporaries in the field of science. A far higher inspiration was needed to lift men out of the fierce brutality which looked on gladiatorial bloodshed with delight and revelled in wild profligacy. That inspiration came in Palestine, and it is our inspiration to-day. A lovely and holy maiden was the mother of the man to whom the world's highest civilization and highest wisdom bows in homage to-day, he whom Napoleon recognized by the external sense as his superior: "JESUS CHRIST stands single and alone. Alex- call their attention to his authority and rank in an uncrowned saint may be resting in forgotten

is unknown. Grand spirits relate to humanity. [ ander, Casar, Charlemagne and I have founded ] heaven. Interrogate the wisest spirits whom empires, but upon what rest the creations of you can reach, and you will find that they all our genius? On force. Jesus alone founded recognize his lofty rank and his pervading powhis kingdom on love: and at this hour millions er. They generally honored and perhaps worof men would die for him."

policy, philosophers, historians, philanthropists. They find their theological doctrines were fourand saints without number have perceived in | fifths falsehood and delusion, which they outthe sublime moral nature of Jesus; and if  $\mathbf{I}$  grow as fast as they can progress, but they find should begin by quoting the opinions of such in Jesus all the excellence they ever believed. minds as Newton, Locke, Copernicus, Galileo, will say as with one voice that Jesus was the borne; and the great majority will go further and say that his nature was divine.

I need not refer to the numberless millions who have sustained the same opinions; I refer | sands, or through the trackless wilderness close only to the best and strongest minds that have to the wolf and the tiger, carrying over boundever appeared. And I would say that to any less plains of snow, or through the pestilential modest and reasonable man this wonderful unanimity is a decisive fact.

and it is uttorly impossible to produce such an | than that of the sublime faith and courage ineffect—such an impression on this yast mass of spired by Jesus, which filled them with power to mind-without a transcendent moral power, bless the sick, and strength to repel diseases, to Feeble souls, sciolists and smatterers may ig- | which those of a less sublime hergism fell pasnore this, but every man whose mind and sive victims—and after all these heroic and unsion on society is fully aware of the strength of | dying in prison, dying on the scaffold, or over will and the moral power required to move great masses of men. Hence the greatest and the best of men have been most fully aware of the greatness of Jesus. He came among a brave and strong-minded people, who were too deeply immersed in ignorance and superstition to comprehend him or to tolerate him. Dying as a martyr, he left no followers who were competent either to appreciate him fully or to record his life. The meagre fragments that have come down to us exhibit only this, that he was so transcendently above all that surrounded him hood. as to be worshiped as a God by the semi-barbarians to whom he came, with a fervor and a power that have borne along all the ages the conviction of his divinity, and forced that conviction deep in the mind of the master races of the earth.

It was not this illiterate, this accidental record which we find in the New Testament, in which no critical scholar can confide, but the deep convictions and feelings impressed on living men, and by them transmitted to their converts and their descendants, like a divine fire that burns from age to age, which evince the reality, the power and the character of Jesus. Like the new risen sun dimly seen through

shiped him on earth, and in the spirit-world they What Napoleon perceived as a mere man of  $\frac{1}{4}$  find they were not mistaken in reference to him.

It would be delightful if I had time to speak Milton, Leibnitz, Da Vinci, Columbus, Davy, of his illustrious followors, the heroes, the saints, Franklin, &c., I might go through the entire the martyrs, whose lives teach us the nobility roll-call of at least nine-tenths of all the names of human nature, who have thrown to the winds that have been illustrious in history, and they all thought of wealth or fame, the comforts of home, the luxuries of life and pleasures of socinoblest type of humanity this planet has ever  $\frac{1}{2}$  ety, to encounter angry mobs, to be thrown into dungeons, to be torn in pieces by wild beasts in the midst of a rude and barbarous empire, or to wander alone among barbarians, over burning jungle, or in the city desolated by the plague and filled with the groans of the dying-no other The cause must ever be equal to the effect, honor, no other, protection, no other potency strength of character have produced an impres- j selfish deeds dying in poverty and obscurity, the burning faggots rather than relinquish their sublime mission.

"The earth is green with martyrs' graves. On hill and plain and shore, And the great ocean's sounding waves Sweep over thousands more. For us they drained life's bitter cup. And dared the battle strife."

Hove and honor such men. I shall rejoice  $\overline{to}$ meet them in the better world, and I beg that they may come among us in power to rouse the timid, feeble and worldly souls to a nobler man-

As we look over this vast Army of Heaven, whose brows beam with a celestial glory new, how humble do we feel in the consciousness that we are not worthy to stand on the same plane with them.

But we are not now called upon to die for the truth, only to live for it, to live so that men seeing our lives shall learn to love us and to heed our words.

The Army of Heaven as it appeared in ancient times appeared amid a barbarian hostility which made the service of the Lord as difficult and dangerous as a military campaign. Ah, what a contrast ! How readily the masses rush to join the infernal legions of war for slaughter and the dense fogs of the horizon, we recognize him devastation, and lose their lives by wounds, casian race, the dominant race of earth, and al- magnetic attraction of numbers, no nodding plumes, no martial music and no historic glory, can carry on the peaceful campaign of heaven for truth and righteousness, can go forth alone, and live and toil for heaven. I trust there are a number of these soldiers of the truth before me now. But these things must change. The time is coming when the loud drum shall no longer summon the martial mob, and when the sweet songs of immortality shall call men to the higher life, when the angels themselves shall come and sing their scraph songs to us. That the spirit-world is actively engaged in many cases in controlling the course of human events by its inspired agents, is as visible in modern times as it was in the time of Jesus. There is no more memorable or more authentic case than that of JOAN OF ARC, whose life, published in five volumes by a French Historical Socicty, is as unquestionable as the life of Washington. Born in humble life on the night of Epiphany. in 1412-four hundred and sixty-seven years ago, of spirit-life where physical phenomena abound at Domremy, France, in a land which had been and business messages mingle the affairs of suffering and wretched for nearly a hundred years, and was then desolated by British invasion. fast falling into moral barbarism by hunger, suffering and death-she came as the instrument of the spirit-world, that looked down in compassion, and determined to show its power by makthe spiritual presence of Jesus feel in their souls | ing this peasant girl accomplish what kings, generals and armies had failed to do. Could anything seem more visionary than this? Could a feeble girl even get a moment's hearing for such an insane proposition? But spirit is greater than matter, and this poor girl with her inspiration was more than armics. Her coming, like the coming of Jesus, was foreshadowed by an old prophecy, it was foreshadowed too in her mother's dream, and in her fourteenth year a voice from the spirit-world told her she was divinely chosen to restore France. When her age was sufficient, the voice of the spirit again called her to go, as a divine command, to liberate France. When she went before Gov. Baudricourt, he laughed, and sent her away. But the voices still commanded her : she went again to Baudricourt, and he gave her a sword and letter to the king. The salvation of France then lay in the refinement of soul and religious faith of the French people. The common people believed in her, the Governor sent her on, the King received lier and France was saved. Ah ! there is nothing more beautiful, more poetical, more holy and romantic, than the true story of Joan of Arc, as marvelous as the career of Jesus, and as truly a matter of holy inspiration and of unquestionable authenticity. France was saved then from British domination because her people were worthy of it, and we might be saved from all calamities if we would reverently receive the spirit-messengers who are ever ready to come if they can be received. How many a Joan of Arc, how many

#### THE ARMY OF HEAVEN.

The Army of Heaven above is invisible to most men's eyes, but its enlisted soldiers on earth are known by their labors in conquering darkness, despair and misery. There is an ancient army which is now in the higher spheres, the region of the highest control, and a modern army on earth and in heaven who carry on the campaign against evil.

The night is ever receding before the light of day, and the light of the early morning is ever increasing to the splendor of noon, and thus before the sun of the psychic universe ignorance and frozen death are ever giving way to knowledge, wisdom, and exalted life. "The azoic age was followed by an age of animal life. The dawn of animal life was followed by increasing development from the influx of divine life and light until it brought man upon the scene.

The dawn of human life, humble and coarse in organization, has been followed by increasing complexity and perfection of organization until the globe has been covered with the fields, the gardens, the houses and cities of men, and this will go on until all continents and islands are continuous gardens.

But there is something in man nobler than this material civilization. That material civilization, which is considered progress, is not improvement but only a basis for improvement. The cities, the palaces, the ships, the factories, railroads, and steam-engines, and all the works. of art and luxury, may abound while the real status of mankind is not any higher than that of the wandering savages of the plains. Real improvement means happiness and virtue-sham improvement is found in power, splendor, and luxury. One is of the earth earthy, and comes from the animal nature; the other is of Heaven heavenly, and comes from the divine elements in man. These nobler elements which come from heaven are perpetually reinforced from their source. The heavenly powers that labor for the triumph of good over evil, labor on earth as well as in their own home. Their agents here are the true and noble beings who aid in the conquest of evil, and who are often engaged in | God not only fills all that is known but all that | though the race has not been able yet to rise from its selfish and warlike life to the highlands of bliss to which he called them up, yet every century brings us nearer to the celestial plane, and as we rise toward his plane we see him more clearly, we appreciate him better, and we begin to know, even as the angels in heaven know, that he is the master-spirit of all real progress, which is elevation, and that his grand soul is in contact with all souls that are inspired with that love of humanity which is the only power that can lift men up.

He walked with men and was known of men by his external form ; he was known as a power by those who were near him, by those whose bodies he healed, and by those whose souls he lifted up to a diviner life, but he was not comprehended by the age to which he came. This day and this hour he is better comprehended by human souls than he was in Jerusalem, for he is a living power in contact with all humanity. That Spiritualist who knows only the lowest planes spirit-life with the cares of earth, is only in the infant school of pneumatology. But they who commune with the world's heroes and sages are really lifted up to a higher sphere of life, while they who have advanced far enough to live in a diviner life and more uplifting power than all the wisdom, power and honors of earth can give. I am not using the language of blind enthusiasm or fanatical superstition. Slowly and cautiously have I reached these truths, and I sel-

dom pass a week without a practical demonstration, in my friends and myself, that the spiritual power of Jesus is the greatest power within our reach to ennoble our lives. The man of intellectual and selfish life knows nothing and feels nothing of this. The Spiritualist who is satisfied with dreamy speculation, to whom Spiritualism is only an ideal luxury, who has no strong desire to go forth and lift up society, knows nothing of this and never reaches the sphere of Jesus, never comprehends the true heaven.

The speculative Spiritualist who lives in the phere of a quiet egotism and believes that he finds God in himself alone, and sees nothing to adore exterior to himself, is of course far removed from the higher spheres and alien to true religion which impels the soul of man to go forth as far as possible from egotism, into worship, love, labor and heroism-wherever duty calls. Ah, if there were a hundred men on earth now fully imbued with the spirit of Jesus, nations would change their character, wars would cease and prisons fall into decay.

But I proposed to speak of the ARMY OF HEAVEN, and therefore it is that, I begin with the Great Commander. And if there are any Spiritualists present who are disposed to neglect or ignore his moral authority on earth, I would

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#### BANNER LIGHT. OF

unculightened minds??

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All the illustrious spirits who have adorned the history of the world by their wisdom, their August. philanthropy, religion and heroism are accumus lated in legions above us, ready to inspire and energice our exertions. Joan of Are will yet come to inspire her modern sisters, and that -piritual power which we now see in beautiful improvised poetry, in eloquence, song and painting, or in the great energy of a Roman Gladiator, or of an Indian chief, will be available for all the noblest purposes of life. What a flood of power will some day be poured out. To-day it is tion. coming only as the dews of the night that you receive, which are forbidden to come through the roof of bigorry, but come to you, my friends, under the open sky of freedom, and we can know whether you receive these celestial dews. by the result, whether your souls, like mountainflowers, bloom in the varied freshness of imnortal hope, infuertal love, immortal youth.

ringe forbids any allusion to other ancient examples of the power of the spirit-world as a great and increasing fricted of the destiny of mations, and I proceed new to review the array of on departed friends who look down on is today, and are present to hear our words of commemoration. It is a sacted task I now perform, for which I am populy qualified. I have personally met but a few of these departed friends, and I have not had time to make any adequate research. You will therefore, I trust, pardon in advance my omissions and my accidental errors, It is a matter of pleasure and fille to hang the rights of womain.

zarlands on the topoles of these pioneets of pure theor, ht: these entrand thickness. Rationalists in name arganmerous: rationalists in reality. sound registrates, greature. Our whole system of education, leads new to fixed opinions, and never develops the reasoning power and love of multiplojas to emplethem to progress from fill-phone to truth. The great mass of the educated classes are just like the great under of the injeducated classes juithly restrict a not one white hered. The gress, the pulpit, the pollege and the hills of Legislation de all aller possessed or margand by fived fileus, and, in essentially new truth is a differt it he above the plus but plane when for the first time set forth with ample print, just the same proof which is finally judged sufficient, is released by the great ma-Juilty with the most stylid and fareless indifference day others with skepticisticand unreasons able, antersonatz opposition, by a few with a through still and sound us butto mary and diving the workers with a tive of alizanty and legal annoyanizes in dis, in England and prisons in France. But's small number distent patiently, and a few choice splitts reason fairly, and ailog t a demonstrated truth. Such have conditioned. ers ju Sphiltualismes men greeningent angeng their fellows to their aparity toil discerning. By, an liener and an ornament to the pulpit, to truth

When an 350 42 by 1 f and in the human: brain the obtains of the capacity for communi-Sating with the quittworld, and round that the gommand attent was real. I proposed a secret soelety for a lutilities the incestizations? The mysteries of the black were so trudy resisted by public section, that the mysteries of its spirit functions would have been soluted as insandry. Lost less hundly that hy moral power was not with lent to encounter this opposition. I reflect from active propagitalism, and waited for the advance of the are, halling with delight the postess of the invisible on work heaven in enlisting to utils on the earth. That army has had its thirty years' war, and now L find that it has equiparted a peake and under its banner the votes of childsen by can be heard.

Twenty-seven years als Gov. TALLMAPGI. had his attention called to Spiritualism by the publications of his friend, Judge Edmonds, Surstiel by investigation be gave the cause his active and featless support. He was not the only statesman whet was tablessible to truth. Such men as President Lincoln, Joshua R. Giddin2s, Benji, F. Wade, Vice President Wilson, and others south and found the truth in Spiritualism, but Goy, Tallmadge was not content to recognizedly unpopular new truth without give ing it his active aid. But, to the shame of our people, they emorial which he prepared in behalf of Splittudism, and which came to the United States, Senate from thirteen thousand memorialists, comprising a greater body of intelligence than the Senate itself, was treated with the same indifference and ridicule as greeted Prof. Morsels and lightfour in behalf of the telegraph in the House of Representatives. The Senate and the House were equally stupid on these two memorable occasions. Cave Johnson, of Tennessee, represented the folly of the House, and Gen. Shields the folly of the Senate. Is there any limit to the voluntary stubility of educated men when their attention is called to anything new? Let us not forget that when railroads were first proposed in New York a committee of the New York Legislature reported that such a road was entirely impracticable. for many mechanical reasons. That is a fair measure of the wisdom of the world's rulers, Goy. Tallmadge was a man of national reputation. As a Senator he ranked high at the time when the National' Legislature contained such men as Clay, Webster and Calhoun. That he was not Vice President was owing to the fact that he withheld his name. Had he been an ambitions man he would have filled the Presidency instead of Mr. Tyler, and filled it with honor to himself and benefit to his country. He declined a position in President Harrison's Cabinet, he declined a Foreizn Mission, but accepted the Governorship of Wisconsin, where his landed estates were located, and his remains now repose near Fond au Lac, Wis., on his beautiful estate, which he thought a home of very little importance to him compared to his mansion in the better world. "Where I am going," said the Governor, "they have much finer places than this

graves unhonored and takk own, how many wise - land for educational and philanthropic purposes. and sweet spirit volces are repelled from earth. Such men appear searcely once in a century, by the dull, skeptical stupidity of educated but . Their landable example is felt through the whole arena of politics and business and theology, like a pure mountain breeze in the malarious heat of

> In 1851 JUDGEJ, W. EDMONDS began investigations in Spiritualism in New York, which made him conspicuous throughout the country as, for the time being, its foremost champion. Standing among the very first in his judicial position, he had the rare moral courage to proclaim an opinion which was denounced by the majority as insanity, or as an impudent fraud, even though if forced him into retirement from his high posi-

> In the days of Bruno and Servetus men were not afraid to be burned alive for the truth. Nowadays they dread even to lose a little popularity: and therefore we should honor the moral grandeur of such friends of truth as Judge Edmonds.

> In the circle who united with him in his investizations were the learned Phor. Rush and Du. HALLOCK, both of whom have passed away and left an honored memory. Prof. Rush was devoted to the teachings of Swedenborg, but he did not avoid or suppress the spiritual truths that lie met. He was an example for theolo--gians,

> Diff. T. HALLOCKhas just passed away, a few weeks since, honored and esteemed: a good physician, a public and effective defender of the truth: one of those good, brave, honest men who are in the van of progress in every direction, for truth and freedom, for the rights of man and

> DE. H. F. GARDNER, our brave pioneer, did not pass away without just and ample recognition of his worth. Eele 15th, 1856, his sixtyfourth birthday, brought him honors and troops of friends. Allen Putnam recordized him as the most other entered tive worker in behalf of Spiritualism, who had no equal in bold, undagging, persistent labors; whether to repulse and ballle twinde assailants, or to befriend and sustain its advocates; and to demand and obtain for it respectful consideration and treatment by the general public. Such men, I believe, have always been wofully needed by new truths and have been wofully scarce. He must have borne himself, with great dignity and discretion, since he commanded the approximation of his opponents. even of the Harvard faculty. Mr. E. V. Wilson, his self a brave pioneer, said that Dr. Gardner's panie would go down to the future as the morning star of Spiritualism.

> Notman deserves higher honor from us tosday. thin the REV. JOHN PIERPONE, who passed away in 1996, in his eighty-second year, erect and manly, in youthful freshness of spirit. Standing ever in the front rank of progress, a wise leader, a brave leader, a lover of truth, a cery f humanity, a noble teacher of Christiansocial life and to literature, inflexible in honesty, indexible in principle, eloquent on the

> platform, eloquent in poetry, urbane and refined in all his ways and thoughts, his notife, soul found led ment in a form in which every lineament give assurance of a royal nature.

Spiritualism in him was of that grand character which assimilates with the upper heavensthe sphere of love. If was said of him that "it was a point of true honor in him to keep the law of love above all other laws, and to remember always that in every wrong-doer he had a brother." I cherish his memory as a personal friend, but in gaving this tribute I express the unanimous sentiment of the good and true. The mattly courage with which he sustained universal freedom, temperance. Spiritualism and anthrep-degy, without waiting for their popularity, placed him in the front as a leader and not a follower: a man whose example, the press, the clergy and the diterati should learn to imitate. The last public act of his life was to preside over the National Convention of Spiritualists at Providence. On the day that his address was published his spirit took its departure for the better world. On the evening after his departure he came to his friends, took Mr. Peebles by the arm, which he felt, and said through Mrs. Conant, "Blessed, thrice blessed are they who die with a knowledge of the truth. Oh, I am so joyous to night that my soul can scarcely give veression to its thoughts through this weak mortal: and 1 never realized before how good God is. Tell those who were in sympathy with me but not with my belief, that what was then me a belief is now a blessed reality."

was, in its delivery, divided by Prof. Buchanan into three periods, the first of which succeeded the introduction of the speaker to his audience. At the end of this initial division Mr. Bacon introduced John W. Day, who read the following original poem which he had written for the oceasion

#### THE SPIRITUAL NEPTUNE. F BY JOHN W. DAY.

Who walks the winding vale at close of even. When skies are clear and twilight breezes blow, May see, adown the violet cope of heaven, The filuge-like constellations trailing low; Born of the flaming SUN, whose leaven supreme Burns in all life to human senses known, Their glittering bands in argent union dream When hight reveals our system's solar zone.

Each filled its place ere yet a human eye Look'd anxious up from earth's fire-matrix'd plain; And one by one as years of toll went by, Men spied these wonders of the heavenly main. And gave them names, and plecemeal sought each cause Which ruled with mystle power their time and tide; Till Science gave coordinated laws Through stylus, telescope and thought allied.

Each plantsphere's deflected orb forefold A potent neighbor hid from mortal ken. And thus earth's the'ries in the ages old Outbroadened 'heath the toll of carnest men Who held dull Matter's prisining confines naught But God-like frod the empyrean vast. And, gradual, wrought a path for human thought From earth to far URANUS-deemed the last :\*

The link that closed our solar system's chain But still th' astronomers disturbance found. And wrought each careful codes ofer in vain Till N1 PTUNE's disc their seeming triumph crowned Then metes and bounds conclusive they ordained, And held the utmost of our system reached. Nothing beyond the new-found orb remained, They taught, whose word not lightly is impeached.

Buf years roll by: and students of the skies. With computations keen, and centred thought. Begin the startling fact to recognize That NEPTUNE's self bath not conclusion wrought : And some with zeal and steadfast faith declare A longe twin planet, not yet seen, doth roll In vast ellipse through dim, tenebrous air-Neptune th' objective-this the potent pole.

And standing in your midst this wondrous night. While thought's clear beavens with beek ning splen dors glow,

I call this legend of the star-worlds bright, As typic of the firm, all conquering flow With which from mistlest eras of the past On, through the ninetcenth century's prismic arch, The manuful has track definith's precepts vast-And holts not now its graph, stupendous march !

er in the heavens of man's religions thought Each by past system, wrought to volce his need-The churchal chalices in which he sought The wine of moral worth-though tinged with creed! Each met some human want in partial sense, None fed the all-none gained the final meed ach, through this fact, wher'er deduced, or whenee But prophet was of one that should succeed.

Years fiel, and in His-name, of Galilee, Like Heaven's Uranus, from Judean hills treamed forth at last a system vlaimed to be The clusing word our Neavenly Father wills? Earth speaks to day in million-tongned reply: It hath not brought the boon the spirit craves, The bigot rules-Christ's love and mercy fly Like storm-swept birds along its wrathful waves.

T was hailed at first by glad prophetic souls. Whose carnest "wish was father to the thought." As "final gift from Illm whose power controls Th' advance of mind; whose will is ave outwrought. They seared the spirit-planet then, but gave Mistaken eredence to th' objective form ; + But on the Perlhellon's circling wave That planet now returns with pulses warm.

Fair science waits till condag years reveal The potent orb so holdly prophesied : And thinking joinds no longer may conceal In creed's domain the world-awakening wide The sense prophetic of an opening way That leads from faith, to soulful actions done: The Churchman's NEPTUNE dim with errors grey, Shrinks from the spirit world's fullential sun !

al de esteroidal train

#### The discourse (owing to its necessary length) Till soul-illumined man walks hand-in-hand With beings freed from dull, restraining clay-Till Death shall die, and conquering Life expand Its wid ning, peopled, potent spheres, alway !

We tolling sow this hour the harvest bright, Whose fruit shall crown each future age with peac When we here met shall pass from mortal sight, Where Alden's restful skles bring sweet release: May He whose presence thrills in worm or sun. Guide all our steps to duty's furrow true. Till, matter's surcease gained-soul freedom won-Life's chosen friendships we again renew ! -

At the conclusion of the poem the choir sang "The Bright Summer-Land"—words and music by Robert Cooper-after which the lecturer proceeded with his theme. After the second pause in the discourse, J. Frank Baxter, who was present, favored the audience with the song : "Who Casts his Bread upon the Waters": and at the completion of the address the exercises were closed by the song, "Life, Beautiful Life," by criticised, but against the truth itself, for the the choir, and a few appropriate words of dis- shafts of their attacks passed the individual missal by the Chairman, Mr. Bacon. CELEBRATION ON MONDAY EVENING,

<sup>By</sup> The weather, on Monday, March 31st, proved to be of an exceedingly unpropitious character, and as evening approached the violent snowstorm which had been raging since morning seemed rather to increase than to abate. Nevertheless a good audience braved the inclemency of the elements and assembled at Parker Memorial Hall, where, at half-past 7 o'clock, J. B. Hatch, under whose personal and efficient supervision the evening's exercises had been arranged, called the meeting to order, and the Parker Memorial Choir sang: "Watchman, What of the Night?" Mr. W. J. Colville being introduce?, proceeded to give the following invocation, as preface to an address, of which we present the subjoined condensation :

#### INVOCATION.

Oh, thou Infinite and eternal Spirit ! our Father and our Mother : we praise thee that thy revelations are new and fresh to-day; we praise thee that even on this joyful occasion we may look forward to the commencement of a grander era in human development-realizing that we stand upon the threshold of a new temple in which thy truth shall be more fully revealed, We praise thee for all the good which has fallen to our lot in days gone by, for all the joy that has shed the sunlight of peace on our pathway: and we praise thee, also, for the sorrow that has made to shine forth in brighter radiance the light and the grandeur of existence. Praising thee for the knowledge of the future life. the certainty of progressive development in the spiritual spheres, we would all unite to give to thee our consecrated oblations, and to lay upon thine altar at this time the offerings of grateful hearts. In the bright presence of the many indications now to be seen in our midst of the approaching millennial morning, we would anticipate that outpouring of the spirit which shall bind all souls in the cords of love, and fasten all to the eternal rock of truth. Not with dread and apprehension, not with shame and sorrow, but with hearts o'erbrimming with cheerfulness would we enter into the presence of the spirit-world to-day. May the tires of inspiration leap up upon the 'altar of every heart, may aspiration ascend like unto sweet incense from a golden censer, and may all the cares and trials of life serve but to fan the flame till it shall burn with undiminished histre forever and forever ! Oh, our Father and our Mother God, we can only praise thee; no plaintive note shall enter into our song; no minor key shall be struck this hour-only with inbilant notes of praise we would enter into thy presence. Forever and forever we would unceasingly adore thee in the contemplation of the bright and the beautiful, in obedience to thy law, in the pursuit of truth throughout eternity. Amen. ADDRESS. To all the friends who are assembled this evening we extend our most cordial greeting. We ualists, who wrought to break the childish faithstand before you at this hour as the representa- idols of the churchal system, and give in their tive of those, spirit-messengers who for thirtyone years past have held communion with mankind in a greater and grander measure than ever before in the history of the human race. Spiritualism, while it is not antagonistic to any system of religion as a religious system, is nevertheless antagonistic to the limitations of all creed; Spiritualism recognizes no leader but Truth ; and whatever may be the needs of individuals they may be individually met by those grand phenomena which the spirit-world is causing to appear in your midst during the pres ent era of dawning light. It has always been in humble guise and among the lowly ones of earth that truth has made its advent : every sublime and uplifting movement that has come to benefit humanity in the past has been, figuratively speaking, born in Bethlehem, cradled in a manger, and educated in Nazareth. It is not only to the cultured and refined that Spiritualism has its message, but for all classes from the centre to the circumference of human society-from the noblest to the most degraded. Spiritualism is a doctrine adapted to the needs of progressive humanity, because it does not call upon any to worship a symbol of outward faith-whether it be cross or crescent - but points onward and upward to that sohere of ineffable light, the lustre of whose presence is now being dispensed on earth. Verily the 31st of March, 1848, was a grand Epiphany, whose starry influence appealed not in any restrictive sense to the wise men of earth but rather to the wise in spirit, since the wise in spirit are the docile, those who are ever ready to accept whatsoever appeals to their intelligence as truth, whether it be in accord or out of accord with all their previously conceived ideas and cherished notions. Spiritualism is both constructive and destructive : constructive of all that is true, and destructive of all that is false and wrong ; it is reformatory in its character, remodeling old institutions, giving new interpretations to the wonderful and sublime in olden time; and, while not asking you to believe anything written or spoken merely because it has been considered true, it informs you that the real, the comprehensive Bible, is to be found in the uni- to disagree on minor points, and unite upon verse of Nature, where God's handwriting is to be traced in every stone and tree-his voice to be heard in the roaring of the ocean billows and the gentle nurmer of the woodland stream, but most of all in human spirits inspired by love, and earnest in their desire to disseminate truth Such out of the fullness of their consecrated hearts, the speaker said, could bear witness in terms unmistakable. Not words alone were necessary to appeal to man's consciousness of the eternal verities, but thoughts, ideas, living principles were required, and the bringing of these prominently before human comprehension constituted in the fullest measure the intelligence so bringing them a message-bearer from the world on high.

The results achieved by Modern Spiritualism since its advent were plainly perceivable in the

bald and hopeless yet thoroughly honest (and so, manly) materialism, on the other into the soulless metaphysical theology and stupid superstitious ignorance which ruled on the religious plane; necessarily there were among its advocates constructive Spiritualists, whose work was the presentation of proof to the skeptic concernblace living forms of knowledge suited to the demands of the present hour. The speaker referred in terms of the highest appreciation to the mediums of to-day, and the great work which the returning spirits were able to accomplish through their instrumentality; but urged each medium to endeavor to enlarge by study and reflection the range of his or her mental horizon, rather than to rest in dead inertia upon the support of the spirit-world, expecting it to do everything for them. The true medium would do all that was possible from his or her individual standpoint, and then welcome with-gratitude and gladness whatever the denizens of the spirit spheres might feel of their free gift to bestow. Spiritualism revealed the nature of life in the spirit-world by affording individual and personal communion with the denizens of that state of being: Spiritualism taught that death wrought no marked change in individual character, but that the man on entering spirit-life was quite the same as before his physical decease—which latter was, after all, but an incident in the soul's experiences; Spiritualism, through the lips of earthly media, taught mankind that the true method of progress was so to live as to render themselves particularly attractive to and receptive of the influences which came from the highest order of returning intelligences. The grand ones of history were ready to give to all their thought, their uplifting power, but we must extend to them the invitation of harmonious conditions ere we could hope for their, presence with us. The advent of Modern Spiritualism was the return, in a form modified for the meeting of present needs, of knowledge possessed in varying degree by past nationalities and by-gone systems of thought; if the manifestations which attended its modern coming were not identical in a material sense with those characterizing its existence in the past, they were identical in spirit. Truth had only one story to tell, viz .: how to live well in mortal life, how to die well, and how to continue your existence rejolcingly in the land of souls. Let us at this hour agree such as are common to the belief of all-that there' is a spiritual world in which all individuals will receive the results of their actions, their words, their thoughts, as wrought, expressed or formed in mortal life, and that, under proper conditions, their spirits can return and communicate with mankind, bringing with them knowledge of that state, otherwise unattainable by any known mortal instrumentality. Spiritualism does not-point you to a saviour in the past, but to one here present in your midst, at this hour-the ever-living power of the spirit of truth manifesting in every form, and striving under all circumstances to benefit and uplift you, one and all: It does not refuse its meed of praise to the past, since you of the present (whether you know it or not) are the recipients of the bene-

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cinctly to the race it became necessary to ap-

proach each order of intellect in the manner

best fitted to produce an effect commensurate

with the importance of the end in view. Hence the induction by the spirit-workers of all the varied phases of the modern phenomena. If all men could reach the truth without the help of external symbols, if all could embrace it without the necessity of demonstrations on the physical plane of a power superior to that known to humanity, the phenomena would be unnecessary; but such was not the case, therefore the phenomena were of marked importance, whatsoever might be said to the contrary by those among the ranks of adherents to the cause today who wished rather for a Spiritualism without a spirit, a philosophy without a soul. Such, however, whether they knew it or not, were really not leveling their attacks on the persons differing from them whom they so determinedly marks at which they were aimed, and buried themselves in the breast of the cause itself; but the divine truth, embodied in the present dispensation, would prove to be indestructible by every stroke, whether of over-zealous friends from within or storm of opposition from without. The speaker felt to render up thanksgivings for the various crude hypotheses with which various opponents of Spiritualism had sought to account for its phenomena, also for the unmeasured denunciations with which they had visited the whole subject, since they had been the means of awakening public attention to the cause to such a degree that it would today be found as impossible a task to remove Spiritualism and its improved conceptions of human life and destiny from the hearts and homes of mankind as to destroy the sun or blot out the stars from the skies.

Some opponents of the new dispensation had endeavored to show that between science and Spiritualism an irrepressible and continuous conflict was all that could be looked for: but Spiritualism was not antagonistic to true science -only false sciolism had anything to fear from its approach. Spiritualism had been the glorious power by reason of which all the different systems of religious thought known to man had been rendered capable of existing; its distinct province was to appeal to the inner nature of man: its great soul could not be fettered by defined limits or man-made distinctions of belief; whenever in the past any movement for human amelioration had halted and crystallized into creedal tyranny it was because the spirit had been ruled out by those having by reason of, their positions the power to measurably control its external manifestations among men. Full, free, unfettered and judicious communion with the world of spirits was the true solvent of human difficulties and disagreements in the domain of faith and belief, and their practical application to every-day life. Individual immortality was the glorious truth which Spiritualism had made known to the world ; there was no retrogression-all the seeming reversions of human conditions proved in the end to be but steps necessary after all to evolve elements of character, etc., which entered largely into the sum total of that grand ultimate advance which was the common lot and destiny of all.

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world to-day: what the future was to bring forth was beyond the power of mortal conception to grasp. The new dispensation was, from the nature of things, a two-edged sword, working in opposite directions-on the one side outting into

Such men are objects of interest to the spiritworld, and they often have marvelous spiritual protection. Gov. Tallmadge's life was thus saved before he heard of Spiritualism." He was standing close by the huge gun that burst on the war steamer Princeton, and killed two members of the Cabinet and three other distinguished gentlemen. He stood there while it was fired three times, and at the fourth time a sudden spiritual impression compelled him to leave the spot and go below. If he had not he would have been instantly killed.

The HON, GERRIT SMITH was another eminent politician and philanthropist whom we should honor for his fidelity in upholding spiritual truth. His fame is national and enduring. He was universally regarded as one of Nature's noblemen, whose fidelity to duty, to truth, to liberty, and to every species of reform was the dominant passion of his life. His generosity ' Rev. Dr. Ferguson. was princely. He is said to have distributed in [Prof. Buchanan's Lecture to be concluded next all as much as two hundred 'thousand acres of.'

When he came to me last week with the strong warm feeling of friendship, he wished me to express to you his desire that you would cultivate kindness of spirit, liberality of thought; that you would look toward the harmonies of heaven. not the discords of earth ; that we should seek to barmonize with the spirit of the great teacher-Jésus—" the spirit of love."

The REV. DR. JESSE BARCOCK FERGUSON Was man of whom Spiritualists should be proud. We must regret that he is not now living. He would have been to-day just sixty years of age. As a Christian minister and as an eminent citi en bearing a conspicuous part in the events of the times at Nashville, Tenn., he was esteemed and beloved. His eloquence was everywhere in emand, and his large church was overflowing. But when his own mental growth outran that of his denomination he withdrew, and took an independent position. He became a prominent and fearless advocate of Spiritualism, and visited England fourteen years ago to introduce the phenomena manifested by the Davenport Brothers, thus bravely encountering not only the storm of denunciation by the press, but the violence of mobs, an act of moral courage in a gentleman of his position which few would imitate.

Mr. Ferguson was a bold and profound thinker. He did not wait to have Spiritualism forced upon him against his stubborn resistance. He was in fact the most advanced thinker of the day on this subject, and wrote as follows in 1844 :

'If we may be allowed an opinion, where an opinion is searcely allowable, we would say that from the invisible world there will be such a manifestation of the saints that the vell of flesh and sense will be rent away, and the connection will be permanent. The cherubim, or 'living creatures,' will appear upon the earth. The angels of God will ascend and descend as Jacob saw, and as Jesus promised, and the tabernacles for which Peter asked on the Mount of Glory ill be granted to all."

Who of all before me dared to entertain or tolerate such a thought in 1844? If Ferguson was then the wisest man, he is to-day among the very wisest who look down upon us. He was as good as he was wise and eloquent. A lady of tine culture and sensibility some years ago was assigned to an apartment in a house at Washington City. She felt in that chamber so pure and delightful a spiritual influence that she asked of the proprietor who had occupied the room before her, and-learned that it was the

🚊 week.]

Brings Peace and Love and Joy to all mankind ( ... Round every tribe and race the golden chain Of world-wide brotherhood its power shall bind ; God's Fatherhood -a common, bloodless ground, Whereon his children all may stand agreed In its progressive ontcome shalf be found. And Knowledge tower o'er prostrate forms of creed y

The new Is around." we mark its dawning shine, We meet this hour to celebrate the day When angel fingers from the land divine Swept the dark lighte clouds of doubt away. And gave a mental telescope to man Whereby the future of earth's moral state Is outlined clear to all who dare to scan Its lens, unawed by sneer of bigot's hate.

That telescope which gives unto our eyes This coming NUMENE in the sphere of sonl. Is formed of medial teachings trite and wise, From those who we passed from Death to Life's control.

It comes " not to destroy but to fulfill." Not to supplant but grandly to illume-Lead mourning hearts from Death's penumbra chill, And prove a conscious state beyond the tomb

They tell of one who roam'd by castl'd Rhine Mid the rich gloaming of the vesper hour. When on the bills the parting sunbeams shine, And purpling dells are dight with mystic power) And who by Elfin led, a grotte found Where easkless wine (whose years no mind might

know) Flash'd amethy'st and ruby glances round

Held by its age-formed crust from outward flow !:

All souls in being's twilight track the valè Where time's swift river seeks th' eternal sea; Some, dogma-laden, walk with steps that fail-Some with the stride of him whom truth makes free ! The priest-brewed Soma of man's earliest line. In schemes and forms diverse has lived for him, But we to-night may drink the spirit-wine Whose riches need no creed's supporting rim.

As years depart, each circling land shall know The soulful cordial from celestial vinc, And kindly deeds, not schemes of falth shall grow, Till Love's aur'ola o'er the earth shall shine !

"Unnus was discovered; and the theories of the seven fancts were, etc long, presented to astronomy by the un-infing genus of Laplace. In the attempt to con-struct tables which should serve for the prediction of the places of the planets, it was ascertained that the irregulari-ties of motion of the new outer planet still required the in-tervention of some unseen power. Two great geometers, in-dependently of each other, computed the elements of a planet which should recoundle the discretancies. They co-incided in its orbit and position. In the very direction pre-dicted by them the planet Septune was found in conse-quence of their positientons, and apparently in full confirma-tion of them. Septune completely accounts for the previous defects of the theory of Uranus, and heaves no apparent he-dication of the further extension of the solar system. *Prof. Price balance dataset is onitic distance* in orbit and

Petrer before the Lowell Institute, Boston, + But the observed planet is quite distinct in orbit and theory from that which was predicted; and the theory of prediction throws no light upon the actual theory, nor-has it any but an accidental connection with  $W_{\pm}$ . To the present case I have given a critical and laborious invest-gation, . . My position is that there were two possible planets; either of which might have caused the observed ir-regularities in the motion of Uranus. Each planet excluded the other. They coincided in direction from the earth at cer-tain epochs, once has N hundred and dify years. It was at one of these epochs that the prediction was made; and at no other time for six centuries would the prediction of one planet have revealed the other. The observed planet was not the predicted one. The potential planet is a spiendid a reality as the time planet, and as marvelous a discovery. -M.

\*\*\*Such a charming collection I have never seen, and the tuns glitter like the purest gold." "Truly, " sufficient his mysterious guide, " the reason of it (s, because the whice has formed its own casks: those which were made by men are long aga decayed. But "its not nough to book at them; we must taste, and then you must tell me if you have ever found a wine like mine."— Legends of the Rhine.

If Spiritualism did not prove the conscious existence of man after death, then it proved noth- | fits accruing from the labors of humanity's saing. But in order to present its evidence suc- viors in the past-through the efforts of all in

#### LIGHT. BANNER OF

men's minds were degraded, and their honest conceptions denied the right of way; looking up to leadership would invariably wreck all reformatory projects so doing upon the rock of material despotism. The spiritual organization | fancy-dress ball, which, despite a severe storm, needed was a condition wherein souls, harmoniously intersphered, were to be found ready to work in consonance with the angel-world with all the powers of their being for the advancement of truth: a condition in which any one having a work to do which his conscience told | A. Foss, H. B. Drisko and E. D. Stickney. Shorthim was right, would not need to go to any man | ly before midnight a collation was served in Inor number of men to obtain an endorsement of vestigator Hall by Mrs. H. A. Marshall, after his project, but would be free to discharge the duty which had thus been laid upon him, and to his aid the helpers from the skies would inevitably descend.

The speaker would have his hearers recognize the importance of what was going on around them, and endeavor to make this Thirty-First Anniversary the index of the commencement of a new era in their lives; he called attention to the fact that Christ attained to thirty years of age before he commenced his public ministry, which lasted three years and ended with his crucifixion, and that it was just thirty-three years from 1848 (the date of Modern Spiritualism's advent,) to 1881, the year when the Dragon will pass the shaft of the great Pyramid of Egypt-an occurrence which has not transpired before for four thousand years; the portents of changes great and manifold were everywhere to be seen; if there was to be a material, there was also to be a spiritual perihelion, and the advanced condition of the world in this particular was fully abreast with its material achievements. We had just entered upon the two last years of the period during which the forces of the spirit-world were being specially centered to uplift man so that he may be able to escape from or to abide the results (to the earth) of the approaching perihelion of the planets. A messianic period of two thousand years (so proved by historic experience, and as clearly measured by the disembodied ones, as that three months spring, three months summer and like periods for autumn and winter constitute earth's solar year,) was nearly accomplished, and the do, Mr. Bigelow from Alliance, Thomas Lees, wonderful outcome of a new order of things was vibrating in the spiritual atmosphere, soon to take on material shape on the plane of mortal objective life. He closed by thanking his audience for the close attention with which his remarks had been received, and by calling their attention to the musical part of the programme about to be rendered :

Mr. J. B. Hatch then took the platform, and in a few well chosen words expressed his pleasure that so many had braved the storm now in progress (the most severe of the present season) to visit the hall and listen to the exercises. He read the Cleveland and return telegrams [which] we printed last week (they were also read on the same evening at Paine Hall)] and closed by introducing Brown's Band, H. C. Brown leader, which organization opened the exercises with an overture, "Tantalust," (by Suppe); Miss Lizzie J. Thompson then gave a reading, "Robert of Lincoln" (W. Cullen Bryant); Misses Fannie Dolbeare and Cora Hastings sang "The Two Cousins"; H. C. Brown executed two fine cornet solos; Mrs. M. A. Carnes read "The Death Doom"; Misses Nellie M. King, Esther Singleton, and Messrs. John C. Bond and W. Worcester gave a vocal selection, "Away to the Fields"; the Band followed with "Chimes from Normandy " (extract); Mrs. Hattie E. Wilson read "The Story of the Faithful Soul"; Miss Dolbeare sang, Mr. Cutting acting as accompanist : a selection by the band, and a piccolo solo, "The Wren.' by J. Gilcher, were succeeded by a duet by Misses Hastings and Dolbeare, after which the Parker Memorial choir and Mr. Cutting joined in

ages gone who have striven to redeem the world from error: but it teaches that you, also, have a part to do in forwarding the grand work of in-dividual progression. The speaker was of opinion that what was most needed at present was *spiritual* organization -not temporal, since temporal institutions and forms led in brief time to the existence and ex-pression of tyranny and superstition, whereby way's minds wave degraded and their honest

Following the address a number of séances were held as in the morning, and in the evening the spacious hall was made ready for the closing entertainment of the celebration-a was attended by about two hundred couples. The dances were twenty-one in number, and the music by Bond's Band was most enlivening and finely rendered. The floor was efficiently managed by Mr. J. M. Foster, assisted by Messrs. C. which the company was entertained by several pleasing vocal selections. Dancing was then resumed and continued until two o'clock. The affair was highly successful, and netted a handsome sum toward carrying on the useful work of the Ladies' Aid Society.

### CLEVELAND, O.

The State Organization of Spiritualists in Ohio having been comparatively inactive for the past two or three years, it was deemed advisable by J. P. Allen of Springfield, O., and other energetic Spiritualists of the State, to call a Mass Meeting for either reörganizing the old State Association or taking other means for more unity of action, and the perfecting of local organizations.

The Convention met in Lyman's Hall on Saturday, March 29th, and was called to order by L. Van Scotten, Esq. Mr. F. W. Turner was chosen Secretary. The permanent organization was perfected in the evening. After appointing the usual committees the meeting opened into a general conference. The evening speakers were Hudson Tuttle, J. M. Peebles and J. H. Harter. The Smith Quartette from Painesville discoursed excellent and soul-stirring music.

The meetings of Sunday, 30th, and Monday 31st, were held in Halle's Hall. The principal speakers present were Rev. J. H. Harter of Auburn, N. Y., Miss Gleason, a trance speaker, from Geneva, O., J. M. Peebles, and Prof. E. Whipple. Dr. Cooper from Bellefontaine, Mr. Allen from Springfield, Mrs. Stevens from Tole-Abram James and others entertained the audiences with living, burning truths.

There were resolutions passed relating not only to the advancement of Spiritualism, but in regard to the reforms common to the day and age. The meeting was not only large and eminently practical, but exceedingly harmonious from the beginning to the close. At times the enthusiasm was at fever heat, reminding one somewhat of an old-fashioned Methodist lovefeast. The enthusiasm rose to its highest pitch on Monday, while celebrating the Anniversary All felt a baptismal power from the spirit-world, and many remarked that it seemed as though earth and heaven were never before so sympathetically conjoined in love and union. The principal anniversary address was given by J. M. Peebles. This was followed by an enthusiastic conference.

The Cleveland Herald, of Tuesday, April 1st, gives the following account of the exercises on Anniversary Day :

The morning session of the Spiritualist Con-The morning session of the Spiritualist Con-ention opened with a large attendance, Mr. S. Bigelow in the chair. After prayer by the Rev. I. H. Harter, and a song by a quartette, Dr. J. J. Peebles was introduced, and delivered the following

#### ANNIVERSARY ADDRESS :

ANNIVERSARY ADDRESS : On the 10th day of the present month there assembled a distinguished company of Gov-ernors, Judges, clergynien, scholars, poets, and philanthropists in the elegant parlors of Cyrus W. Field, Gramercy Park, New York, in honor of the twenty-fifth anniversary of the original compact for the laying of the Atlantic cable. It was an ominous coterie of intellect and aris-tocrace—a select gathering of men who, quite toeracy—a select gathering of men who, quite glad to shun the cross, are inclined to clamor for the crown. Cabling, the ocean was a gigantic undertaking, and all honor to its projectors, who, suffering the scorn and the obloquy of their peers, persisted, in the face of disappointments, discouragements, and struggles that would have utterly disheartened ordinary men. But, aflame with belief and alive with energy and skill, they conquered. Their ideal became the real; their faith, budding in hope, bloomed out into fruition. The uses of the seventy thousand miles of cable crossing seas and oceans, bearing messages with lighting speed in opposite directions at the same crossing seas and oceans, bearing messages with lightning speed in opposite directions at the same instant, regulating the markets of the different nations, awakening and intensifying the feeling of the brotherhood of all races, and prophesying of a coming millennium of peace and public con-fidence, can hardly be overestimated. And yet, what is the chaff to the wheat, the body to the soul, or what is an ocean cable stretching over seas, and nearly girdling the globe, compared to that soul-cable of psychic sympathy, of vision, of trance, of impression, of inspiration, that, snaning the river of death. inspiration, that, spanning the river of death reaches out into the interstellar spaces even to the homes of the loved in heaven, thus not only the homes of the loved in heaven, thus not only demonstrating a future conscious existence, but bringing from our spirit-friends sweet messages of remembrance and assurances of the most endearing love? Cabled communications from endearing love? Cabled communications from foreign lands fade away into an almost shadowy insignificance when compared with these tele-graphic responses, these spiritual vibrations, these identified messages that reach us from the fairer shores of immortality. The positive cer-tainty of communion with spiritual intelligences is a demonstrated fact. Those mourned as dead tell us through many phases of mediumship, "We still live." Death is swallowed up in vic-tory. tory. On this 31st of March, then, we celebrate the Thirty-First Anniversary of Modern Spiritual-ism, a most momentous event, because forever settling in the affirmative the inquiry of the ages: "If a man die shall he live again?" In the township of Arcadia, N. Y., the Bethlehem of these modern spiritual manifestations, the bigoted sectarist of that time heard nothing but the ghostly mutterings of the devil. The wealthy worldling said, "Another nine days' wonder"; and plodding, surface-thinking scientists, though beholding articles of furniture move without beholding articles of furniture move without visible contact, continued blind to those poten-tial spirit-forces connected with the observed motions. Still, the world moved, and progress daily invited thoughtful men to fresh feasts and ally invited thoughtful men to fresh feasts and to new phases of the strange manifestations. As the investigations proceeded believers rapid-ly multiplied, till, no longer local, Spiritualism has become at the present time absolutely cos-mopolitan, justly claiming an army of millions. Its literature, its mediums, its advocates and avowed believers are found in all the enlighten-ed countries of the world. Superstition is its In the afternoon, notwithstanding the threat-ened inclemency of the weather, an audience equally as large as that of the morning assem-bled to listen to an address by Prof. Denton, the following allusion to which we copy from the *Herald*: "The speaker contended that Spiritualism is the only belief of which the fundamental prin-ciples can be proven by the actual experience of every believer. In this belief he contended that there was an originality which had not the world. He did not question but that the re-ligion of the Jews was good for their day, but denied that either Judaism or Christianity was suited to the present day, when science has

or an lands; Demosthenes by suit that masterly oration upon the Crown; Appolonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spirprohometed, the sumerings we charged, the spi-itual gifts he imparted, the sweet tenderness he cherished, the crystal tears he wept, and the heavy cross he bore; the prophetic psychies of the mediaeval ages live in their devotions and their consecrated labors of love; Behmen, Swedenlorg, Wesley, and George Fox live in their revelations and mediumistic teachings, and so will the genuine mediums and all the faithful, self-sacrificing workers of to-day live immortal in biotener

self-sacrificing workers of to-day live immortal in history. The indolerance and stupidity of cree 1-increst-ed sectarists are only excelled by their bold in-consistencies, to wit: They reject the testimony of such living witnesses as William Crookes, F.R.S., and editor of the London Quarterly Jour-nal of Science; A. R. Wallace, the great Eng-lish naturalist and compeer of Charles Darwin; C. F. Varley, F.R.S., the electrician, who, with Sir William Thomson, discovered and laid down the laws for the working of the deep sea cables; Camille Flammarion, the French astronomer; Victor Hugo, the author and orator; I. H. Von Fichte, the German metaphysician; Leon Favre, the Consul-General of France; Zeilner, the Ger-man physicist and astronomer; Feelmer, proman physicist and astronomer: Fechner, pro-fessor of physics at Leipzig; Scheiber, professor of mathematics: Weber, famous for his re-searches in electricity: Butlerof, professor of ehemistry in the St. Petersburg University, and chemistry in the St. Petersburg University, and others. I repeat, sectarists and elergymen re-ject the statements of living philosophers, sci-entists, scholars, poets, and their next-door neighbors, in proof of Spiritualism, and yet be-lieve that God made the first woman from one of Adam's ribs, believe that he took off the Egyp-tian's chariot-wheels, believe that the bears were sent to devour the little children, believe that the quails fell to an incredible thickness around Israel's camp in a single night, believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and the whale swallowed the unfortunate Jonah. Indeed, legends and facts must be from two

Indeed, legends and facts must be from two thousand to five thousand years old before they can make any impression upon the hard, flinty craniums of creed-bound theologians! They believe that Peter was released from prison at midnight by a spirit smiting off his chains—be-lieve it upon the testimony alone of Peter, who falsified, cursed and swore, and denied Christ-and yet they reject the testimony of living, inand yet they reject the testimony of living, in-telligent and honorable men, every way their peers. The martyred Lincoln was a Spiritual-ist, and was influenced by spirit messages to issue the emancipation proclamation. Col. S. P. Kase, 1601 North 15th street, Philadelphia, and others, sat with him in scances. I frequently attended spiritual scances in Washington with Hon. B. F. Wade, at one time Acting Vice-Pres-ident of our country. Senator Wilson, of Mas-sachusetts, was a Spiritualist, and delighted to attend sittings for manifestations. Last autumn I sat by the side of the Rev. Thomas K. Beerler in a spiritual circle at Watkins, N. Y. The Rev. Charles Beecher has just published a large volume endorsing the reality of spiritual mani-festations. That noble philanthropist, William Lloyd Garrison, is an avowed Spiritualist. And still, in the face of such converts, in the face of still, in the face of such converts, in the face of the testimony of many thousands of distin-

the testimony of many thousands of distim-guished living witnesses, in the face of the ledst-mony of such gentlemen as J. H. Wade, Esq. Judge Tilden, Judge Payne, and other promi-nent citizens residing in Cleveland, the church-going crowd will look prodigionsly wise and ex-claim, "It's all a humbug!" May God have mercy on their souls! Spiritualism is now an authenticated fact: ar, more, it is in its best definition a science, a philosophy and a religion, with a footholi nall the enlightened nations of the earth. Its armies -only poorly organized I admit—number mil-liois. Its further dissemination, its final victo-ry, is certain! Nevertheless, as in the Helver age, all was not Israel that was of Israel, so all that is called Spiritualism is not Spiritualism, then means faith in God; converse with angels and spirits, spiritualism is not so firmed, for said Jasus, "God is a spirit." Spiritualism, then means faith in God; converse with angels and spirits, spiritualism is not Spiritualism, then means faith in God; converse with agels and from all other Christian seets. Its rappings and prices one along to prove it. The distinction the wheat. That there are excrescences clinging to the spiritualism is note and in this con-groung of ponderable substances by unseen forces come along to prove it. The distinction the there are follies sheltering themselves un-der the broad wing of Spiritualism contex in the Christian church one's religion is based on belief, but Spiritualism gives a foundation. Our hall, especially at even-time the broad wing of Spiritualism contex in the charge that was a large work and along the cores of the truth brought spiri-talie and there are more impostors to be ex-posed is quite evident, and that there are selfi-bish, unprincipied individuals, wrofessime with agent that there are more impostors to be ex-posed is quite evident, and that there are selfi-bish, unprincipied individuals, wrofessime with agent that there are more impostors to be ever the present life and the future. The on belief, but Spiritualism gives a foundation for belief; it furnishes a connection between the present life and the future. There is a rap; it is a letter in the spirit language. But you say, "why not go on and read?" Better learn to spell first. It is simply a manifestation which proves the utter fallacy of resting one's salva-tion on faith alone. These things prove that the spirits moving along a higher sphere are sent down to enlighten minds human on facts that are immortal. posed is quite evident, and that there are self-ish, unprincipled individuals, professing medi-umship for gain, is to be neither doubted nor excused. But these temporary irregularities are no more a part of Spiritualism than the misconduct of some clergymen or the immoralities of some Christians constitute a part of Chris-tianity. As I understand Spiritualism, it incul-cates belief in the existence of God, in moral law and moral duty. It urges the necessity of repentance, faith and good works, and teaches salvation through Christ: that is to say, through the Christ-spirit of love, purity and holiness. The tendency of Spiritualists in America a the present time is toward what is denominated Christian Spiritualism. Accordingly, Dr. J. R. Buchanan, of New York, one of the ablest and most learned Spiritualists in our country, re-cently said : "In addition to our communion with spirits we should commune with the Di-vine love and wisdom embodied in the life of Jesus Christ. We should take into our souls a which lifted him so far above all humanity." which inted him so har above an humanity.
... Let us so practice our angel-teachings and so live out our heavenly principles that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a fadeless immortality.

Central Committee, During the session of the Convention letters ' of greeting were read from Messrs, Colby & Rich, of the Banner of Light, Boston : John C. ; Bundy, Religio-Philosophical Journal, Chicago,

and the Rev. R. C. Flower, Alliance, Chicago, The anniversary celebration was terminated in the evening by an interesting exhibition by , the Children's Progressive Lyceum, followed by the regular anniversary ball.

An account of the Lyceum festival, prepared for our columns, arrived too late for insertion. It will appear in our next issue.-ED, L. OF L.]

#### UTICA, N. Y.

The Spiritualists held a social gathering in Carton Hall Monday evening, March 31st. The orchestra of the Old Band furnished very fine music. The attendance, says the Utica Observer, was large, many of other denominations being present: The society numbers one hundred and sixty-two members, and holds religious exereises in Harugari Hall on Columbia street.

Mr. A. A. Wheelock read a poem entitled "My Spirit Guide," which he announced was given under the inspiration of St. John, the beloved "Apostle. The hymn "Nearer, My God, to Thee," was then sung, after which Mr. Wheelock gave the address of the evening. He said they were crathered there in common article of a newent gathered there in commemoration of an event transpiring thirty-one years ago that night known as the first manifestation of spirit power in these modern times and which soon became known throughout the world as the "Rochester rotunine".

rappings." There is some significance in everything, but festation of power there comes to us a deep sig-nificance of power if we do but comprehend it. No other sound can attract notice like a rap. It arrests the attention, and does not say any-thing more. It attracts attention: that is what it is for; and these rappings awakened people out of the slumber of superstition. This shows the power of small things. When God wished to make himself manifest to mankind no poten-tate was chosen for the purpose, but an humble Nazarene called Jesus, who was the greatest me-dium the past has ever known. As from a man-ger came the Saviour of the human race in those ancient days, even so from an humble hamlet ancient days, even so from an humble hamlet in the town of Hydesville came the second mani-

1848, mysterious sounds were heard in the house of a family by the name of Fox, in Hydesville. of a family by the name of Fox, in Hydesville. The rappings were investigated, and it was found that an answer could be had to any ques-tion by saying if such a thing be so rap so many times, and immediately the raps were given. The Foxes were Methodists, and so not in sym-pathy with any spiritualistic ideas. They moved to Rochester to escape the annoyance, but the spirit followed them. From this small begin-ming Subitualism encoded until its adherents spirit ionowed them. From this small begin-ning Spiritualism spread until its adherents number, perhaps, millions. It opened wide the gates of religious liberty that were already ajar. In this belief man carefully lays hold of his reli-tion with a section of the matter the part

Dr. Gardner, Dr. Hallock, and others now gather ered to their fathers, stepped to the front and stood up heroically in defence of Molern Spirit ualism. Social ostracism was too often the pen-alty. It was a similed Jesus to the cross, and han-ished Ann Lee to the wilds of America. It advocates of the newly conceived traths, the pi-oncers of a great reformation, are always un-popular in their own age. They often pass that in their own age. They often pass that issued at the memory of such be held in the sorn and harred of their coulemporaries by the sustained against the bope of leaving to posterity imperishable names. It is comparatively easy, after the ramparts the boped men who delight to lead-who dore to the motor and Mit an other by Mr. L. Yuttle, protesting against equilation and first one file into and Mit the breach? Hut the hag on the bighest twore. The difficulty is to find the ra-turl. Mathem and social martyrdom for the trath... But neither the work nor the true workers ere of the forgerting lines. God al and ansers the difficult is to find the converting against "leading the heasing to blow that so the portection of the full cult is to find the rapping the admit to and Mit the breach? But such a matter of Modern Spiritualism person the dimers by Rev. J. H. Harter extend the true. Mut neither the work nor the true workers ere of the forgerting lines. God and markers by the true that mastery of all lands; Demosthenes lives in the liberaries of all lands; Dem eation because it comes readily within the grasp of the most ordinary comprehension. Spiritual-ism teaches that in every human soul there is a spark of divinity capable of being kindled into a bright flame of saving grace. Spiritualism has liberalized the world. It does not say take me, and believe me to be for your good, but take me and prove me, and if you find anything of good, purity and holiness, appropriate it for your, own moral advancement. In closing the speaker in-voked the Divine Spirit to shed its marvelous light upon the souls of mankind to inspire a love for their Creator and for each other. The occasion was one long to be remembered

The occasion was one long to be remembered by all present, and we trust it will be the means of giving the cause a new impetus in that part of the vineyard.

#### VINELAND, N.J.

Mary E. Tillotson, Corresponding Secretary, informs us that "The Anniversary was observed in this place on the evening of the 30th of March by combining the exercises of the Progressive Lyceum and the Friends of Progress. The programme was drawn and interest in it secured by the vigilance of Dr. L. K. Coonley, the faith-ful friend of the Society and of the cause every-where. Services opened with instrumental ma-sic : John Gage followed with the recital of his-toric facts and graphic events, and amplified in proceeding with quotations from Prof. J. R. Bu-cheman showing the conditions and elevating proceeding with quotations from 1760 J. R. Jac-chanan, showing the equalizing and elevating tendency of the spiritual manifestations. The Lyceum gave a fine poetic reading. J. Wilde discoursed on mediumship in all ages. The Ly-ceum recited the poetin, Death, where is thy sting; Grave, where is thy victory? Mrs. Shedd Sting; Grave, where is thy victory? Mrs. Shedd read a paper on the mediumship and spirit in-tercourse of Jesus and his times. The Lyceum-gave 'Evermore,' alternating the stanzas by ap-propriate singing. C. B. Campbell spoke of the alchemic and atomic action of Spiritualism in permeating all forms of society. A. C. Cotton gave instructive ideas of a retining and general (nature, M. E. Tillotson declined filling her place, because of the lateness of the hour. She would (have all course of the hour. She would) There is some significance in everything, out especially in a rap. Whatever is a manifesta-tion of power is significant. Each and every-thing is significant, not only for itself but for everything else. Through and by this mani-festation of power there comes to us a deep sig-festation of power if we do but comprehend it. In from church respectability (the luring bait, sifestation of power if we do but comprehend it. In from church respectability (the luring bait, and its fostering usages, and resisting its craft and its fostering usages, and resisting its craft with united and determined persistence. Messrs, Wood and Hersey gave a rich piece of violin music. Dr. Coonley prophesied that the many truths proven and trials passed would prompt the zeal to resist evil and hold fast the good. The Lyceum closed the satisfactory occasion with an ameroriate sone." with an appropriate song.

#### EASTON, MASS.

N. W. Perry, Secretary, writes: "The Spiritualists of this place celebrated the auniversary The speaker here read a description of the first spirit-rappings as they were recorded at the time by a disinterested person. Just thirty-one yéars ago, on the night of the 31st of March. the present year for the first time, by meeting appropriate addresses, readings, dialogues, de-

appropriate addresses, readings, dialogues, de-elamations, recitations, tableaux, pantomines, &c., which were brought out on this occasion. After this portion of the exercises was con-cluded those present were invited to a substan-tial supper. Although this is our first celebrition we feel it will not be the last. By the persistent and untiring efforts of a few faithful ones, together with the aid of our friends who have laid off the habilments of the flesh, we keet the lamo burnhabiliments of the flesh, we kept the lamp burn-ing till about one year ago or a little more, when a renewed interest was felt in the good

o the chorus "To thee, o and free !" and the exercises closed with the march "First Regiment," (Weingarten) by the Band.

The audience then, by invitation of Mr. Hatch, adjourned to the lower hall; such as desired joined with the dancers, others passed the hours in social converse-the storm outside exerting no check upon the happy atmosphere which reigned within the Parker Building. The ball -carried out under management of J. B. Hatch, assisted by J. B. Hatch, jr., C. H. Green, L. W. Hall, C. F. Rand and H. Whitney-was a success, the supper excellent, and the company adjourned at an early hour on Tuesday, A. M., with pleasant memories of the Thirty-First Anniversary and its commemoration.

#### PAINE MEMORIAL HALL.

Long before the hour appointed for the opening of the services, the spacious hall of the Paine Memorial Building began to be filled, and when the assemblage was called to order every seat was occupied, standing-room being all that remained for those who came later. Both anterooms were finally opened, and a larger or more attentive audience has never gathered within the edifice than that which participated in the celebration of the Thirty-First Anniversary of the advent of Modern Spiritualism on Monday morning, under the supervision of the Children's Progressive Lyceum and Ladies' Aid Society. Dr. A. H. Richardson introduced the services of the day by appropriate remarks, in which he stated the objects that had brought the multitude together. A song entitled "Liberty" was then sung, after which Mr. J. Frank Baxter read a fine poem on "Prophecy," which was well received and highly appreciated. Following this was another song, and then Mr. Baxter delivered an address in which he reviewed the origin and growth of Modern Spiritualism. It was listened to with marked attention, and was replete with that clearness of logic and thoroughness of detail which is characteristic of all of Mr. Baxter's efforts.

Subsequent to the address, séances for various forms of spirit manifestations were held in rooms adjoining' the hall, giving general satisfaction to all who participated in them.

ty. At the conclusion of Dr. Peebles's address the question of Lyceum Sunday schools was dis-cussed at some length by Mr. Thomas Lees.and others, and a committee was appointed to re-port upon the matter. On notion it was decid-ed to send words of cheer and greeting to the Chicago and Boston Spiritualists.

#### AFTERNOON SESSION.

The first business at the afternoon session was the presentation by Mr. W. E. Preston, of the Lyccum Committee, of a series of resoluthe Lyceum Committee, of a series of resolu-tions setting forth the importance of educating and instructing the children in the "beautiful and glorious truths of the new philosophy"; that the Lyceum interest in Ohio will best be promoted by the appointment of a Lyceum com-mittee of three, to act as a State Central Com-mittee, with power to add one from each Cor-gressional district, the duties of the committee to be to correspond with persons and aid them, by advice, in establishing and maintaining Ly-ceums: suggesting the names of Thomas Lees.

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followed by speeches given by several of the brethren.

brethren. Our regular (mediums being entranced, the friends from the other side also participated in giving us words of good cheer. Many of those who do not generally speak presented their tes-timony. Taken altogether, this anniversary will make an indelible impression upon the minds of all who were present. On Monday evening, notwithstanding the furious snow-storm, many of the friends again assembled to continue the festivities by partak-ing of a bountiful supper provided by the sisters of the household of faith. The Spiritualists of Old Salem, fully appreci-

The Spiritualists of Old Salem, fully appreciating the benefits bestowed upon them by the beautiful truths of our philosophy, have thus endeavored to celebrate the thirty-first auni-versary of its modern advent."

#### Written for the Banner of Light, LONGING FOR SPRING.

BY L. E. W.

Why ling rest thou, oh balmy spring, In far-off Southern orange bowers? Come, with thy birds and blossoming, Back to this wintry land of ours.

Come ! for old earth is bleak and bare. Bereft of robe of gleaming snow : She sighs for spring's benignant air. And longs for gentle winds to blow.

And when bedecked in robe of green. And crowned with blossoms wondrous fair. She 'll scem in majesty a queen, With jewels sprinkled in her hair.

Be patient, earth, so cold and brown ! The gentle rain will weep o'er thee : And from thy bosom dark and lone. Fair perfumed flowers smile peacefully,

And thank thee for the chill hours passed Beneath the heavy wind-sped clouds ;

which be dotted by the appointment of a Vircum committee of three, to act as a State Central Committee, with power to add one from each Committee, in establishing and maintaining Lycennes; suggesting the names of Thomas Lees, of Cleveland, Mrs. J. H. Ammon, of Collamer, and Mrs. A. H. Kendall, from the committee to report at the August Convention in Alliance. The speaker of the speeches by a great many of all shales due to the acception of a leture in this city spirit dollar the close of the speechemaking Mr. A. H. Kendall, from the Committee on Resolutions were adopted.
Mrs. A. H. Kendall, from the Committee on Resolutions were dong the speechemaking for the committee, comsisting of Messrs. S. Bigleow, of Alliance; John
Mrs. A. W. Smith then and the provided for the appointment of a State Central Committee, comsisting of Messrs. S. Bigleow, of Alliance; John
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Mrs. A. W. Smith the provided for the appointment of a State Central Committee, committee, committee, speeches by a great many of all shale the field at the specific at the close of the specific at the close of the specific at the close of the specific at the clos

that are immortal.

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the theory of the Christian lacks demonstration; Spiritualism makes it good—proves it by practi-cal demonstration. Mediums develop, and those manifestations which were at first mysterious with more light become clear. Spiritualism is a liberator of mankind from the slavery of su-perstition, and the voice of Church authority is now drowned in the ery of liberty. Now there is a religion that, thirty-one years ago, came forth with the sound of good cheer that there, was, in the realms of the unseen, life as positive as life in this world. It is an evidence that the spirits go through our houses, though we per-ceive than not. Who are they? They are our dead parents, sisters, our babes. They still live, even if they are gone out of this life. At the close of the address the company were served with refreshments; and all spent the even-ing pleasantly.

ing pleasantly.

that are immortal. There is no hope of immortality if you take the science out of Spiritualism. Spiritualism is the religion of science. It takes all that is beau-tiful and truthful in divine tradition. It ig-nores nothing in this life that is good. We find the theory of the Christian lacks demonstration:

#### PORTLAND, ME.

A correspondent, "W. E. S.," informs us that the anniversary was commemorated Sunday afternoon in this city at Congress Hall, with appropriate exercises, before a large and appreciative audience. M. A. Blanchard, Esq., Chair-man, gave the opening address, in which he re-viewed the rise and progress of the cause, from the obscure village of Hydesville, N. Y., up to the present hour, showing that the tiny raps which betokened the first intelligence from the spirit-world had reverberated round the globe, and answered the connect desire of all wooles to

#### LIGHT. BANNER OF

### Prof. William Denton at Paine Hall.

#### TO BOOK-PURCHASERS

COLBY & RICH, Publichers and Booksellers, No. onery Place, carner of Proclams street, Boston.

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#### SPECIAL NOTICES.

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# Banney of Light.

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PUBLISHERS AND PROPRIFICES.

67 Business Letters should be addressed to Isyye R. RICH, Barner of Light P., asking Horse, Rober, Mass, Alcother letters and conductive atters should be totwarded to LV HUCE of etc.

De Tin Missión (a Mongaly SpintryArtswirs to ENTER INTO PAPER DEPARTMENT OF THEF. To bing forth a new and more invincion dense thing "terminase a bet-ter spirite intervery professional forenter by a ness choles, and proclatin the reflection Referring the text material of action; to redeem the world; to make much down a bet-ter; to back, them to be according to the distribution of the nner man, that their layes may be plice and trips, leading them up higher spiratually.

57 The article from the renof Fred, F. Cook. Esq., of Chicago, entitled "Spiniri Ar RATION-ALE, as applied to Common Sense, "Eril Spirits" and 'Exposures,' " which we promised last week, is unavoidably postponed to our next number, the pressure of Anniversary and other matters on our columns precluding its appearance in this Issue.

#### The Poor Poncas.

If any one is still resolved to believe that the Indian is without the tender feelings that are common to humanity, let him, read the replies of the Indian chief and the Indian mother which are herewith appended. On the 56th of last month the churches in Omaha, at their regular meetings, adopted resolutions requesting the Secretary of the Interior to send the Ponca Indians, then in camp there, back to the Omaha reservation, and not combel them to go back to Indian Territory, from which they came. Prominent members of the churches. Presbyterian and Congregational-held a council with the red men and heard their story. It cannot be disputed that it is a most affecting one.

Standing Bear, the chief, said: "We are dying in Indian Territory. We know how to work and are willing to work. The Omahas have senta petition to General Crook, to allow us to come back to their reservation. We are afraid to return to Indian Territory. Thad a sont he was a brave, good boy. I could not read or write or speak English myself, and I saw it kept me poor. of him. There was no young man in the tribe like him. He was dear to his mother: her heart was on him. When we reached Indian Territory met he said. Do n't bury me heret take me baek to the old reservation and bury me there. I could not refuse. I told him I would, and his bones are with us here now. I want to go back with my people where our land is, and where our homes have been, and where we learned to are buried. I want to bury my son there and live there.

We have received from London a copy of a On Sunday evening, April 6th, this well-known masterly little work, entitled "Spirit Identity, lecturer entertained a good audience at the It says : The prospects of Spiritualism in Sydby (M. A. (Oxon)." In his previous work on above-named hall by the delivery of an out- ney cannot be regarded as otherwise than cheer-"Psychography" he addressed himself quite as spoken discourse on "The Natural and the Su- ing. Mrs. Britten and Mr. Walker have given much to unbelievers as to Spiritualists ; in it he pernatural :" Everywhere to-day, he said, the such grand proofs of the immense superiority of states no theory, but simply presents facts as supernatural was losing its hold on the belief of their powers, that to them is due the chief credit

Spirit Identity.

Spiritualism, and some previous exercise of thought as to the causes that underlie them. • Of the experience of investigators in the mat-

ter of spirit identity he tells us that "somehave tried for years, and have seen nothing that satisfies them; while others have been flooded with evidence that sweeps away doubt with the not in the college--in the prayer-meeting, not have been crying out for a test-medium for a torrent-rush of conviction." This is a fair statement, we think, of the real facts. This difference of experience does not spring from the circumstance that some persons may be more rig- not only one whose tenets were in accord with by the philosophy of the spiritual belief, have the Christian emperor, persecutor and murderarous in investigation than others; it results from the superior opportunities, often accidential, it would seem, enjoyed by one class and utissed by the other.

The attitude of public opinion toward the subiect represses much testimony in regard to identity, that would be forthcoming but for this state of non-receptiveness. "The coherent body of evidence for the central facts of Spiritualism is almost of necessity from this cause not public property: and both from the nature of the evidence and from the attitude of men-toward it. the truth is only partially made public."

Of the causes of the mixed and unsatisfactory communications so often got at circles, the writer says :

"We know that out of our bodies, in some mysterious manner, by some chemistry un-known to us, are provided the means by which the invisible operators work. Yet few consider that they are bound to prepare themselves in any way for the part.they have to play. A copi-ous dinner and a free supply of stimulant are considered to be a reasonable preparation for "an hour's communion with the dead." And then they are the supply do not get their an hour's communion with the dead. And then they grunble because they do not get their 'dead' of so high quality as they would desire! Or, worse still, they welcome anything with bilations merriment, and embrace the 'dear' spirits' as if they were the very Angels of Light." Of the fact that many of the spirits:communieating earry with them the evils they contracted or developed in this life, and that the "intelli-

gent operator at the other end of the line" may sometimes be a very unserupulous person, the writer says :

"The free use made of names great and hon-ored anonzst-ments one of the most suspicious; especially when we find, as is too frequently the case, that, they are made the sponsors for pre-tentious nonsense, hombastic platitude, or egre-gious twaddle; still more so when the claims put forward break down on the simplest examination. Such baseless assumptions breed a spirit of suspicion which is apt to generalize from-single instances, and allege universal im-posture. This is to rush to another extreme. trom-single instance with to another extreme, by must, however, strike any rational observer that this prevalence of illiterate Shakspeares and twaddling Swedenborgs, of scientific names that the world holds in the highest esteem, who rance of the first principles of that science which they once illuminated and, adorned on earth, is strong presumptive evidence that the Intelligent perator is not, in all cases, the person he pre-

tends to be. To what are we to attribute this? Is it to the absence of scientific knowledge on the part of the Psychic, and to the fact that his ignorance is the measure of the knowledge that can be conveyed through him. That, at any rate, is not always the case. Is it to the mysterious conditions that beset the spirit who seeks to re-sume relations with our world, and cause unin-tentional error in the matter of his communicathus? Or is it that there are in the world of spirit as with us, these who delight to strut in borrowed plumes, and to pass themselves off for something great and good, being but sorry stuff after all? Can spirits, being, as we know, able to obtain access to sources of human informathen, as they can remember: reckoning, not without some show of reason, on the credulity which will accept any plausible story, or on their power to psychologize the investigator, or so to mix up fancy, frands, and fact as to bewil-der and perplex him? These are some ideas that must have occurred to many of us. To whatever cause it may be attributed, the manifestly baseless assumption of I gave my boy a good education; he learned to great names goes far to cast ridicule and suspi-read and write and speak English. I was proud - cion on the claims of the Intelligent Operator in certain cases." All these difficulties in the way of proving pirit identity are fairly and ably discussed by he, too, was taken sick. He was sick a long time, the writer ; and from his own medial experiand died. Before he died he made a request of ences and earnest investigations he arrives at the conviction that the great and sublime fact of spirit-identity is fully established. When to these the experience of others is added, we may guess how strong a case is made out. We will not detract from the interest of the reader's perusal (for we hope the book will find work like the white man, and where our friends many purchasers in America) by giving any synopsis of the facts and experiences through and by which the writer satisfies himself of the fact of spirit identity. Suffice it to say, they are most cogent and interesting. To advanced investigators the book is especially addressed. To those who may have doubt, upon the subject of the full establishment of the fact of spirit identity, we think the relations and the reasons here presented will be especially acceptable. The book is one that will repay several perusals ; and so it should be with all good books. We heartily commend "Spirit Identity" to the attention, not only of all Spiritualists, but of all earnest truth-seekers.

and religious was due to increased information Wednesdays on "Mediumship." These are well Nazarene, the nature of his mission, and draws among the masses. Ignorance was the progen- attended by an audience evidently in earnest. itor of superstition : education was the parent of " "Dr. Slade has just arrived, and will, I think, free thought : superstition lucked in the church, ; have no reason to regret his visit to Sydney. We in the school-room. The religions of the past, long time past, and I expect the doctor will have Christianity included, were miraculous reli- his hands full for some weeks to come, as I know gions : but that presented by Spiritualism was that dozens of persons, who have been charmed natural law, but also were productive of a high- only postponed giving in their adhesion to its er did; what influence the Christian religion has er order of morality, in that no vicarious scheme principles until they get ocular demonstration for the punishment of the innocent that the of the truth of the intercourse with the disemguilty might escape was to be found within the bodied worlds."

scope of its teachings-neither was the existence 'philosopher's stone," contact with which would into birnished gold fit for the upper kingdom. The speaker criticised the ordinary conception of prayer (as a miracle-worker): he declared himself to be-from positive and individually amongst the audience. acquired demonstration of their truth-a firm believer in spirit-existence, return and communion. He also believed in an Infinite, Eternal Spirit of the universe (combining within itself the elements of Fatherhood and Motherhood), operating upon, existing in, and working through all, but that Great Spirit wrought by fixed operations of natural law, not by casual and capricious "miraculous" intermeddling therewith:

Prof. Denton will speak in the same hall next Sunday evening, on "The Immorality of Orthodoxy," which discourse will conclude his present labors in Boston. He announced, however, that he had the plan under advisement to arrange for a series of some twenty or thirty illustrated lectures to be delivered in this city the coming fall and winter, which statement was received with applause by his audience.

#### J. Page Hopps in re W. I. Bishop.

From a letter written us by our London correspondent, J. W. Fletcher, concerning the doings extract—it being all that our space will permit :

" I think the following, coming as it does from a distinguished man, is a marked protest against the wholesale manner in which this *would-be* exposer has conducted himself. It is taken from the Glasgow *Heradel* of March 6th :

'MR. BISHOP'S PSEUDO EXPOSURE.

the Glasgow Heradd of March.6th: 'MR. RISHOF'S FSEUDO EXPOSURE. SIR-A friend has sent me a copy of your paper con-taining a report of a so-called "exposure" of Spiritu-alism by a Mr. Bishop. Nothing struck me so much as the fact that such a number of able and prominent men-thought it compatible with their dignity to assist at such an exhibition, and compatible also with theirs good sense to endorse it as a valid "exposure." I ob-ject to be classed as a Spiritualist, but I have been at scores of spiritualistic experiments, and I think it only fair and right to say that Mr. Bishop's athletics and tomfoolery, as described by you, hore no resemblance in any single case or way to what Spiritualists rely upon as things seen and heard. I could give you plenty of instances, but do not wish either to discuss or to ex-pound the subject. Touly write as one whose word, I think, will go for something in Glasgow, to say that Mr. Bishop only exposed a Spiritualism of his own im-agining, and that the phenomena relied upon by Spir-itualists were absolutely untouched. If the gentlemen who pald him the extraordinary compilment of endors-ing him, had themselves previously investigated the subject in an elementary course of, say, fifty seames in private families, they would have seen how hollow and empty a thing was this "exposure." I believe that some tricks have been played by persons professing to be "mediums"; but one more adroit and impudent than Mr. Bishop's I never heard of, for any one who knows what Spiritualists rely upon, knows that Mr. Bishop's performance was wonderful only because of his success in inducing such "potent, grave, and rev-erend schembers," to help him play the fool. Lam, Ac., J. PAGE Hores.' Thus speaks a gentheman who is not a Spirit-malist, but an observer, and he but expresses

### Late Australian Items.

The Harbinger of Light of Feb. 1st is received.

well-vouched for as any in the phenomena of men, and natural law was being recognized in for this; but the ground was well prepared by upon him? pathology. In his present work, on the con- its operations as the true cause and explanation Mr. Tyerman, Mr. Bright and Mr. Peebles, and trary, he assumes on the part of the reader a of being's every phenomenon. Geology had? the consistency and diligent labor of such men onsiderable familiarity with the phenomena of driven miracle out of the earth, the astronomer as the Hon. J. B. Wilson, Mr. Henry Gale and had removed it from the starry heavens. The others have not been without their effect. Mrs. advance in public sentiment on matters secular Britten is now delivering a series of lectures

> Mrs. Fielden gave her tenth séance in aid of of any miracle-working Saviour depicted there- the Building Fund of the Victorian Association in, while the churches taught of Jesus as being a - of Spiritualists at the Masonic Hall, Melbourne, on Friday evening, Dec. 20th; Mr. M. Deakin, turn Orthodox idleness, and criminality too, the President of the Association, took the chair. Passing into the clairvoyant state, Mrs. Fielden gave the names of fifty-nine spirits present, of whom fifty were recognized by various persons

> > The interest in Mr. Thomas Walker's trance orations at the Academy of Music, Melbourne, continues unabated, the audiences being on the increase. His last four lectures were consider- year. It will discuss the question of compulsory ed the best ever given there.

Mrs. Britten was to lecture again in Melbourne soon.

#### Gen. McLeod a Centenarian Spiritualist.

Few men in this age of the world live to see one hundred years. Gen. D. McLeod was born among the Highlands of Scotland June 1st, 1779. He is yet living, and usually enjoys a good degree of health. Not only his friends but the citizens of Cleveland hold him in high esteem.

He fought against Gen. Scott at the battle of Lundy's Lane. He personally knew Brandt, the great Indian chief, and other historical characters of that period. He is a firm and devoted Spiritualist, patiently waiting for the angels to open the door, permitting him to pass to the life beyond. He has taken the Banner of Light for of Bishop in Glasgow, we present the following the past twenty years; has the full file, and says "if he were to live twenty or a hundred years longer he would take the glorious old Banner of Light."

> ET The Spiritual Offering for the present month comes to our table filled with a great

variety of interesting matter on diversified subjects. The leading article, "The Religion of Man," by Henry Straub, is an able production. We have room for only a single brief extract. This writer says: "The struggle between the so-called religion of God and the religion of man, has been long, often bloody, but unremitting. Every effort of the intellect to acquire knowledge, every effort of the reason to free itself from superstition, every effort to better man's condition, every martyr that suffered, every patriot that bled, every reformation in the church, every revolution in the State by the people, every invention, every discovery, every school-house built, every philanthropic movement, every liberal association-all are steps toward evolving the Religion of Man." The next in order is an article from John Wetherbee, in his usual pungent style of expression, entitled "Penumbral Reflections." This number closes volume three of the Offering. Only two government, State and national, than at presdollars a year for so much reading-matter is very cheap. The first number of the new volume will contain a continuation of the interesting Biography of PROF. S. B. BRITTAN. Other attractive features are promised. The May number will give the first chapter of a new inspirational story by Mrs. Fox, entitled "Disembodied, or Two Lives." 87 The Indian question in its true light is at last attracting public attention. Land speculators and mercenary traders have had it all their own way for many years, making fortunes by cheating the general government as well as the Indians. Numerous Indian wars have been the consequence at immense cost to the nation. If the President had done his duty toward the government's Indian wards when he took his seat, by calling the attention of Congress to the question under consideration, a thorough investigation would probably have been the result, justice ere this taken the place of injustice, and starvation and sickness and massacres of the Indians would have ceased. But cupidity rules at the seat of government as elsewhere, and God's justice will soon humble the nation in a way it little dreams of, if the people's voice is not raised at once to right the wrongs heaped upon the red man, for the divine law is inexorable. Sunday afternoon, April 6th, Robert Cooper lectured to a good audience in Paine Hall, Boston, his theme being : "Roman Catholicism, Protestantism and Spiritualism-their Nature and Relation to Each Other." In the course of his remarks he compared the three systems in their workings among men, and is reported as saying: "Spiritualism teaches that the individual is superior to all systems, and that there is nothing sacred or holy but truth. . owns no creed and desires no organization." It The course of free meetings began by Mr. Cooper on the above occasion will be further, continued next Sunday afternoon, at which time the well-known inspirational speaker, Mrs. M.S. Townsend Wood, will lecture in Paine Hall, on "The Lesson of the Pond Lily."

#### Was Jesus Christ a Myth? a Man? or God ? These inquiries still agitate the religious

thought of the country, and more so if possible since the publication of Charles Beecher's new work in favor of "Spiritual Manifestations." If Jesus Christ existed, what estimate is to be put

Dr. Peebles in his work (a new edition has just been published) of between one and two hundred pages, entitled, "JESUS : MYTH, MAN on Gon?" gives many of the evidences of Jesus Christ's existence, treats of the origin of the comparisons between his teachings and those of the ancient philosophers. He quotes what Celsus said of Jesus's study of magic; what Pliny the younger said of Jesus and the "new superstition "; what Julian said of the "Galilean believers" in Jesus; what reputation the Jewish rabbis of that age gave him; what Constantine, had upon the "heathen" of the East; what the nature of the sympathy that exists between Jesus's teachings and the positive religion ; what is to be the religion of the future? These, and other subjects, now deeply interesting the public mind, are treated of in this volume in Mr. Peebles's usually able and scholarly manner.

For sale by Colby & Rich. Price in cloth 75 cents ; in paper 50 cents.

#### The Iniquity of Vaccination.

"The Vaccination Inquirer and Health Review" is the title of a 16-page monthly, to be issued in London, England, by Edward W. Allen, 11 Ave Maria Lane, E. C., at the low price of 2s. 6d. per vaccination, and advocate the repeal of the obnoxious law. The prospectus to the new monthly says:

"Especially is it desirable to draw the attention of the public to the cruel iniquity of the ex-isting Vaccination Law. No child need ever be vaccinated if only the fines for the non-performvaccinated if only the times for the non-perform-ance of the rite are paid. A rich man pays these fines with ease, but on a poor man their inflic-tion falls with crushing effect; and among the poor are numerous intelligent, conscientious and inflexible Anti-Vaccinators. Mr. Pease has made a praiseworthy attempt to redress the inequality of the law, and has been supported by Mr. Gladstone, Mr. W. E. Forster, Mr. Bright, and Sir Thomas Chambers; but our plutocratic. Parliament is indifferent to such wrongs, and if Parliament is indifferent to such wrongs, and it is only by well-directed agitation that a change in the law can be achieved."

#### The Thirty-First Anniversary.

By reference to our 1st, 2d, 3d and 8th pages it will be seen that we have devoted the major portion of our space this week to reports of exrcises held in various localities in commemoration of the Thirty-First Anniversary of the advent of Modern Spiritualism. We have still on hand for publication next week accounts from NEW YORK CITY, ROCHESTER, CLEVELAND (Lyceum exercises), BATTLE CREEK, MICH., PO-QUONOCK, CONN., WORCESTER and LYNN, MASS., and PROVIDENCE, R. I.

THE BIBLE OF BIBLES.-Of this work the Spiritual Offering says: "All can readily perceive [on perusal] the wide extending sweep of this comprehensive volume. Words of recommendation are almost superfluous. It speaks for itself; it needs no recommendation; its importance and value can be at once discovered. Such a work of course merits extended recognition and wide-spread circulation."

1997 The Woman Suffrage amendment just missed becoming a law in Massachusetts. I: passed the Senate by a two thirds majority, but was lost in the House of Representatives by a vote of eighty-two to eighty-five! When women have equal rights with men we shall have better

ent.

157 It is stated that William Howitt left an autobiography, which will be immediately prepared for the press by his widow. The book will contain a good deal concerning his opinions on Spiritualism, in which he was a firm believer. Mrs. Howitt is now nearly eighty years of age.

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Here the chief was interrupted by his squaw, who burst into tears and groans and spoke several words rapidly. The interpreter repeated them as follows:

"He was a good boy; he was a good boy. Tell General Crook he was a good boy and kind to his mother. My heart is broken. I want to bury him in the old reservation."

The Church representatives visited General Crook and he said: "I am sorry for these people and would be glad to see them allowed to return, but I am a soldier and obey orders. I am instructed to return these Indians to Indian Territory. I will allow them to remain here for a few days. I have received a petition from the Omahas that they be allowed to return there. You can ask the churches to move in this matter. The Indians are managed to some extent by churches. Let them make such re-. quest as they think proper of Mr. Schurz and I am sure it will receive attention."

The result was the action by the leading churches, adopted without a dissenting voice and telegraphed to Secretary Schurz. The condition of these Indians is pitiable, and they have the universal sympathy of the people in Omaha.

F.F. E. V. Wilson, one of the "strong men" among the early and likewise the present advocates of the New Dispensation, sends us a (cabinet) copy of his photograph, together with the statement that he has now attained to the age of sixty-one years in mortal. The time which Bro. Wilson has devoted to lecturing, test-giving, newspaper work, etc.-and all in the interest of Spiritualism and free inquiry-bears a large proportion to the entire sum of his earthly experiences, and yet, gazing upon his likeness, one is led to feel that there is much and good work in the old veteran yet. Success to him, and to all who like him are devoting their dearest energies to the upbuilding of the cause.

25 A correspondent writing from Washington. D. C., says : "The séances given by Mrs. Louie M. Lowe at 316 C street, N. W., this city, continue to increase in interesting developments.'

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A Gift to New Subscribers.

Our valued friend and occasional correspondent, B. T. Young, of 501 North La Salle-street, Chicago, evidences his interest in the welfare of the Banner of Light by placing in our hands twenty-five copies of his poetic work, SCATTERED LEAVES FROM SUMMER-LAND, with the request that they be presented, as far as they will go, to such persons as may feel to add their names to our subscription list for one year. We return our sincere thanks to Mr. Young for his valuable present, and in order that the plan suggested by him may be executed with strict justice to all, would announce that these books will be forwarded free, one copy to one address as long as they hold out, to such new patrons as may, after reading this notice, send us their names with subscription price for one year. The work (of some 90 pages) is substantially bound in cloth, is tastefully printed, and is worthy of an extensive perusal-the testimony in favor of phenomenal Spiritualism presented to the reader by the author in his preface being of marked and special interest.

SF At last advices Miss Lottie Fowler was at the Sterling House, Bridgeport, Ct. The papers of that city (notably the Standard and Farmer) have already made highly complimentary references to herself and to the wonderful powers operating through her medial instrumentality.

lication of the Psychological Review, London.

Thus speaks a gentleman who is not a Spirit-ualist, but an observer, and he but expresses the opinions of many others. Should Mr. Bishop begin his operations in London, he will find it far more difficult than in Glasgow."

#### Spiritualism in Atlanta, Ga.

J. Madison Allen writes us from this place under date of April 3d :

"The anniversary exercises 'passed off finely here last Sunday. The attendance was large, and hearty good feeling prevailed. I have con-sented to remain two weeks longer, and expect sented to remain two weeks longer, and expect to give several more public scances and week-evening lectures (beskle private sittings) in ad-dition to Sunday work. The South is destined to become a fine field for active and devoted workers. The demand for mediums is already great, and I think excellent 'home' mediums will be developed, who will stir the deep waters all through this section. Heaven help them! The priestly power has been almost omnipotent, but the people are beginning to venture to *lhink*. We expect to go from here back to Chattanoo-ga, thence to Northern Alabama. Parties in Alabama, Tennessee, and Arkansas, who desire Alabama, Tennessee, and Arkansas, who desire public lectures, scances, &c., will be accommo-dated if possible. On the direct line of our route terms will be so low as to enable any place to receive the benefit of a visit, if but a few earnest friends reside there. Write me at once, with particulars, directing to Box 627, Atlanta, Ga., or Chattanooga, Tenn."

85 Hon. Thomas R. Hazard bears witness to the mediumistic gifts of Charles II. Foster in the following unmistakable manner, his letter (from New York City) bearing a recent date:

"I held, a few days ago, a private séance with Mr. Foster, where the manifestations were as-tonishing beyond description. Whilst out of the room I wrote seven questions on papers all of a size, and folded them exactly alike, so that I could not have classified them for my life. When he came into the room he simply asked if my friends were present, when the table and walls and floor of the room resounded with raps. Without hesitation he reached out his hand and lifted by their tips in succession the seven pa-pers without once withdrawing his hand from its position—on the instant each question was fully recognized and answered as clearly and appropriately as it could have been done by any mortal after close inspection and consideration.

ST M. W. Lyman, clerk of Free Religious Society of Springfield, Mass., writes us that the meetings of that organization transpire every dent; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman and Mrs. M. A. P. Clarke, interest extant." Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Colléctor. All communications should be addressed to one of the commit-

55 The Spiritualists and Liberals of California can always find a full supply of the spiritual and liberal works published by Colby & Rich, and the Banner of Light, by applying to our agent, HERMAN SNOW. Patronize this devoted worker in the cause of mental liberty, friends.

ET A correspondent, who says he has perused EF Read the advertisement in another col- carefully the writings on the Spiritual Philosoumin concerning the change in the plan of pub- phy of M. A. (Oxon), is desirous that this gentleman more clearly define his position.

STA friend writes us from London, Eng., March 18th : "We are having a revival here in Spiritualism. J. W. Fletcher's lectures are completely thronged with people, while hundreds go away every night. A new course has been ar-Sunday at 2:30 and 7:30 p. M. J. S. Hart is Presi- | ranged, and the seats already sold at one guinea each, which will serve to give some idea of the

> EF The Popular Science Monthly, of New York, remarks of Babbitt's "Principles of Light and Color," that it is "An elaborate and elegantly illustrated volume. . . . It will meet the wants of many and be read with satisfaction by those interested in its peculiar topics and its author's independent treatment of them."

KT We are forced to defer the publication of several interesting essays by correspondents which were intended for this number of the Banner, in consequence of the great pressure upon our columns of accounts of the late anni- Right?" "What the Heavens Teach"; "Has Man a versaries in different parts of the country.

197 The Daily Argus of Feb. 18th, published at Melbourne, Australia, ontains a long and very interesting account of a sitting with Dr. Slade, which we shall transfer to these columnsas soon as suace vermits.

ST Next week we shall print another number in the interesting series, "Echoes from England," contributed regularly to these columns by our special agent and correspondent in Great Britain, J. J. Morse.

87 Read about Joseph John's historic and spiritual picture on fifth page under heading of 'The Dawning Light."

#### Movements of Lecturers and Mediums.

[Matter for this department should reach our office by *Tuesday morning* to insure insertion the same week,]

J. H. Harter, of Auburn, N. Y., is engaged to speak for the Spiritualists of Cleveland during the month of April. He will also speak week-day evenings in adjoining cities and villages, upon Spiritualism, temperance. and other reformatory subjects.

Cephas B. Lynn spoke in Philadelphia, Pa., the Sundays of March (except the first, when he lectured in Boston before the Parker Memorial Society of Spiri: ualists), his remarks calling together large audiences He spoke in East Dennis, Mass., Sunday, April 6th. During the residue of April he speaks in New Haven, Ct., and during May and the first three Sundays of June he will be in Stafford, Ct. Would like to make other engagements for the summer. His permanent address is Sturgis, Mich.

A meeting in recognition of the services for the cause rendered the past winter by Mr. and Mrs. Dillingham, will be held by the Spiritualists of Lynn, Mass., in Centennial Hall, that city, on the afternoon and evening of May 1st-the first portion of time being devoted to the interchange of spiritual thought, and the evening service to comprise a concert and a social dance. Mr. and Mrs. Dillingham purpose starting in the early part of May on a tour, having St. John, N. B., as its objective point, and will make arrangements to hold public meetings or give private sittings anywhere along the route where their services may be required. Address for the present, 6 Pinkham street, Lynn, Mass.

John M. Spear will remain for some time longer in Boston. He can be addressed care this office. See his card in another column.

Dr. J. M. Peebles speaks the last two Sundays of April in Stafford, Ct.

Mrs. R. Shepard, recently from Battle Creek, Mich., will deliver a course of Sunday afternoon lectures at Investigator Hall, Paine Memorial Building, commencing Sunday, April 13th, at 21'2 o'clock P. M. Would also like to make engagements for week-day evening lectures in the vicinity of this city. Present address, 20 Porter street, Boston, Mass.

Prof. William Denton is to deliver a course of illustrated lectures in Springfield, Mass., commencing Sun-day, April 20th, in Hampden Hall, Republican Bullding. Subjects, "How God Made Man"; "Is Darwin Spirit that Survives Death?" etc.

#### BRIEF PARAGRAPHS. April came in-Oh, what a sin !-With its rain and its sleet and its snow.

#### When it goes out No one will pout, Except the coal dealers, you know.

### Are sausages links of the past?

Buzzards are not generally supposed to be very playful birds, yet they do carrion in a remarkable manne whenever they get a chance to do so. The moral is

While some editors imagine they are expanding, the fact is that they are contracting. Wait and see.

The Herald quite agrees with the Investigator that the Banner of Light is "a model of courtesy and gen-tlemanly expression." It never condescends to per-sonal abuse, and in that respect is an example to be commended to younger journals in the same field.— Boston Sunday Herald, April 6th.

It is said that Emperor William's escape from death by the assassin's bullet was owing to his "Schweinsglück.'

It is getting "fashionable" when a rich man dies that his heirs go in for breaking the will. This thing is becoming a great nuisance in the nostrils of the public, and should be abated-not debated. Vanderbilt was as sane a man when he made his will as exists or ever existed, and it is a credit to New York State that his will was not broken.

It is said that the atmosphere of Chicago is exceedingly chilly.

The poem sung at the Philadelphia celebration to the tune of "Coronation" was improvised by "Cephas." Of this fact we inform our readers in strict confidence.

It is said that ladies' sacques are furnished by jilted lovers.

In the Russian Empire there are altogether only about fifteen hundred regularly licensed physicians, or one physician to each fifty thousand people, while in the United States there is one physician to each five hundred inhabitants. Since the Eastern war women are allowed to practice medicine in Russia.

The sowers of dissension inevitably come to grief sooner or later. All past history fully demonstrates this fact.

The colored people are fleeing from the South into Kansas, thinking to better their condition by so doing.

Grim-visaged war still shows her wrinkled front in different portions of the world. " Centuries may elapse ere the abolition of military establishments will find a place in the platforms of political reformers; but the time will come, or the Christian religion and human reason both together must be a failure." says the Morrimac Journal.

There are men who no more grasp the truth they seem to hold than a sparrow grasps the message pass-ing through the electric wire on which it percles.— *Norman MeLeod.* 

Dr. Talmage has been publicly accused of fibbing. Naughty Tal.

Hot words on a cool subject should never be indulged in, said an ice-merchant to his irate customer.

Evidently there are "fire-bugs" in Boston at this time. Therefore it seems to us that it is not the part of wisdom in our city fathers to reduce the salaries of the police. Should the contemplated reduction be made it would dishearten the force, weaken its efficiency, and encourage the lawless.

Dr. Benjamin Brandreth, the celebrated pill man, is still making his pills, having been doing so for forty years. He is said to be a very liberal and genial gentleman. His factory is located at Sing Sing, N. Y. In order to give the public an idea of the vast sales of his excellent pills, it is only necessary to say that since the enactment of the United States revenue laws (after the war) he has paid the Government \$800,000 for one-cent stamps alone, He is now paying \$80,000 per year for stamps. He employs in his factory 250 persons, many of them females.

Humility is of all graces the chiefest when it does n't know itself to be a grace at all.—St. Bernard.

Amanda Harthan, M. D., is having great success in healing the sick in Holyoke, Mass., at the Holyoke House, every Thursday. Can be addressed other days at Springfield, Mass.

"What are dead-locks, mamma, that pa reads so much about in the papers?" "I don't know, my son, unless they are locks cut off the heads of dead members of Congress."

The great British budget

### New Publications.

THE ATLANTIC MONTHLY for April-Houghton, Osgood & Co., publishers, 220 Devonshire street, Winthrop Square, Boston-devotes its opening pages to a copious presentation of "Easter Hymns from Old Cloisters"; Theodora R. Jenness speaks of the Indian Territory as seen by this writer during a visit thereto; "The Saga of the Quern-Stones" (which is, by the way, but another form of the old lady's fabled salt-mill in the ocean,) is sung by Alice Williams Brotherton, with the full measure of local intonation and coloring ; Frank Richards speaks "A Workingman's Word on Over-Production"; Richard Grant White has a fine sketch of real experience, entitled "Living in London"; and other poems, tales, etc., etc., together with the Departments: "Contributors' Club," "Recent Literature," and "Education," make an excellent literary showing. "The Slaughter of the Cheyennes," contained in the first-named division, is one of the most graphic pictures of that dark blot on our nation's history with which we have ever met.

A. WILLIAMS & Co., 283 Washington street, Boston, furnish us with the April numbers of SCRIBNER'S IL-LUSTRATED MONTHLY MAGAZINE, and ST. NICHO-LAS. The first-named has among its illustrated articles one bearing on "Henry Bergh and his Work," and another on "John Ericsson" and his wonderful gifts : the "Actors and Actresses of New York" will be found of interest-this installment of the series in its pletorial limnings representing John Brougham as "Sir Lucius O'Trigger," Charles Coghlan as "Charles Surface," Mrs. Gilbert as "Mrs. Candour," and Harry Beckett, James Lewis, Mrs. Booth, Miss Jewett, Miss Claxton, Mr. Thorne and Mr. John Gilbert in other parts. Maj. W. H. Bell tells of the wonderful scenery of the perilous passage from Fort Wrangel to Glenora; the unillustrated articles and the departments are of more than usual merit, and the poetry is contributed by R. H. Stoddard, Edna Dean Proctor. Elaine Goodale, Andrew B. Saxton, David S. Foster, Augusta Moore and Mary E. Bradley.

ST. NICHOLAS has for its frontispiece "The Tithing Man," a reminiscence of Puritanic days, and H. E. Scudder's article in support of it, entitled "The Little Puritans," gives a good idea of the manner of life which ruled in the blue period of New England's history; "The Flame of a Street Lamp" is uniquely illustrated; Cella Thaxter has "A Song of Easter"; "Spoiling a Bombshell" will interest the boys ; Harriet Prescott Spofford has an attractive article on "Astronomy," treating her theme in a peculiar way; "Little Housewill appeal to the girls, undoubtedly, with its maids ' mirthful illustrations and practical letter-press ; Emma Burt's sketch of "John Milton" is a gem; "A Jolly Fellowship" is readable as ever; the very little folks are not forgotten, as "Arthur and Romeo," etc., will testify. The April number is full of good things, which

opinion will be confirmed on perusal. WIDE AWAKE for April-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—has a strik-ing engraving for its frontispiece, entitled "The Maid of Norway," and the article of the same designation by Mrs. M. T. W. Curwen is a touching reproduction of an historic scene which exerted direct influence upon the destinies of three nations for years ; "April Fools and Other Fools" is a mirth-provoking production both as to matter and illustration ; "Mardi Gras in Nice," by M. J. North, is finely illustrated, and is full of attractiveness; Wm. M. Chase is the subject of No. IV. of the choice series of articles on "American Artists," and Col. Paul H. Hayne occupies a similar position in the "Poets' Homes" series. Miss L. B. Humphrey's illustrations of "Royal Lowrie's Last Year at St. Olave's" are well adapted to the points at issue. The present number of WIDE AWAKE need fear nothing from comparison with any other publication for the young in the United States.

# Parker Memorial Spiritualist Meet-

ings-Treasurer's Report. On the afternoon of Sunday, March 30th, in the course of the closing exercises of this highly successful series of meetings in Boston, George A. Bacon, the Treasurer of the Committee, took the platform and rendered the following report:

following report: It being a popularly recognized fact that the practi-cal is ever closely allied to the literary, the æsthetic and the moral, it will not be out of place, even on this occasion, to devote a few minutes of our valuable time to the consideration of the subject of Finances. It has been my unfortunate duty to collect, take charge of and to disburse the money necessary to keep these meetings in running order, and I now desire to submit an account of my stewardship: REPORT OF THE TREASURER.

RECEIPTS

tle Birds," Nellie Welch; "Cheer Up," John Hanson; song, "Trusting," Mrs. Copeland: recitation, "Tick, the Clock Ticks," Lizzie Bond; song, "Our Darling Angel Child," Helen M. Dill; reading, "Clear the Way," Mrs. Francis; song, "He Giveth his Beloved Sleep," Nellie Thomas; recitation, "Sent to Heaven," Jennie Bicknell; song, "I am Here to Meet You," Mr. Sullivan; Wing Movements, led by Mr. Ford; Notices, Treasurer's Report, singing and Target Notices, Treasurer's Report, singing and Target March. WM. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, 1 Boston, April 6th, 1879.

Armory Hall. - The new organization known the Children's Progressive Lyceum No. 2, of Boston, held its first session on Sunday morn-ing, April 6th, at this hall, Charlestown Dis-trict, the building having been leased for the purpose of holding a Lyceum, and in other ways to old in the purpose of distance and purpose of the to add in the progress and presentation of the spiritual cause. The hall is located upon High street, and has a seating capacity large enough street, and has a seating capacity large enough to accommodate six hundred persons; a bal-cony extends upon two sides, affording a good opportunity for visitors to witness the marches and other exercises of the school to a good ad-vantage. The building was formerly used as a Methodist Church, and is well suited in every way to become a very popular hall for spiritual purposes. It will not only be a great conve-nience to citizens of Charlestown, but also to those residing at the north part of the city prop-er,

er, The Lyceum was opened with appropriate re-marks by J. B. Hatch, who is to act in the ca-pacity of Conductor, after which the audience had an opportunity of listening to a fine selec-tion from the Lyceum orchestra under the di-rection of Mr. Charles Elliot. Short and pithy speeches followed by Mrs. Hattie E. Wilson, Mrs. L. B. Litch and others, each adding a word of encouragement for the new movement. Mas-ters Arthur and Albert Rand recited two selec-tions which were well received by the audience. At the close of the exercises those present

At the close of the exercises those present proved their appreciation by subscribing liber-ally toward the support of the school, On Sunday next the Lyceum will be in full working order, and we would cordially invite all friends of progression to pay us a visit. The Lyceum has completed arrangements for hold-ing a May-day festival, when the hall will be ing a May-day festival, when the half will be opened, and the afternoon devoted to the en-joyment of the pupils. A collation will be pro-vided by the ladies, free of all expense to the children. In the evening a ball will be devoted to the pur-the proceeds of which will be devoted to the pur-pose of obtaining books for the use of the school-C. F. RAND, See'y,

Puthian Hall.-Last Sunday morning Mr. II. Pythian Hall.—Last Sunday morning Mr. II. A. Donly, of Belfast, Me., occupied the plat-form, and during the first part of the meeting sung improvisations from the following subjects given by individuals in the audience, viz.: "Spirit Development": "Deceit and Injustice, as Practiced by Evangelical Churches": "The Power of the Mind" and "The Dark Ages." A conference followed, in which Mrs. Fisher, Messrs. Downs, Plummer, Crooker, McGarrihan and the Chairman took active part

And the Chairman took active part. Mrs. L. W. Litch occupied the platform in the afternoon, and gave tests to over a dozen differ-ent individuals, some of them being very clear and direct, and nearly all of them recognized. Mrs. M. W. Leslie read an original poem on

The topic for next Sunday afternoon confer-ence will be "Obsession," and as this is a sub-ject of great importance, especially to mediums, all having experiences and valuable information upon it are invited to bring forth the same for the benefit of all the people. F. W. J.

Charlestown District-Abbotsford Hall.-Sunday, April 6th, a very interesting meeting was held in this hall in the afternoon, commencing at 3 o'clock. Mrs. M. C. Bagley occupied the at 5 belock. Mrs. M. C. Bagley occupied the platform as speaker and test medium, and gave great satisfaction to a large and intelligent au-dience. Next Sunday afternoon, April 13th, Mrs. Bagley and others will speak and give tests in this lett at 2 colorie in this hall at 3 o'clock. C. B. M.

# RELIEF FOR GLOUCESTER.

An appeal for the destitute issued by Mayor Williams-Acknowledgment of subscriptions--Movements in ontside places,

In outside places, The recent appailing calamity, involving the loss of 146 able-bodied men, with 13 vessels of our fishing fleet, occa-stoning 57 indigent wildows and 150 orphans, lats suddenly fatten upon our already depressed city. Discouraging enough were our circumstances and prospects before, but now an avalanche of grief and desituation has come upon many of our, meedy families with crushing violence. We therefore freel impelied, though reluctantly, to append to a generous public for aid, by the contribution of supplies—clothing, graceries, money, or whatever each may have at hand-for the sufferers, All contributions directed to my care will be properly dispensed. WILLIAM WILLIAMS, Mayor, *Gloncester, Mass., March* 22d, 1879. [Will other papers please to copy?]

AN ASTOUNDING CURE. — Mr. N. C. Arnold, Mt. Morris, N. Y., writes that his wife was a great sufferer for years, and considered a hope-less case by eminent physicians—terribly allict-ed with Neuralgia, Loss of Sight and Memory, Dropsical etc. etc. etc. — and that Duront C. Dake, M. D., 41 West 26th street, New York, speedly restored her, and desires this published, so that other invalids can seek the skill that this noted healer knows so well how to impart.

# BUSINESS CARDS.

Lydia E, Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecullar to women. Sold by all Druggists at \$1,00 per bottle, 5 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, 233 Western avenue, Lynn, Mass. Send for pamphlet, Sept. 14.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of** Light at fitteen shiftlings her year. Parties desting to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. Collay & Ruch.

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# ROCHESTER. N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spirifuni and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. as Great Russell street, Lon lon, Eng., keeps for sale the **Banner of Light**, and a ull line of Spirinal and Reformatory Works published by folly & Rich. He also receives subscriptions for the BAN-ere. NER

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# <sup>4</sup> LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton low, Bioomshury Square, Hothorn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY. No. 81 Russell Street, McHonrine, Australia, has for sale the works on **Spirituniism**, *LIBERAL AND REFORM WORKS*, published by Coby & Rich, Boston, U. S., may at all times he found there.

# ADVERTISEMENTS,

ANDREW STONE, M.D., Physician for the Last Twenty-three Years to the Troy LUNG AND HYGIENIC INSTITUTE, Founder of the New Magnetic College, and

April 12. - 187 **INSTRUMENT OF STRUCTURE PILLES** --SYMPTOMS are moisture, dis-tressing includes and the parts of the structure of the cased, particularly an about the parts dis-cased, particularly and the parts dis-cased, particularly and the parts dis-parts discover about the parts discover about the parts discover about the parts discover about the parts of the particular discover about the parts discover about and the starts discover about the parts discover about the advice. Sold by backing disgists. advice. Sold by leading druggists. Sold by COLBY & RI(41, 5 Montgomery Place, Boston, Mass. Istf=Jan, 4.

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April 12. - fw

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# Without Drugging the Stomach!

MARVELOUS RESULTS attest the superiority, mild-ness and certainty of the

### Absorption Cure!

In discusses originating in to per of the LIVER, KIDNEYS AND STOMACH:

# DR. H. B. STORER'S Vitalizing Pad! Is worn upon the

### Pit of the Stomach,

The most susceptible part of the human hedy, and its pow-erful healing properties, which are **Anti-Septic**. Dista-fectant, Stimulating and **Resolvent**, are taken up by the absorbents and ear hed to every part of the system through the circulation. They especially act upon the

GREAT VITAL ORGANS.

Awakening nervous energy both in the great nervous cen-tres and throughout the abdominal viscera. Every fibre of the body participates in the improved vital action. It puts an increased amount of blood into active motion, functoring its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of

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None but the purest and most potent ingredients are used, which are warranted free from anything polynomeus or in-jurious to the feeblest person.

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The Pad acts with constant and vigorous energy, Fever and Ague,

And all the distressing symptoms resulting from Malarini Poisons, Indigestion, Torpid Liver, Billotimess, dec. nucleas Sick Headache, Constitution, Vertigo, Flatu-lency, Jaundice, Palpilation and Noreenss Ilsuscases of the Heart, Eirer Cough, often taken for Consumption. Agne Vals, Diziness, Noraligia to head, neck, shoul-ders, stomach, heart and chest, Lumbago, Sciatica, In-ternal Rheumatism, Low Spirits, Female Weakness, Hysterics, &c., Ac.

This PAD is a powerful preventive and deobstruent to

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To quilet the nervous system, induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-tagions Diseases of all kinds, are guarded against by user-tralizing the germs of poisor in the system.

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No Invalid should fail to wear the VITAL12-ING PAD:

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"SANITAS SANITATUM OWNER SANITAS,"

The Vaccination Inquirer and Health Review.

Dumb Ague, Dyspepsia,

Is making sad fudget In the Commons of late, we see; To us it is funny That John 's out of money, With such a vast tax on his tea!

A Western editor says he has been making a co hensive canvass of the iron business in Ohio. He have had a hard job of it, and of course is con-to now that he has got through it!

A Mr. Taylor, residing in Minnesota, asked weeks ago what would cure a sore throat. We n him a postal card on which was written the word ions." He now wants to know what will cure o Will some of our readers come to our rescue?-E

What kind of furniture should the bald-headed select? Mohair.

He came into the schoolroom all of a drive, his hat in his hand and frenzy in his eye. " I have been insulted, sir; I have been grossly insulted by a set of young scoundrels, sir, and I come to you, sir, as I understand you are the principal." Moral: Avoid ambiguity.

The disintegration of the two great political parties is unquestionably imminent. The question under the circumstances naturally arises, Who and what will manage the helm of State? Is Benjamin F. Butler to be "the coming man"? We are no politician, but this seems to be the present outlook. He is able and energetic, the times need just such qualities, and the great army of Liberals would rally around his standard should he be nominated for the presidency.

> BUBBLES. A bubble rises on the stream, And dances down the tide; Beneath the sun bright colors gleam, Aud glisten on its side. What though, before a moment 's past, It all must burst in air? The little while that it may last The sunshine makes it fair. BUBBLES. I will not care, although my dream Be what I ne'er may Be what I herer may see; My hope, at least, can make it seem As though it yet might be. A little longer, and I know It all must pass away; Then, when I must, I'll let it go, But keep it while I may.

Phair is not far from the gibbet. We have a strong impression that he should not be hung.

CHAPTERS FROM THE BIBLE OF THE AGES .-In this work the compiler, Giles B. Stebbins, has made selections from Hindu, Egyptian, Greek, Persian, Roman and other sources; from the great illuminated souls of Europe, the modern inspired thinkers of Great Britain, the spiritual and scientific writers of America, including the very best and most widely acceptable.

1

ET The Derbyshire Times states that the elder brother of the late William Howitt (who passed to spirit-life from Rome recently,) died at his residence, Heanor, Derbyshire, on precisely the same day and hour.

M A letter from a prominent Spiritualist in England contains the following approval of the course of the Banner : "May every success attend your efforts on behalf of our martyr mediums.

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[The collection taken up at the time the above report was nade, reduced the deficiency to \$75-which has since been adjusted. 7

Spiritualist Meetings in Boston. AMORY HALL, --Children's Progressive Lyceum No. holds its sessions every Sunday norning at this hall, cor-er West and Washington streets, commencing at 10% 'clock, The public cordiality invited, D. N. Ford, Con-verter

anctor. ARMORY HALL, HIGH STREET CHARLES-TOWN DISTRICT.—The Children's Progressive Ly-centre No. 2, of Boston, holds its session every Sunday mori-ing at 11 octoork. The publicare conflaily invited. Admit-tance free, J. B. Hatch, Conductor.

INVESTIGATOR HALL PAINE MEMORIAL BUILDING, APPLETON STREET.-Robert Cooper will lecture in this hall every Sunday afternoon. Services commence at 30 clock.

**PYTHIAN HALL.**—The People's Spiritual Meeting formerly held at Eagle Hally is removed to Pythian Hall, 76 Tremont street, Services every Sunday morning and fitermon. Good mediums and speakers always present.

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hali, 616 Washington street, every Sun-day, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

Singing provided. PARKER MEMORIAL PARLORS.—The Spiritual-ist Ladies' Aid 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.

SCIENCE HALL.—Splithal meetings for speaking and tests every Sunday in this hall. 718 Washington street, at ry Sunday

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

Amory Hall.—Beautiful and bright beamed the sun this morning; the air was bracing in its purity, and the bright blue sky, with the fleecy clouds floating on its surface, formed a splendid picture to the eye of the beholder, in-viting all to worship in natural purity of soul. This was the spirit that seemed to animate the large audience at Amory Hall this morning. So may it continue; and it surely will if all strive to harmonize their own spirits with their sur-roundings. Let us be forgiving and loving in disposition, charitable, not aggressive, but long suffering; let us be very sure that we do noth-ing that our consciences disapprove; in short let us do right in all things, and we need never fear the result.

The exercises were as follows : Overture, singing, responses, selection by orchestra, march; remarks by Dr. Richardson; song, "When the Mists have Rolled Away," Mr. Fairbanks; reci-tation, "The Beautiful Snow," Affy Peabody; piano solo, Bertha Hall; recitations, "The Lit-

The first life insurance company to publish, as a canvassing document, a fac-simile copy of the policy contract issued to insurers, was the Union Mutual Life Insurance Company. This it does, so that applicants for insurance may see beforehand just what the contract ..... 275,00 ..... 120,75 between themselves and the Company is to be in case a policy is issued. The terms of the policy are so definite and plainly printed, that the holder can see for himself exactly what his rights are in case of inability to pay his premiums as they become due.

> ED Dr. J. L. Newman has removed his office from 81 Montgomery Place to 328 Shawmut Avenue, Boston. See his advertisement on 7th page.

> That indigestion or stomach gas at night, preventing rest and sleep, will disappear by using Hop Bitters.

## RATES OF ADVERTISING.

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

43 Electrotypes or Cuts will not be inserted.

47 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.

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The Wonderful Healer and Clairvoyant 1—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\*.F.8.

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

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Ladies Can Make Money. Business genteel and profitable. Address, with stamp, (and receive, sample for trial) DR. J. E. BRIGGS, 126 West 11th street, New York City. 3w.Ap.12,

Sore Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief. 25c. a box.

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## Founder of the New Magnetic College, and Author of "The New Gospet of Health,"

THEATS with remarkable success Pulmonary Consump-tion. Asthma, Laryngitts, Bronchitts, Diphtherta, Ca-tarrh, and all diseases of the air passages, by indiation of *his* system of cold or cool Medicated Vanos, thereby enter-ing the blood directly, saving the stomach from being per-verted by masseous drugs, as heretofore has been the practice

The system of cold or cool. Mediandel Vapor's, thereby entering the blood directly, saying the stomach from heing perivered by maniscous drugs, as herefolfore has been the practice of antipuated systems.
 By this WONDERFULLY PERFECTED system, patients are successfully related at their own homes, matters not how far away, without the necessity of seeing them, duthe majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up-based, in the first place, upon a searching 10 AG-system upon the blood, or psychometric examination to pilotosympto directions for one of how the continued correspondence wither of each case, either by chemical analysis of the morth g's arine, (ortharry Sanguinks) showing the condition of the blood, or psychometric examination to pilotosympto directions for the first month. §5, including analysis and diagnosis; or §5 for a course of three months' treatment, seeming inhaler, with whileheee for Cough, for Xight Sweats' Vial Tonles, Magnetic Embroations and Thasters for respective and every medicament, magnetic gravity decade patient. The origin, the dense of personal presensity to each patient. The origin, the orthogen and the own in the order of every medicament, magnetic patients are thus annually sceness, and every medicament, magnetic patients are thus annually scenes and their own homes that are not personal necessary to each patient. Theorem and headers invisible are constantly dependented. Sweats, or the first month discipline in Uranlegy, in Vision and headers invisible and every medicament, magnetic patients are thus annually scene stat.
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 The and of main and the direction direction being and headers invisible are constantly dependented.
 The and of main and that Magnetism. Medicated Electricity, Equalizing and Aduisting the Positive and Negative Fores,

# THE DAWNING LIGHT,

BHCTHPLACE of Modern spirinalism. Sixteen Angels Ideating appoaching that Hydesville Cottage. Steel Engraving, India thited. Reduced price 65 cents, postage free, Rennit stamps or serip to its publishers, R. H. CUR-RAN & CO., 22 School street, Boston, Jwy April 12.

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MAGNETIC, PHYSICIAN, Business and Test Medi-um, No. 53 Harvard street, Boston, Patients treated at their homes if desired, 2w\* April 12,

at their homes if desired, 2x\* April 12, **KENDALL'S** Will emer Spatne, Splint, Curb. Callons, &c., or any enlargement, AND WILL RE-MOVE THE BUNCH WITHOUT BUSTERING or cans- **SPAVIN** ing a sore. No remedy ever discov-stopping the hammes and removing the bunch, Pitce 31,00, Send for Cheular giving 100SITIVE PROOF and your **CURE** nearest agent's address, Sold by druggists, KENDALL, M.D., Encoburgh Falls, VI, April 12,—atteow

MRS. CHASE, Test and Business Medium, Magnetic Physician, 61 Dover street, Boston, April 12,-1w\*

MRS. A. C. SYLANDS, Healing Physician, will treat patients at their homes or at her rooms, No. 2007 April 12, 2007 April 12,

PRANCES M. REMICK, Trance Medium, Spir-tual and Physical Healing, 65 Clarendon street, Boston, April 12, -4w\*



1. A.

A MONTHE, VIOURNAL devoted to the Investigation A MONTHE, VIOURNAL devoted to the Investigation A of Vacchuation, Hyglene and sanitation, Conducted by Mr. WILLIAM WHILL, formerly editor of the Sanitary Inspector, and supported by a corport able writers. The INQUIRER will contain system pages, the same skew as formbars, s downard, and Will be sent to any address in the Chambers's Journal, and Will be sent to any address in the United states, postpald, for 16 months for \$1.00, or 4 copies one year for \$3.00. Address WILLIAM WHTTE, 4 Kemp-lay Read, Hampstead, London, England, 'cow AptH42.

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CONTAINING seven sections on Vital Magnetism and Restanced manipulations, by Du. STONE. For suc-at this office. Price \$1,25; cloth-bound copies, \$2,50. Soft by express only. Jan. 4.

PRACTICAL INSTRUCTION IN

# Animal Magnetism.

#### BY J. P. F. DELEUZE.

Translated by Thomas Hartshorn. Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians and others descriptive of Cases in the United States.

<text>

# MERCURIUS'S PREDICTING ALMANAC

#### FOR 1879.

Containing Predictions of the Winds and the Weather for Every Day. How To VILW THE HEAVENS AND TELL THE STARS, By the oldest Professor none living. Editor of Astrolo-

ger's Magazine, the last published.

IMPROVED TRADE AND A FRUITFUL YEAR.

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 Also many Hundreds of Productions-the kind of Winfer and Hurvest-Productions concerning all the Crowned Headr of Europe, and other Leading Tersonages-Information to Sportsmens-Fortunate Days for every Subject-Best Days for Photography-List of Fairs in England, &c. Among the works of like character published in England this is consultered to be the best. Its predictions for the year bis were nearly all fullified, many of them with perfect ments quarter room; rent reasonable, April 5.

#### LIGHT. OFBANNER

# Message Department.

The spirit Messages gives at the Banner of Light Public Free-Clifde Meetings, through the mediumship of Mrs. JENNIE S. REDUCTION are reported for and published each week

6

The Binner of Light Free-Clivie Meetings Are head at No. so, Montgomery Place (second story), con-net of Provide Strict, even T1 (Story, T10) (Story), rat-net of Provide Strict, even T1 (Story, T10) (Story) and FREOY AT (EUNON). The Hailwill be open at 20 (check, and services continence at to clock purchas), at which time the desset with the closed, neither allowing entrupee nor egressing the end in sector due sense, except in case of absolute the ends in sector due sense, except in (say of absolute the ends). The public are cordially incited. Are the na arity of the messages given at the Banner times, and particled on this page, being from stranger-spirity for the and the due stranger of the fact, for particulation, as added and direct proof of the verity of spirit community.

and relation, as added and direct pression on the every second million.
The Questions answered at these Schnees are often proportionally individuals among the value controlling interingence by the Charman, are sent in by correspondents.
This, Ruid holds no private circles, where chois new visiters at her residence on Tuesdays. Thousdays of Fieldays, and after enclose key, where so, the Witten.

#### REPORTS OF SPIRIT MESSAGES. 6.55 STREEGH DRE MEDILMSHIP OF MRS. JENNIË S. RUDD.

#### Invocation.

Thou great Father of Love, draw near to us this afternoon, as we speak to thee from materiality. Like the dove that goeth forth and findeth no resting-place until it comes to the ark bef safety, may we draw near unto thee. Father, thou knowest our hearts. As we come to earth, and with our feeble efforts try to draw thy children nearer to thee, help us to do our work acceptably.

#### Question and Answer.

CONTROLLING SPIRIT. - Mr. Chairman, we are ready for your questions.

QUE-.--What will be the result of the persecution of E. H. Heywood and other Liberals? and what effect will it have upon the reforms of the present time?

Ass-You hever can persecute any one without causing investigation, consequently the course which has been taken with these radicals will have just this effect : whatever they have written will be sought for and read with more avidity than ever. No matter what different individuals may think, truth will predominate. If the ideas advanced by the individual spoken of are truths, they will stand, if not, they will be overthrown, rest assured of that.

#### Aunt Molly.

"To the Chairman." I don't want to trouble anybody, salt 1 lies, want to see how it seems to speak. Aunt Molly, 1 used to live in Richmond; speak. Aunt Molly, Tused to live in Richmond; den 1 come here, an' I lived up by de State House quite a while. Tused to take in washing for some of de massas an' misses, an' dev used to give the money. Binneby I had a fall, it's a good many years ago, nigh on to ten-an' dat fall used me up : I could n't ever rally from-it. De doctor said I'd got to die, an' I had to. Now, The doctor said 1' d got to die, and 1 had to. Now, massa, 1'se trabeled roun' here a long time, and I don't feel no better. I was told dat if 1'd come here you'd help me along jes' a little bit. You know it's de cup ob cold water dat you gib in de name ob de Lord, dat 'll do a good deal for you. Now T'se given de cold water and 1'se got de cold shoulder a good many times. Massa, will you please to help me along? I'se done de best I could. I used to help me along? I'se done de best I could. I used to help ine fam-ihelp dat. I did n't like 'em. I could n't help dat. I did n't understan' tings, an' dey showed me a good deal when I fus' come here, If you'll jes' tell my story I tink dere's a poor trish woman dat 'll be glad to hear from me, She 'll like to know dat her Mike is still livin, I'd bring him here an' have him speak when I Feb, 6;=

across the Atlantic: whether it was to visit Scotland, Ireland, the Continent, or to be in the United States, to gather whatever thoughts I could and give them to the people; can it be that I must depend upon another? What am I to do here? Is life ever active, ever present? What shall I do with it? There must be a work former shart that are a more than the a work. Free-thile Meetings, through the mediumship of Mrs. JK Nik S. Briph, are reported for and published each week in this begantment.
 We also publish on this page reports of SplittMessages (what shall I do with it? There must he a work in this begantment.
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 We also publish on this page reports of SplittMessages (what shall I do with it? There must he a work in this begantment.
 The Manner of Light Free-tirele Meetings Are be dat? No. 55, Weith Meeting and hear through their ears. All express as much of truth as they receive to the reserve which, seemplating; that I may speak through their ligs triangle of the truth as the seemplating truth of their ears. All express as much of truth as they receive to the truth of the truth of the truth as the full truth of their ears. All express as much of truth as they receive to the truth of the truth as the second study receive and hear through their ears. Just sign it T. if the truth their ears. All express as much of truth as they receive and hear through their ears. Just sign it T. if the truth their ears. All express as much of truth as the second study, research eard work and hear through their ears. Meet Shaker.
 Merey S. Baker.

#### Mercy S. Baker.

I wish you would say that it is Mercy S. Baker, who came last from Chicago, but was a native ' of Boston years ago. I have some friends living here now, 'I am forty-tive years old. I have been gone from your world five years. I was forty when I went away. Lemmer the show-er, I remember the book and the picture. And tell Willie that I have rabbits here, just as he used to have. Ask him if he won't communicate with aunt, because I would like to communicate with aunt. with him.

#### Israel Turner.

Israel Turner. I have great difficulty in making my way here, because there is an opposing element; but still T have a feeding that, although years have gone by and I have found the spiritual world quite a world of itself, yet I would like to speak on earth: and coming here, as I once have done be-fore, I felt I would like to express myself and say to David, Be very careful; look well where you step. It is n't necessary to be fearful but it is well to be careful. I passed away years ago, by the discharge of powder. Many thought I committed suicide. Thad no reason to do so; it was purely accidental. I spoke of this before. was purely accidental. I spoke of this before, Israel Turner. Feb. 7.

MESSAGES FROM THE SPIRIT-WORLD GIVES THEOLOB THE MEDIUM-RIP OF MRS. SARAH A. DANSKIN,

### James Walsh.

I was thirty-four years old, of St. Mary's 1 was thirty-four years oid, ot St. Mary's County, Maryland: my name was James Walsh. Jeffrey was my father's name': my mother's name was Sallie. My father is in the spirit-land with me: he died before I did. Consequently we are together. I died with dropsy. A matter of deep importance to everybody is this change called death. It makes one feel anx-base to how where are an in each this is the spin of the sp

ions to know where they are going—what is to be the result of the body dying and the spirit living. It always brings a very deep and earnest question from those who are left behind, for there is always some doubt, about the safety even of a Christian. To me death has brought no extravagances; it is a legitimate plan of the Almighty, who stands the author of our being, when first ushering us into life. There is a beauifful proviso that even a sparrow cannot fall without having the Creator's watchful care. Man, the highest type of creation, comes under the grand law of progression : his individuality is based upon the knowledge he has of himself. It is a set upon the knowledge he has of infused. It is an active, thinking being, with all the pos-sibilities of great attainments, but it lies with himself either to accept or reject them. There is no law of force in the spirit-land; in its stead we Trave harmony, wisdom and intuition. So you will see that although death has been written about very badly, it still takes a very active part in the human family, and as the mind of man becomes educated and unfolded toward the higher he will lose the terror and agony of death, for it will be swallowed up in the victory of an everlasting life. I speak thus from experience.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

(JENNIE S. RUDO, H. Edwin Pruden: Eunice Greene: Julia M. S. Herbert M. Lester: Stephen T. N.; N. B. Fatny E. Whiteondi; Occar Fendleton; Ebra, up S. D.; Mary Ann Subter: William A. Fletcher: N. Danforth, H. J. Ortorin, Davis S. S. W. Chert Dudley: Al-Holmest in Feb. 43. To theorge

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. John Brown; Wm, Maguaw; Gilbert Porcell.

# Spiritual Phenomena.

#### Materializing Seances.

To the Editor of the Banner of Light : By request of Mr. Alexander M. Cassiday, of Denver, Colorado, I enclose you the following statement of some of the manifestations that occurred at four séances recently held on consecutive evenings in this city, in presence of the widely-known and 1 think unquestionable medium, Mrs. Hattie Wilson now residing at No. 34 Poplar street, Brooklyn. 1 may here say that the four séances were held (especially for the benefit of Mr. Cassiday and his spirit relatives and friends) at the residence of Mr. Charles H. Foster, 1257 Broadway, Mr. F. and his aunt, Mrs. Foster, kindly consenting to furnish suitable apartments for the purpose.

THOMAS R. HAZARD. New York, March 23d, 1789,

### FIRST SEANCE.

No test conditions whatever were imposed-Mr. C. whose experience has been varied and ample in the investigation of the materializing as well as other phases of the spiritual phenomena) preferring to rely rather upon his identification of the spirits presenting themselves than upon any material methods of testing, A temporary cabinet was improvised by tacking a dark muslin screen to the top of the doorway leading from Mr. Foster's reception-room into a little hall apartment. At all times the light was sufficient to discern quite distinctly the features and complexion of the spirits' manifesting. The faces of several of the cabinet spirits were accurately measured (as they were presented at the aperture in the curtain, with a tape-rule by Mr. H., and found to vary in dimensions from the roots of the hair on the forehead to the termination of the chin, the greatest facial length of any one of them being six and one eighth inches, and the least five and five-eighths inches, whilst the medium's face measured seven and one-eighth inches. A bare arm presented outside the aperture measured fifteen inches from the tip of the elbow to the extremity of the middle knuckle joint. and ten inches in circumference just below the elbow; whilst that of the medium measures fourteen and one half inches in length, and time and one-eighth in circumference.

Mr. C.'s wife had passed to spirit-life March 23d, 1878. Mrs. C. was a member of the Methodist Episeopal Church, and was not a believer, (like her husband) up to the time she passed away, in the spiritual phenomena, though she regarded with sentiments of consideration and kindness the faith of her husband in these re-spects. When on her death-bed, among her last words was a pledge made to Mr. C. that if there was a possibility of her spirit's returning to earth she "would surely return " to him. Mr. C. assures me that " nel ther the medlum nor any other person in New York' knew anything concerning the domestic affairs of his

family. There were besides Mrs. Wilson, five-persons, all told, at this seance, viz.: Mr. Cassiday, Mr. Charles H. Foster, Mrs. Matilda Foster, a younger sister of the medium who came as a companion with Mrs. Wilson, nightly, from Brooklyn, and T. R. Hazard. After several of the cabinet spirits had presented their faces at the aperture, as fully materialized as mortals so far as could be discerned by the senses of touch, hearing and seeing, and had conversed with the sitters in full, strong volces-entirely dissimilar in tone and articula-

tion from each other-a female spirit, calling herself

with far greater power than ever before." Note-"Since my wife's death," says Mr. C., "I have had her portrait painted from a picture taken at the date of our marriage, twenty-seven years ago. Of course her dress and head-dress, especially of the hair, was very different from what is worn now.") "What then was my as-tondshment upon now beholding my wife presenting herself to me with every feature as fully developed and materialized as she appeared on our wedding day, and apparelled precisely as she was on the day her pleture was taken. She now took me by the hand and kissed me repeatedly, and told me, without prompting, how glad she was that I had her portarit taken from that pleture, and that she wanted to signify her approval of what I had done by presenting herself to me in the costume and head-dress, including the peculiar arrangement of her side hair as there represented. She further said that she wished to have her portrait copied for the children with the dress she was accustomed to wear at the time she left them. Here followed a lengthy communication between myself and spirit-wife, relat ing to things which no other person on earth had any knowledge of save ourselves.

"If I ever hereafter doubt of my having at this séence embraced and conversed with the materialized spirit of my deceased wife, I know that I must alike doubt of my ever having seen or talked with her when she was in earth-life.

"In conclusion," continues Mr, C., "I will say that during all these four scances I was as cool, caim, and collected as I ever was during the trial of any case in court that occurred during my professional career." "The foregoing is correct in every particular.

(Signed) ALEX. M. CASSIDAY." St. Donnis Hotel, March 23d, 1879.

# Banner Correspondence.

#### Vermont.

NORTHFIELD .- D. T. Averill writes: "The belief in spirit communion is making a silent but steady In spirit communion is making a silent but steady growth among our people. A few of us recently enjoy-ed the privilege of sitting in a circle where Mrs. Geo. Pratt, of East Granville, was the medium, through whom several of our former elitzens, now in spirit life, sent us greeting from the other shore, and their test-mony to the truth of the Spiritualist faith, which some of them had the maniness to avow while with us in mortal life, and some who availed themselves of this chance to continunicate—I am sorry to say—lacked the bravery or the honesty to avow the full measure of their faith, because the popular current did not seem to set in that direction. Shame! Some who have been undoubling believers for many years, assert that they received on this occasion, through Mrs. Pratt, the most satisfactory evidence they ever did of the truth of their faith. One test was given that deserves to be recorded: The father in-law of the writer, formerly of Chelsea, Vt., claimed to be present in spirit, and was inquired of as to any new arrivals on the unseen shore of any of his old fellow townsmen. The inquirer had in mind Mr. Bennett, of the town named, whose departure was recently reported in the *Bonner of Light*. The reply furnished the test. It was that he had me the 'Hyde man' very lately in the higher life. Soon after it came to our knowledge that a Mr. Hyde, of Chelsea, Vt., and an old and familiar acquantance of the spirit in-quired of, had very recently died, but whose death was unknown to any and all who sat in the circle. We ven-ture to say the medium was quite ignorant that such a man ever lived on earth." growth among our people. A few of us recently enjoy-

#### Connecticut.

PUTNAM.-W. Keith writes, March 31st: " I read in the Banner of Light of March 15th a spirit message, through Mrs. Rudd's medlumship, purporting to come from Mary Brewster, who said that she was drowned in West Meriden, Conn., in July, and was about thirty-five years of age. I immediately wrote to the Town Clerk of Meriden Sclah Hall, Esq.), inquiring if such a person had lived and died there. He wrote me in au-swer as follows:

swer as follows: 'Mary Brewster, It was supposed, drowned herself in this place July 18th, 1878.' The above tells its own story. I have also inquired into the case of a message through Mrs. Danskin's me-diumship, printed in the *Barner* of March 22d, from Charles Burgess, and find that he lived and died in West Killingly, Conn., as he stated in his communica-tion."

#### Ohio.

MILAN,-R. N. W. writes : "Dear Banner, I must thank you for the course you have followed in regard to those would-be exposers of mediums. It seems to to those would-be exposers of mediums. It seems to me that there is a combination among a certain class of believers in Spiritualism, and non-believers, to smother out the phenomenal phase of our beautiful Philosophy. What can be the motive of believers to wish to extinguish the 'life-blood' of Spiritualism, I cannot tell, unless it is to gratify the colism of some of the would-be leaders, who do not seem to care what becomes of all *its* love. If they can be uplifted."

#### New York.

lleving that the majority of cases known as insane are

NEW YORK CITY .-- A correspondent writes : " Be-

# APRIL 12, 1879.

From the North British Daily Mail, March 8.1 Mr. Bishop and the Western Infirmary,

**Mr. Bishop and the Western Infirmary.** The dispute between Mr. Bishop and those who signed the requisition that he should give an *exposi* of Spirit-ualism in the New Public Halls still awaits a satisfac-tory solution. While some are indignant at the man-ner in which the conjurer has allocated the proceeds of the two scances, others are highly amused, and declare that he has done a very smart thing, an opinion with which he very heartily and candidly concurs. The Spiritualists, on the other hand, are jubilant, and assert that nothing else could have been expected. Mr. Bishop has done a better stroke of business than has been rep-resented by one of his critics and one of his apologists. The account stands as follows : Expenses of advertishm

Expenses of advertising Muir Wood's account	£162	+5	11
Muir Wood's account	15	12	11
Paid Western Infirmary	153	-9	1
• • • • •			

# SPIRITUALIST MEETINGS.

BROOKLYN, N. V.-Sordety of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Milher, President; Dr. A. B. Smith, Vice Presi-dent; Mr. B. French, Serretary; Mrs. C. E. Smith, Treas-mer, The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Gaardian; Miss Belle Reeves, Musi-cal Director; Mrs. C. E. Smith, Sceretary and Treasurer, CHICAGO, HL.-The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Latin and Mornos streets, every Sunday at 10% A. M. and 74 P. M. Dr. Louis Businell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Scretary; Mrs. C. Societherdiates and Theorem

Feb. 6.--

#### James' Christie.

Time and tide wait for no man. So I've found, it in my case. I return, hoping to reach a friend of mine, not knowing whether I shall be able to or not. So many have come in this way and failed, I am told it is almost useless to try ; yet I hope Linay be able to reach my friend. I want to say to him : Be very cautious, George : look well to everything : study well those letters : read every receipt, read every paper, and see if you can get some clue to one whom you ought to understand and know of. Please say it is from James Christle, of Balti-

more, who has been gone a good many years. Feb. 6.

#### Aaron Knight.

I come from my spirit-home with a feeling of dependence, and yet of independence. I have done whatever I could for all who have demanded my presence or needed my aid, and now I present myself in compliance with the request of friends, who ask that I will tell them something of the condition of friends of theirs. I will say they are surrounded by difficulties, and darkwhatever I can to dispel the dark shadows, to bring light and sunshine. Soon you will hear from those we speak of. Be lenient : be kind. Please say this is from Aaron Knight. Feb. 7.

Bi

#### Amy N. Winthrop.

Amy N. Winthrop, from Canandaigua, N. Y. I come with a friend who has assisted me much, and I hope to be able to make myself understood. I went out in 1870, May 231. I come back here now, bringing the same old basket that I used to how, bringing the same out basket that I used to carry. It is filled with needles, thread and laces. I don't want to sell them, I want to give them away as words of warning, words of truth, words of love. That's all I've got to say. Feb. 7.

#### George Smith.

You can say that George Smith, of Ogdens-burg, N. Y., called and left his name. If there's any one that would like to talk with me, and will give me an opportunity, I shall be glad. I have some things to communicate which seem hard and strange. If no one will respond to me I shall have to let it go. I know I shall feel bet-ter for coming here. This seems to be the home of the spiritual world, and it seems to be my passport that I am able to speak. Feb. 7.

T.

"Much learning hath made thee mad" was said to one of old, and when some of these spiritual experiences have been related to me by friends, I have said to them, "Much learning hath made thee mad," feeling that it must beso. But when the death-angel called me, and I left the material body to be translated to a home where all was spiritual, all was bright, to meet her, my loved one, my wife, whom I watched over days and nights, then it seemed to me there itual experiences have been related to me by was a reality in life, and I was ready to ask, From whence comes this? What does this thing From whence comes this? What does this thing mean? Then, as it were, a bright sunshine en-tered my room and loving angels stood beside me; my couch was made bright with the beau-tiful flowers, so bright! and in a trice they told me, "You have come to the spiritual, and this is the spirit-world; but rest assured that your con-nection with the earth-life cannot be severed; you must do your work, it maybe through another." another.

I looked about me, and queried, Is it possi-e? Can it be that I, who have been self-suffible? was to go to an ancient city or to send my words | goes home to me, is eternal.

derstood. Thave passed through the portal, and can speak from knowledge of law and control, and tell you the angels are kind in thought, word and action; ever watchful for the pilgrim, ever anxious to open the door and let him glide in. This is the work of those whom men call dead. To me they have life and symmetry of form—are tine in their action, wondrously wise in their control.

1, Henry Brooks, of Upper Marlboro', Md. come to earth to say to my friends, and all others who will receive it, that man lives after having thrown off the mortal coil. Most beau-tiful is death, for in it I have found life, and with that life joy, peace and happiness.

#### William Beggard.

My name was William Beggard for Beggert). I was twenty-three years old, and left a wife and one child. My mother's name was Catheanne one enna. Ary morner's name was Cathle-rine. I lived on North Spring street, Baltimore. I am resting between two opinions: one is to give: the other is to be careful what I give and how I give it, lest I be trespassing upon the sa-ered laws of God. But a feeling of agony and discontent comes over me, and makes me feel the better way will be to speak and throw it off. Death is no respecter of persons; it sweeps the high and the low; and in this world of reali-

ties every one has to stand upon his own indi-viduality and answer for himself. I must most clearly say that death was not a monster to me, although it has robbed me of my wife and child: still, common-sense tells me I must be calm and quiet, and work under the law of advancement to gain height of position in that land called

heaven. Oh, how vigorously, how diligently, how conscientiously and minutely do we, the spirits, have to work to gain that spiritual education which will fit us for an eternal life! Make no loud lamentations, wife and mother, over the loss that has come to you, but content your-selves, for the Lord and Saviour of mankind do-eth all things well, and this is resting in his hand: and He will fit me for that inheritance which bringeth glory, peace, wisdom and love.

#### Matilda Leon.

It may be a lowering of my own characteristies, this being in converse with those whom I know not, and who know not me. However, know not, and who know not me. However, there is an impulse that impels me to confe here and make myself known. My name was Matil-da Leon, of Upperton, Ill. I was the daughter of William Moale. I have but very little'to say. The door has been opened, and I have entered with the partial hope of making some impres-sion upon those I have left behind me.

sion upon those I have left behind me. I cannot say that I am in possession of free-dom, for that never was mine, either in earth-life or the spirit-world. I feel free from my ma-terial surroundings, though I have regrets for having passed beyond the river. I may not say to those who knew me and who loved me that I am happy: partially so, for my deeds were never evil. I always did unto others as I wished them to do unto me: that was my feeling, and for that the rays of the eternal sun warm and vivily, giving me power of speech, action and vivify, giving me power of speech, action and

vivify, giving me power of speech, action and purpose. The spirit-world has most beautiful scenery, likened to our material, only more fine, more sublimated. We have choice of society, mingle-either with the higher or the lower, the edu-cated or the uneducated; and these privileges are great. I was not an investigator, nor a delver into the mysteries of God's law, nor was I a transgressor in any way. Having gained knowledge, I find the grave does not hold the spirit; it only holds that part which mother earth claims in payment of her debt. The spirit goes home to that clime where light, they tell me, is eternal.

Mary, presented her face at the aperture, who claimed to be a guardian spirit of Mr. Cassiday and his family. She beckoned Mr. C. to approach, and whispered to him, somewhat feebly, that Lucia (his deceased wife) would endeavor to materialize that night, but that it was her first effort to do so and she might fall in the attempt.

"The next person appearing," says Mr. C. in his notes of the seances, " was my wife, though far from a strong materialization. The forchead and upper part of the face were identical, as was also her mouth. As she stood trembling in the dim light, within the curtain, she personated with minute exactitude the struggle that attended her dissolution, and faintly whisnered in my ear, 'I have redeemed the pledge I made to return to you if possible " My mother and also a brother appeared at this sitting, and were both clearly recognized by me."

SECOND SEANCE.

"The first spirit that appeared at this seance," says Mr. Cassiday, 'was Mary, dressed in different costume from that worn on the previous evening, and much stronger and more clearly and perfectly materialized. Her mission seemed to be to prepare the way for my deceased wife, Lucia, who, soon after Mary retired, presented her face at the aperture much clearer than on the previous occasion with every feature well defined and life-like. She beckoned me to approach, and in a whisper again rehearsed her ' promise to return if possible,' and expressed her happiness in realizing that she had the power to do so. Next, without any sugges-tion on my part, which I was careful to avoid until absolute identity should be established, she in distinct whisper recurred to our daughters, and advised that she would have the education of our youngest attended to, and that she be especially afforded every advantage practicable in attaining perfection in music, and that she should not be sent away from home to school, and that if possible the family should be kept together. My wife also referred to and advised with me concerning her aged mother, who is now a member of my present family, and spoke to me of many other things of a purely family and domestic character, some of which I was at the time unadvised of, but have since found to be exactly as she stated. She also spoke of the delicate health of our son Harry, and advised me to take him from school, which by advice of the faculty for the reason assigned by my wife, (singularly enough, as I am informed by letter) has recently been done.

"There were present at the foregoing séance the same parties as before, with the exception of Mr. C. H. Foster, who in the multiplicity of his engagements found it inconvenient to attend this or either of the two subsequent seances."

#### THIRD SEANCE.

" The conditions of this seance seemed to be unfavorably affected by the admission of two new sitters, and the manifestations, of my especial spirit-friends," continues Mr. Cassiday, " seemed to be weakened. The cabinet spirits, however, came as strong as usual. The spirit-wife of Mr. H. also came strongly and beautifully developed, when both threw their arms about each other's necks and repeatedly embraced and kissed each other."

FOURTH SEANCE (SATURDAY, MARCH 15TH).

"If," continues Mr. C., "there had been a lingering question left in my mind regarding the identity of my wife at previous seances (which there was not), what now occurred would have overwhelmingly dispelled all doubt. Mary was the first-spirit to appear, with every facial feature strongly and completely developed and with her hair and expression entirely dissimilar to those of the medium's. Her drapery and head-dress. were apparently such as might have been worn a century ago. She kissed me and said that she would stay longer, but that the medlum's guardian spirits were reserving the forces for my wife, who would now come

simply those of obsession, and that the treatment in simply those of obsession, and that the treatment in the hospitals, from ignorance of the true condition of the patients, is utterly inadequate to effect a cure, therefore Dr. C. L. Roe is about to open an institution, on or about May 1st, for the proper treatment of mental and nervous disorders. Its exact location has not yet been determined, but it will be in the vicinity of New York. Great success in curing such cases in private practice enables this practitioner to place before the public a much more humane and speedy mode of cure than has hitherto been offered. Circulars stating fur-ther particulars can be obtained by addressing Dr. C. L. Roe, 1383 Broadway, New York, and to whom all communications on the subject should be sent."

#### Massachusetts.

STURBRIDGE .-- C. B. Fletcher writes: "Words are inadequate for me to express how much I prize the spiritual teachings of the Banner of Light. May the angels bless you in your work of promulgating the spir-itual philosophy of light, truth and love."

#### RESIGNATION.

There is no flock, however watched and tended, But one dead lamb is there ! There is no fireside, howsoe'er defended, But has one vacant chair !

The air is full of farewells to the dying, And mournings for the dead;
 The heart of Richel for her children crying, Will not be comforted 1.

Let us be patient! These severe addictions Not from the ground arise, But oftentimes celestial benedictions Assume this dark disguise.

We see but dimly through the mists and vapors, Amid these earthly damps; What seem to us but sad, functeal tapers, May be heaven's distant lamps.

There is no Death! What seems so is transition; This life of mortal breath Is but a suburb of the life Elysian, Whose portal we call death.

She is not dead-the child of our affection-

But gone unto that school Where she no longer needs our poor protection, And Christ hiuself doth rule.

In that great 'cloister's stillness and seclusion. By guardian angels led. Safe from templation, safe from sin's pollution, She lives whom we call dead.

Day after day we think what she is doing In those bright realms of air; Year after year her tender steps pursuing, Behold her grown more fair.

Thus do we walk with her, and keep unbroken The bond which nature gives, Thinking that our remembrance, though unspoken, May reach her where she lives.

Not as a child shall we again behold her; For when, with raptures wild. In our embraces we again enfold her, She will not be a child;

But a fair malden, in hér Father's mansion, Clothed with celestial grace ; And beautiful with all the soul's expansion, Shall we behold her face.

And though at times, impetuous with emotion, And anguish long suppressed, The swelting heart heaves, moaning like the ocean, That cannot be at rest,

We will be patient, and assuage the feeling We may not wholly stay; By silence sanctifying, not concealing, The grief that must have way. -[H. W. Longfellow.

#### Pittsburg, Pa.-A New Liberal League

Mr. Wm. J. Conlin writes to H. L. Green, "I am very happy to state that we have succeeded in organizing a Liberal League in Pittsburg. I thank you for your as-sistance in this important matter. You will please send charter by Saturday of this week. I think in two months' time we will have a League here three hun-dred strong." We hope to see every town and city in the Union follow the example of the Pittsburg Liberals.

Eaton, Secretary, CLEVELAND, OHIO.-Spiritualists' and Liberal-ists' Sunday School.-The Children's Progressive Lyceum masts bendarks access Sunday at 1914 p. M. in Hallast Hall CLEVELAND, OHLO, -Spiritualists' and Liberat-ists' Standay School, -The Children's Progressive Lyceum meets regularly every Sunday at 12% P. N. In Halle's Hall, 338 Superior street, Class, Coller, Conductor; Mrs, Eme-lle Van Scotten, Guardian; Mr, George Benedlet, Secte-tary, The public are cordially invited. CINCINNATI, O, -People's Lyceum meets in Mur-doch's Hall, 195 West 5th street, every Sunday at 3 P. M. J. B. Campbell, President; Alcander Louley, Vice Presi-dent; J. H. Emy; Secretary; T. H. Sawyer, Treasurer, Pree seats and free discussion. INDIANAPOLINS, IND, -The First Society of Trath-Seckers meets for religious service at 86% East Market street,

Free seats and tree discussion.
 INDIANAPOLIS, IND. - The First Society of Truth-Seckers meets for religious service at 86% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President;
 D. Buell, Secretary.
 NEW YORK CITY. - The Society of Progressive Spin-thualists holds meetings every Sunday in Republican Hall, No. 55 W. 30d streef, near Broadway, at 10% A. M. and 7% P. M. J. A. Cozhao, Secretary, 322 West 32d street, Children's Progressive Lyceum meets at 2 P. M. Mrs, M. A. Newton, Guardian and acting Conductor; Mrs, Phillips, Assistant Guardian and acting Conductor; Mrs, Phillips, Assistant Guardian, Mr. O. R. Gross, Jr., Recording Secretary; H. Dickinson, acting Treasurer.
 PHILAPELYTHAA, P.A. - The Keystone Association of Spiritualists neetings every Sunday at 10% A. and 7% P. M. at Hall 800 Spring and parken street. H. B. Champion, President; Mrs. Dr. Sannel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Chamber, J. B. Champion, President; Mrs. Dr. Sannel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Landing, Secretary. Speakers eagaged: E. V. Wilson during April: C. Fanite Allyn during May.

May, **ROCHENTER, N. Y.**—The Spiritualists meet every sunday morning and evening in Odd Fellows' Temple, Mrs. Nettle Pease Fox, speaker, Liberal Conference every Sunday of P. M.

Mirs, Nettle Pearse Fox, speaker. Liberal Conference every Sunday at 3 p. M.
 SAN FHANCINCO. CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is beld at 10½ A. M., and a Conference at 2 p. M.; also regular Sunday evening lectures are given at Charter Uak Hall, Market street.
 SANTA BARBARA, CAL. – Spiritual Meetings are beld every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ p. j. Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Sceretary, Mr. Geo, Childs; Mushcal Director, Mrs. Sunday at Sane or Lectures every Sunday at Jane or Lectures every Sunday at Tratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President;
 SUTTON, N. H. –Soelety holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sectionary, N. K. S. M. S. M. Merk, Jane Mark, Jane Mark, Jane Mark, Janes Knowlton, Sectionary, State Mark, S. M. Janes, President, Janes Knowlton, Sectionary, S. M. S. G. Meethers are bald acary. Sunday at Virgen Mark, A. Fowler, President; Janes Knowlton, Sectionary, M. S. Marker, M. S. G. Hooper, President, Janes Knowlton, Sectionary, State Marker, Marker,

Potary, VINELAND, N. J.-Meetings are held overy Sunday morning and evening. H. R. Ingalis, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coon-ley, 2d do, rMrs. Mary A. Howe. Recording Secretary; Mrs. Mary E. Tildutson, Corresponding Secretary; N. E. Shedd, Treasurer. Children's Progressive Lyceum meets at 125 P. M.

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

#### Passed to Spirit-Life:

From Chelsea, Mass., March 28th, suddenly, Sarah C.,

From Chelsea, Mass., March 23th, suddenly, Sarah C., wife of Levi B. Fitts, aged 63 years 7 months and 6 days. She was a fine medium, therefore a true believer in the spiritual Philosophy; always ready and willing to advocate its cause. She was ever ready to perform an act of kind-mess for any fellow-creature in need, or give a word of en-couragement to cheer them on in earth's rugged pathway. By her gratie and aniable manners she won the affection of her numerous friends. She has left a beloved husband to mourn her loss, for to bim she was of priceless value. Yet he bright hope and earnest belief of a reindom with his saint-ed wife on the evergreen shore. Her loss will be dreply felt by a large circle of sorrowing friends. We feel the biessed assurance her immortal soul is with the angels. She was a great sufferer for years from theumatism, but was sustained by her angel band to take sole eare of her husband through a sever typhold fever and pneumonia. She took a sudden void and jussed on from rheumatism of the heart, after a few hours' sickness.

Nov. 24th, 1877, Robert Penn, aged 52 years and 6 months. Nov. 24th, 1877, Robert Penn, aged 52 years and 6 months. Mr. Penn was born in Birmingham. England, but was for the past twenty years a resident of Cleveland, Ohio, and for the last two years a convert to Spiritualism, mainly through the instrumentality of his wife. Mrs. Pauline Penn, a firm Spiritualist, who had been his wedded partner for twenty-eight years. In his declining years he was a great sufferer from rhenmatism, and his relief from physical suffering through death was a bessing to both himself and those who daily witnessed his affliction. T. L.

Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, thenly cents for each additional line is required. A line of again type averages ten words.]

### APRIL 12, 1879.

#### BANNER OFLIGHT.



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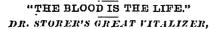
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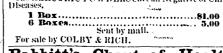
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but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for  $\gamma_{\rm hot}$  a fresh supply of words and muscle.

 The origin, method of reception, and meaning of this three knowledges. They and the solid construction of the solid construction of the solid construction. The origin, method of reception, and meaning of this three knowledges. They are sufficiently indecated in its pages to remove the necessity for any explanatory preface. The work was written with great rapidity. After short intervals of shifts. Three's leantiful Land.
 Thome, N (1990) The solid construction of the solid construction. The origin, method of reception, and meaning of this interest supplies the solid construction. The origin, method of reception, and meaning of this interest solid the solid construction. Solid like the solid construction of the solid construction. The origin, method of reception, and meaning of this interest solid construction. Solid like the solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction of the solid construction of the solid construction. Solid construction construction of the solid construction. Solid construction construction construction. Solid consolid construction construction. Solid construction construct HOW TO MAGNETIZE;

EIGHTH EDITION.

# THE VOICES.

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The author has revised and enlarged the Volce of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Producat's Son," of vicarious atonement, etc., in this part of the work, is of especial interest, THE VOLCE OF NATURE represents God in the light of Reason and Philosophy... in His unchangeable and glorious attributes.

RY JAMES VICTOR WILSON. BY JAMES VICTOR WILSON. There has been, and is, a growing demand to Informa-tion on the subject of Magnetism and its application. This has left to the publication of this little work, which contains in a condensed and concise form more information than can be found in many of the karge works. A cornect hear of the nature and scope of the work may be formed from the fol-lowing synopsiso if the Table of Contents. The Simplerity of the Art: Magnetism Available as a Re-medial Agent; As a Tamer of Lamatics and Heasts; Aub-mats Charm Anhads; Anhuais Iotalines Meri, Man Fasch-mats Charm Anhads; Anhuais Iotalines Meri, Man Fasch-natics Aubmais; Magnetism bisthetive to Volmars and Man-as a Currityer, Human Influence, Ment and Physica', Phi-be Magnetized; HI Health Profilesposs, to the Action; What Subjects are Rest; Modus Operandi; To Charge the Subject; To Abstract the Nerrous Aura from Him; How to Develop His Interfor Facilities; To Agnetism bayen Loor for pisace and Surgery; To Form a Human Battery; Mede of Procedury; Siy States of Magnetism Pathoday : How to Develop His Interfor Facilities; To Agnetism bayens indust Stand Scep and Death; Objections to Chairyconnee Meri, Conneck and Cautions; Hufuentist; Magnetic Pathology; He y then then the system and the Disease it is premianly subjects; Online Agneti; Soli-Magnetizing; Who can Magnetize (push) Agneti; Soli-Magnetizing; Who can Magnetize; Online Agneti; Soli-Magnetizing; Who can Magnetize; Online Medical Systems over some of their Success Indifficulty to this Agent; Soli-Magnetizing; Who can Magnetize; Online Heilmether bayen system and Contrology is post-ments; Four Magnetizes, States, With Discover, Tem-perament in Magnetizing; Striking and Contends; Pach-ments; Four Magnetizes, States, With Discover, Tem-ments; Four Magnetizes, States, With Discover, Tem-ments; Four Magnetizes, States, With Discover, Tem-ments; Bott Magnetizes, States, With Discover, Tem-ments; Bott Magnetizes, States,

THE VOICE OF NATURE represents God in the light of Reason and Philosophy- in IIIs mehangeable and glorious attributes. THE VOICE OF A PERMLE defined to the individuality of Matterand Minol, fratemal Charity and Love. THE VOICE OF A PERMLE defined to the road, and proves by numerous passages from the Bille that the God of Moses has been defeated by Satan, from the <u>Gar-</u> den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for el-ferts, independent of cause. Eighth edition-with about one-fourth additional matter; with a new stippade steel-pide engraving of the author from a recent photograph. Printeel in large, clear type, on heaufful thed pier, bound in heveled boards. Price \$1.00 (full glit \$1.55) pertage to cents.

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#### LIGHT. OFBANNER

#### The Anniversarn.

8

#### Thirty-First Anniversary of Spiritualion in Philadelphia, Pa.

وهداك يصميك مجرك وتعمم فأر

The frictals of Spiritualism in Philadelphia onjoyed a most successful reamon on March work, in the shape of a celebration of the advent of the modern phase of a movement which has old as history. For many weeks the attendants upon the lectures given under the ausplees of the Dist Spiritualist Association had funded forward to the last Sunday of March with intense interest. At last the appointed time came and the possible ralloof in Jarge multiples to Academy Hall corner of Lighth and Spring Garden streets. The hall provided a most attractive appearance Banners of different mations, representing the spread of the spiritual movement. him from the walls, also motioes involving the hade teachings of the new movement. The platform was adorned with a most beautiful collection of flowers, the desk presenting a very unique and attractive appearance, being ornamented with a colosal " d " formed of flowers. and the a block ground of everyween

#### THE OPENING SUSJEN

A large audience convened at an early hour on Sunday mounting Mr. H. B. Champton, the efficient President of the First Spiritualist Asaudation, introduced the even bes, warmly welcoming those present to the half. He stated that a conference would be in order. Mr. Wilnon-wastlie first quality. He was a Bible Spir-Itualist, and made an eatnest speech, holding up the doctrines of Jesu's as the guiding light of preaches for the Unitarian Society corner of The world. Mix: Dauforth, a well known Spiritnallst, followed, taking exceptions to some of the conclusions of Mr. Wilson. She advocated heading the good teachings of Jesus and all othe for celebrides. Mr. Glen next addressed the subject, I wish to recommend to the provering to that the and of a subject subject of the provening to that the addressed in an end of a subject of the subject. I wish to recommend to the prover full cach boy holds the same place and answers the people. The highly complimented the triends consideration of our brether who spoke from the trate; the first question. Who made you?" was for their is and that as shown in the artistic – Bible standpoint in this morning's conference, can swered "God," and the second, "Who made you?" was a managepient of the banners and flowers. Edit – the toth Psaho, and the sayings attributed to you?" "Jesus Christ." Number one boy was or Wilbin, is the Vinchand N. J. Independent, Jesus: 'I came not to bring peace on earth, but about on the one was asked buy addition of the start of the same and the same and the start of the same and the start of the same and the start of the same and the same an delivered an able speech. The was the favor of organization on a religious basis. Mr. Butler, fellows, ay, even his own family. . . . And concluded the contenence with some interesting det him that high no sword sell his coat and buy 1 emarka

THE REGULATION OF THE At 103 of lock Mr. Champion said Friends and members of the Association, it has been customary in all lands and in all ages of the world's history; to commemorate any great event or period of time that may have conterred lasting benefits upon mankind. We meet to day to celebrate an epoch in human history that beamparalleled as to its consequences ? This, the Philip First Auntycenicy of Modern Spiritual ism, braylay' to be venerated, and will live in the hearts of men as long as reason shall hold. her throne, and sympathy and emotion animate. the breast of the least favored of the children of God. Spiritualism has not only given us a selonce, but also a philosophy as well. It-might be loss than human needs require did it stop here. But it has a sentiment, an emotional side, that lifts us from the sensious to the supersensions. realing to a fountain whose crystal waters purity the attections, intensify the desires for the good, beautiful and true. 1 am happy to meet you upon an occasion so anyphelous, around which are clustered so many endearing reinfniscences and accortations. Allow me to return , this point, and spiritualistic from thence outmanner in which you have ever responded to the calls made upon you for the maintenance of [Applause]

SINGING which Mr. Champion introduced C

total of human happiness, the angel of promise that colute, like the mariner's compass, to the pole of condition. What we decry as being the greated barrier to human hope is indeed the greated ble sing. What would man be without desire, without aspiration, without a prospective view of consummation 2.5. . . . . How many tail to realize the statification of meaning of the words that fall so flippantly spoken. Terms fall from our lips as echoes, without any pregnant meaning. Eternity, the immeasurable vis a wa without a border line, yet we launch our barks upon the unknown depths with the heoming fortitude of a God. . . . The clouds that have so long obscured heaven's pathway. have been dispelled. A living light that be queaths to humanity a brighter futuro has burst mon the nineteenth century. Heaven has been born to all, hell has been dissipated, and Goddaas been revealed to man. The flashes from off the intinite aftar have encound the trackless wilds of humanity, and portrayed the way of life. Truthdivine, like a radiant star, has risen on the

expression to that spirit of gratitude which ever

longer relgn supreme." "COMOUS THINGS." Rev. Dr. T. B. Taylor, who occasionally

darkness of the past, and myth and mystery no

Broad and Spring Garden streets, was the next [forbid?] speaker. He said : "I find myself announced to talk to you about demands. The common yet costly machinesed-"Curlous Things." Before proceeding to that ucation is like that of a Sunday school, where the 109th Psalm, and the sayings attributed to you?"

"Curtous Things" that he had observed. There was a two-fold lesson which he desired, there taigner) but it might be begond in the bas out : First, to show our relation to the kingdoms the worm and the scraphic angelic host. But below usgreaching down even to the monud : standing here, I go in thought even below the second, to show our relation to the infinite vernicular life of these microscopic forms, and thought of the universe, by a continued chain : of existences reaching out in that direction. From the second in some developments to The lecturer elaborated the first division of his be. I know not how, but these lovely flowers subject, by referring to inferescopic examinations as the second new point to me, as they bloom around us, a benedic-tions of matter. He illustrated his ideas by cit-ing inference according to matter in the second of the second new points to be a second of the second new points to be a second of the second of ing interoscopic examinations of matter in its primordial forms. Matter he believed existed in two primary elements negative and positive, active and passive, male and female. The speaker argued that man was closely allied to speaker argued that man was closely affect to Feeling greater man an mongal. the lower orders of animal life, and referred to I cannot say to you that which the roses bring the intelligence often manifested by animals, to me, but thank God! they have a language The doctrine of the lecture was Darwinian up to this point, and spiritualistic from thence ont-this point, and spiritualistic from thence ont-ward as illustrated in the manifestations from the method of the lecture was provided and the universal signifi-tion of the lecture was provided and the manifestations from the method of the lecture was provided and the universal signifi-tion of the lecture was provided and the universal signifi-tion of the manifestations from the method of the provided and the universal signifi-tion of the lecture was provided and the universal signifi-tion of the provided and the universal signifito you my heartfelt grafitude for the generous, ward, as illustrated in the manifestations, from this platform, and may its future be as prosper- Murdock ; also a photo-negative pleture taken ous as its most sanguine filends could desire. In an absolutely dark box. He also referred to

uneducated girl, who, while/ under spirit-con-The congregation then united in singing, after trol, can discuss any subject given on the spur of the moment,) in beautiful poetical measure, ' brilliant' audience, hundreds being unable to coived and frequently applauded. ED. S. WHEELER

with the ready service of a gracious young man. with the ready service of a gracious yoing man, also essayed the reading, but for one reason or another could not make it clear. In the dilem-ma the manuscript was passed into my hands, and being somewhat an expert at deciphering, I made out the proposal that Spiritualists from that time all over the world celebrate the 31st of March, just as we have been doing more and more fully everysince. I am not aware that the statement settles any great point, but I think the memory of friend James Lawrence should be honored, as under control the founder of this Lynn and myself. tha mysen. . . . . Thairman, there are other of my reminis-

conces, in which the speaker just about to close a two months' successful engagement among us has a part. He spoke carnestly this morning for education, not in disparagement of inspira-tion, nor in favor of any machine system of mental gymnastics which turns out thousands of "educated" idiots, imbedies in affairs of life; all of a sort, like ten thousand cut nails in a keg. [Laughter.] Well, I remember at the Buf-falo Convention he appealed for himself and others for a chance of such culture as would aid in the work of his life, and I remember a good, superstitions, ungrammatical sister who declared the angels had "eddicated " her, and would " dewelop" Cephas in the same way, whereat I re-marked from my place on the platform, "God forbid?" [Laughter and applause.] We need education in the many-sided, full sense of gener-al culture, and that is what my friend Cephas Jestis: 'I came not to bring peace on earth, but a sword, and to set a main at variance with bis fellows, ay, even his own family. . . . And "Not a bit," said boy number two, "the boy let him that both no sword sell his coat and buy one.' Now our humanitarian proclivities revolt at all such dreadful teachings. A word to our friend [Mr, Wilbur,] on organi-ization... Organize for business purposes, but larve dogmatism, statement of beilef, forever The speaker proceeded to specify some of the "The speaker proceeded to specify some of the

"The speaker proceeded to specify some of the [most interesting, ] too could, tell Dog stories, "The speaker proceeded to specify some of the [most interesting, ] too could, tell Dog stories, "Carbons Things" that he had observed. There [Langhter] but it might be beyond me to draw find 1 know not what affinity between myself and the vegetable world, almost sentient, half charmed into Joy and bappiness. I am borne into the sublime intuition of an inspired soul, into faith in all good, all truth, all possibilities of progress, Heaven and God.

# Thought is greater than all speech. Feeling greater than all thought."

the world beyond the grave. The lecturer ex-hibited a painting, the work of Mrs. Lutie Blair-hibited a painting a painting

THE CLOSING SESSION. In the evening the hall was crowded with a

of history, and I shall attempt no review. But to astound materialists, and to bring dismay to expression to that spirit of gratitude which ever thrills the human heart in consonance with a common good..... As humanity is the acme of creative force, the summun.Jonum of relation and condition, man and the Creation must be in accord. The apex of creation is man. The apex of man's conception is God. Shall creation and consumption of the force of the stabilished the observance we of man's conception is God. Shall creation and construction of the force of the stabilished the observance we of man's conception is God. Shall creation and accord The apex of the apex of the apex of the apex of man's conception is God. Shall creation and the bighest possible conception of the Creator or more, and the venerable brother James Law-the highest possible conception of the Creator or more, and the venerable brother James Law-have no allegiance to each other? Is Nature and rence of that city, (still in the body and resident abortion and man a walf upon the shoreless seat there is unified to the Convention a communic cation (written through his hand) to that body of more tainty? Since A conditionent is the sum account of the convention account of the shore of the cation (written through his hand) to that body baying never been fulfilled. However, as I have from splrit-life, which he desired read for their baving never been fulfilled. However, as I have action. The worthy writer of the same under said, we do not know what the spirit of man took to read, but could not on account of the may be capable of under certain training, and poor light and his insufficient vision; Bro. Lynn, through the development of its latent powers. through the development of its latent powers. It may be that by secluding himself from the world, by mortifying the flesh, by praying and meditating and fasting, together with other spirits-four at one time-had been keeping up enabled to work miracles, to do all that our mediums do naturally and without effort, and possibly more than we have witnessed through them. But, after all, is there anything possible to human beings on this earth half so important, anniversary, and that you may be pleased at the | half so desirable, so noble, or so beautiful as the coincidence involved, as relating to speaker living a life of active industry and usefulness. living a life of active industry and usefulness, from high and unselfish motives? Is anything which stands in the way of our living such a life really desirable or beautiful at all?

A life of austerity and seclusion, voluntarily entered upon, must be a life of introversion. A man without active duties thinks not of others but of himself, and, even in the seeming sacrifice of all natural ambitions and desires, is selfish. It is he who is to be elevated, to become powerful in the exercise of will, saintly in hisremoval from all worldly influences and eminent in his mastery over material things through the action of forces abnormally developed in the darkness and silence of an unnatural isolation. He does not suffer and work and patiently endure that his fellow-beings may be enlightened and made happier, but that he may himself gain wisdom and power-a wisdom not to be communicated to the world, and a power which he cannot share with others. It is a life of essential spiritual selfishness ; an unhealthy, morbid life, which gains a certain kind of height only by being extremely narrow and exclusive, and by sacrifices in comparison with which (though he may not know it) all the worldly ease and pleasure and all the physical comfort and well-being he voluntarily resigns are as nothing. I believe that such a soul loses incomparably more than it can gain, though matter become to it as plastic as elay in the hands of the potter, and it acquire power to perform the most astounding miracles by the exercise of a will whose potency has been prematurely and morbidly developed. In striving to become as the angels of heaven in power and sanctity, he has failed to make of this life what wisely it was intended to be-a life of active usefulness, of sweet, elevating affections, and a harmonious unfolding of all the faculties; a life possible only to those who mix with their fellows, or at least do not voluntarily shut themselves up in lonely alienation, with self ever before them to be considered and ministered to. For we may consider and minister to ourselves by starvation and penance and meditation and prayer just as positively as by indulgence in luxury and bodily gratification.

## I do not mean to imply that Dr. Wyld pictured

this ascetic life as desirable, but I think that all teaching which leads people to believe in any possible upward way except the way of simple goodness, any salvation or spiritual exaltation except that which comes through the cheerful performance of duty-through doing every day what seems most right and most likely to give help or happiness to others, without any ulterior motive as to the effects upon one's own soul of such action-all teaching which leads away from this, the old, true, childlike faith in a virtuous life and a loving, unselfish heart, is dangerous eaching. I cannot believe in a mysterious path, so hedged in that few can even see and fewer walk in it, leading direct to heaven and to God. If the human spirit cannot be purified and elevated by living for others, by doing as we would be done by, and through the cultivation, so far as our circumstances and conditions permit, of all our mental faculties and all our pure affections, then do 1 not believe it is to be lifted into angelhood by occult and, to people generally, incomprehensible means? This "Christian occultism" is only, as it seems to me, the old church idea of salvation through faith and by a mysterious union with Christ, expressed in transcendental terms, and made more vague and mysterious by being mingled with the theories of what has lately been known as Theosophy, or Occultism. Under various names and forms men have ever been ready to teach the pernicious doctrine that there is something higher than virtue, something more beautiful than an active At No. 9 Montgomery Place, Boston, Mass. and useful life governed by high principles and irradiated by unselfish devotion to others-something, as it were, aristocratic and exclusive in sanctity, to be attained to and enjoyed by saints and pious recluses, but only to be gazed upon from afar with admiring reverence by common people, whose work will not allow them to spend their days in passive meditation and their alghts In prayer.

APRIL 12, 1879.

out the gas-lights in the house, one, two, or more, at will. On one occasion she did so in a house a quarter of a mile off. Gen. Allen witnessed this." I think it is impossible to decide. in very many cases, whether certain actions are performed by the will-power of an embodied spirit, or whether "intelligent operators at the other end of the line" are the active agents. We have never yet discovered the true limits of will-power, or of the spirit still clothed in flesh, and if we attempt to define them arbitrarily, shall certainly make mistakes.

Having had occasion to mention the name of my friend Robert Dale Owen, I wish to say that he spoke with me, as I believe, in a late séance with Messrs. Williams and Rita. Several means of which I am ignorant, a man may be an animated conversation with one another and with us. Mr. Williams, at my request, several times spoke while John King and Peter were talking, the difference in the three voices being most marked. After these spirits had bidden us "good evening," a sweet, low voice, very gentle and refined in its intonations, said, close to my face, "Good-night, dear friend." I requested that the name of the speaker might be given, and after several only partially successful attempts, the name "Owen" was made quite audible. Several times before I have been assured of his presence, and hope he may be able, ere long, to communicate more freely and fully. Of all the men I have ever known he was one of the best and purest. It seems like a benediction to have a word from such a spirit; one who most certainly was of the kingdom of heaven even before he left this world.

The very neat and pretty little volume by M. A. (Oxon), on "Spirit Identity," is just out, and will be a treasure to many seekers after a truth which they long to have established without having had what they deem sufficient proof of it through their own experience. I have never anywhere read of tests of personal identity so conclusive as some of those given in this most interesting and admirably written book. I doubt if there are very many who have received such absolutely satisfactory demonstration of the identity of the spirit claiming to communicate. A cultivated intellect, and habits of clear and logical thinking, enable one who is unprejand togeth thinking enable one who is unper-udiced to enter upon an investigation of this kind in a way impossible to those who do not clearly see what they ought to demand as evi-dence, nor how to go about obtaining it. Espe-cially is such intellectual training valuable to one who would share with other thoughtful minds the light he has received; and a book like this nuch how infinitely more unfluence. this must have infinitely more influence with such than any amount of more enthusiastic as-sertion, description, or so-called philosophizing. Many books written on the subject of Spiritual-Many books written on the subject of Spiritual-ism rather repel by their deficiencies than at-tract by the truths hidden, like golden grains, in loads of chaff. Every page and paragraph of this little volume is worth reading carefully and thoughtfully. There is no waste matter in it, nothing weak or emotional. It is cool, clear, moderate and concise—the work of a scholar who knows how to learn and how to teach, and whose conviction, based on evidence the strength of which every unprejudiced reader must admit, makes a more profound inpression than the most impassioned eloquence of those who allow their intellect to be dominated by feeling. The more one studies and reflects upon

feeling. The more one studies and reflects upon the contents of this remarkable book, the clearer and more satisfactory to mind and heart is the light which shines, uncolored, through it. I wish every reader of the Banner who feels an interest in the question of the identity of re-turning spirits, would get a copy of this little work, so small that it can be no tax to any one to read it, and so full of interest that there will be few who will not wish there were twice as much of it. In looking over it I find something on almost every page to which I desire to call attention, but I must leave the many into whose hands I houe it may fall to find for themselves attention, but I must leave the many into whose hands I hope it may fall to find for themselves how much of valuable information, suggestion and warning it contains. All that is said in the introduction is sure to be of the greatest use to investigators who will heed its wise counsels; and especially are the truths gathered together under this heading, "The Intelligent Operator has to be Reckoned with," most valuable and inhas to be Reckoned with," most valuable and in-deed essential to be understood and acted upon, if we would gain, through our own researches, anything like the proof which has rewarded the author of "Spirit Identity," who is one of the most efficient and disinterested workers in the cause of Spiritualism in England. May others be led by his words of wisdom to follow in his footsteps, and build, as he has done, their faith on foundations so firm that nothing can ever shake it. Louisa ANDREWS.

B. Lynn, of Boston, as the regular speaker. The lecturor, Bro. Taylor's address was most cordially reread from the "Bible of the Ages," after which, the following original poem was sung to the time of "Coronation"?

"ANNIATRSARA SONG. All hall the power of Truth's great name. ) of crief prestinte fall, Bring forth the soundest argument Before the nations all

Let Residen be the God we love clusses, high and low tod Superstition's dreadful power Shail be no more our wee

From all known climes to day we hear The stad resonaling song Die Spirit World we know (s near The Angels round as throng.

such dery outstitues fattest dreams The light from heaven we see in mediums are the chosen ones Who prove the fife to be.

three blessed, this one Natal Day The message from on high, Eich treasures to enr souls has brought From out the star III sky

sweet mendship, bind us with they wand t For holy lives we pray to give our friends in spirit land-o throughout the endless day THE ADDRESS.

Mr. Lynn said i

We have convened here to celebrate the anniversary of Modern Spiritualism. I salute you with hearty congratulations. You belong to a constituency whose members can be found in all the nations of the earth. You are part of a colossal brotherhood. Spiritualism is indigenous to all climes. In what I shall have the pleasure of submitting for your consideration, I shall guard with scrupulous assiduity against undue enthusiasm. The scienc composure of the phihosopher should characterize our utterances to day. He then proceeded to give definitions of Spleitualism and Materialism. He argued that the splittual movement possessed temarkable vitality. The average public opinion upon the subject was crude and full of superstition. In some degree this was to be accounted for in this way. Fanatics always were the feremost, and were always the first to secure a hearing. Spiritualism was often misrepresented from within a modern Luther was needed to lead a new reform. We can afford to turn our attention this morning not to the clorious victories of Spiritualism--we hear of our conquests tiftyone Sundays each year-but to crude theories which we have inherited, and with which Spiritualism is cursed, but for which the movement should not be censured. Spiritualism is the fee of superstition. It must not be judged by seetarian standards. The lecturer then specified what he considered as superficial and superstitions in the current teaching of the platform.

#### THE AFTERNOON SESSION.

At 2) o'clock a conference, commenced which interested the people for over an hour. President H. B. Champion then delivered the opening address. His essay was profoundly metaphysical, and in polished phraseology the speaker called attention to the philosophical significance of the spiritual movement. Following are a few extracts to indicate the spirit and style of the production :

We have met to-day, my friends to mingle

Concluded the exercises with an able and characteristic address. He was loudly applauded, and swayed the audience from hearty laughter over oungent wittlelsms to admiring attention of sploudid bursts of eloquence.

Following are extracts from his address :

Mr. Chairman and friends : In thing to answer your domaind for a few remarks upon the proph-thous occasion of this our Thirty-First Auniversary of Modern Spiritualism, I am at a loss how to glean, where such thorough harvesters as receding speakers have been before me. But 1 fail back upon the idea that I may speak spon-taneously, of, the time, of the surroundings and tanéonsly. of how all this affects me, conscious no one else can view and sense the affair just as 1 must do. can view and sense the affair just as 1 must do. . . . It strikes medirstly, that the ornamental array here is most suggestive, as thoughtful as it is beantiful. It is in keeping—since through mortal agony slavery is dead—that our *free* thag hangs in double fold behind and above this platform. I remember when I blushed that this thag was dishometed by oppression, and when the infernal voice of war arose, and this flag was made the sign of emancipation, I sprang up in gladness, saying, "For the first time I have a country !" I faced shot, shell and builet under country !" I faced shot, shell and bullet under the very folds of that flag, and heard on more than one day its silken justle and the din of Before me, behind me and on either side AT1115. wormals. What we endured 1 care not to recall:

but now that flag means freedom, means but now that flag means freedom, means peace, means union and progress; means all that is good and true; and 1 am proud and happy to see it here, and from my soul, as in due outward orm, salute the standard of the United States (America " Applause," Mr. Chairman, it is not in idle display that on

one side of the Star Spangled Banner appears the standard of the great State of Pennsylvania, and on the other the arms of Philadelphia, City of Brotherly Love. I have sometimes thought those of us dwelling here failed in degree to appreciate the facts that in this Delaware the great democratic issue was first put fairly to test by the Quakets, who founded in South ersey and Pennsylvania a State where perfect liberty of conscience obtained, and where, in the true spirit of democracy, they "put the

over in the reople." It is true that in Pennsylvania the ideas of power in the people." It is true that in Pennsylvania the ideas of William Penn have not been so completely car-ried out, but here, and especially in Philadel phia, the humane "city of homes," the whole of life still bears the impress of the power of those men who were disciples of Fox, less than of the "inward sight" we too have learned to rever-ence. Neither is it unmeaning that on all sides of this hall appear the vari-colored, multiform flags of all nations. They are but the symbols of our cosmopolitan international spirit, the in-dices of the lands where our philosophy is cher-ished and where Spiritualists are known; where ished and where Spiritualists are known; where spiritualism has made its way in this genera-

It occurs to me, too, as I look upon the noble motions which surround us on each side, that we, after all, might have spared ourselves the frouble of all these speeches, and sit in silence and profitable meditation before them. Our committee on decoration have condensed our

committee on decoration have condensed our philosophy into a few most significant and strik-ing words we all may read. From the scenes of to day, and the reflections of the hour, I revert in memory to the days of the "Rochester knockings," thirty-one years ago, when anniversaries of Modern Spiritualism were undreamed of, by mortals at least. I can remember thirty-one years: though it is most of my life in the body. I remember it well. The which has best more matter of probability a subject

gain admission. The friends feel that the celebration was a remarkable success. The 31st of March, 1879, will long be remembered.

# Foreign Correspondence.

#### Interesting Letter from London. Fo the Editor of the Banner of Light:

I attended, last Monday night, one of the fortnightly meetings of the British National Assoclation of Spiritualists, when a paper was read by Dr. Wyld, on "Christian Occultism." The views expressed appeared, as I thought, to meet with more general acceptance than I should have looked for in a gathering of Spiritualists: more than they would have found in America." In the course of this address the speaker expressed himself as valuing Modern Spiritualism chiefly because of the light it threw upon the truths recorded in the Bible; though why light reflected back to us from the mirror of the past should be more valuable than that which is directly given to us now. I cannot see. Of course, however, those who regard the Bible as, in an especial sense, the word of God, would naturally feel our comprehension of and faith in it to be paramount importance. Dr. Wyld spoke of the "Secret of the Logos" as having been taught by desus to a chosen few of his followers, and gave us to understand that this could now become an open secret only to the initiated. His belief seemed to be that, by some mystical, interior process of regeneration, a man might become so one with God as to possess, through spiritual purification and elevation, miraculous control over matter, and actually, while living (as to his body) in the earth-life, be, in spirit and power, as the angels of heaven.

To this high estate it appeared few were chosen, as the sacrifice of self and the subjugation (gave, to bring articles from a distance, by the of the natural man must be complete before the soul could be so freed from earthly fetters, while still embodied, that the will could rise supreme to mold the external by the resistless po- trial and tribulation, as it seems all must do tency of spiritual forces generally dormant in humanity.

cied: but the "crushing proof" which was

We have heard much of late years about the acquisition by certain means-by the study of Robert Dale Owen, which in this connection ancient magic, and by a life of austere self-sacritice, seclusion and meditation/of powers almost limitless in extent ; and are told, too, of knowl- as follows : "I have seen a most remarkable Publish and keep tor sale at Wholesale and Retail a comedge only attainable through the initiation of medium several times during the last week or those thus prepared into certain mystorles never two; not a professional medium; a wealthy to be publicly revealed. This may be all true, 1 young widow, with four children, from Califorthough we in the West have had, as yet, little, [nia. Of course she only sits for her friends, but if any, evidence of it. The knowledge, of course, "she was introduced to me by General Baker of we could not here to gain, but some proof of the the 1'. S. Quartermaster's Department, and 1 powers acquired through it we were led to ex- was very kindly afforded every opportunity to rect. So far, however, we have had only high-sit with her. I have never seen any one write sounding words, astonishing claims, and prophety communications with such amazing rapidity. cies of wonders soon to be made manifest to vul- and such a succession of them. All 1 got bore zar and ignorant eyes. Wo were told four years [ the most unmistakable internal evidence of beago to "think for a moment of the astounding ing genuine. Also, I had dowers brought to me claim" (made by the President of the Theo, ] in broad daylight, and dropped on my head; no sophical Society in New York,) and to "tanoy | one in the room but the medium and myself, the consequences of the practical domonstra- and she sitting opposite to me and engaged in tion of its truth." Obediently, we thought and writing at the time. She has occasionally the well be en last to a copy of the BANNER OF LEGHT on

At the meeting on last Monday evening, Mr. Tyerman spoke a few words in reply to Dr. Wyld, which made some of us wish he could have said more, and which I think indicated on his part something of the same opinion that I have here expressed.

I failed to be present at the previous meeting of the Association, when Dr. Carter Blake made a little sensation by stating that he had the power, an instance of which not deemed altogether convincing by some of those present.) he exercise of will-power. I do not know whether he claimed to possess this ability as a natural gift, or whether he has become an adept through who graduate in the school of Theosophy. But his assertion brought to my mind a written

statement made in a letter to me by the late may interest those who wish to know whether such things are indeed possible. His words are

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