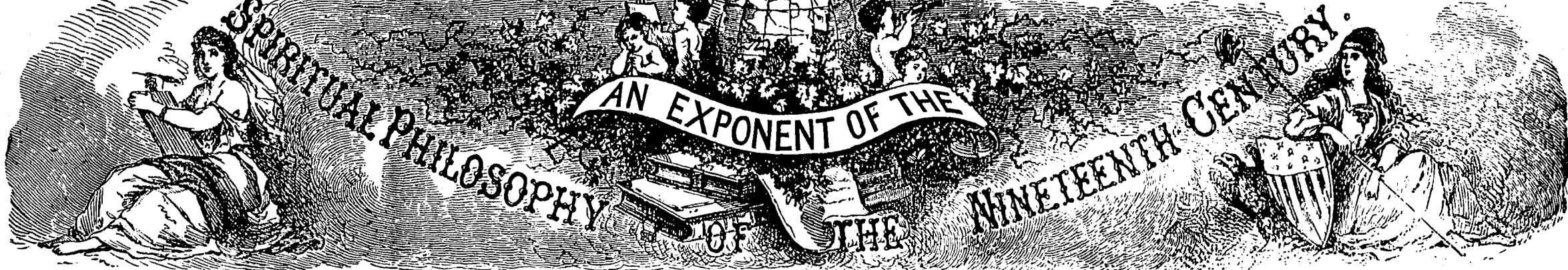


BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 19, 1879.

\$3.15 Per Annum,
In Advance.

NO. 4.

CONTENTS.

FIRST PAGE.—The Anniversary: The Thirty-First Anniversary of the Advent of Modern Spiritualism.

SECOND PAGE.—Anniversary Celebration in New York City.

THIRD PAGE.—Anniversary Celebrations in Battle Creek, Mich.; Worcester, Mass.; Lynn, Mass.; Providence, R. I.; Cleveland, O.; Kingsville, O.; Chicago, Ill.; Piquinock, Conn.; Rochester, N. Y.

FOURTH PAGE.—Mr. J. T. Tyeiman in England, Reflection from Old Theology, Prof. Denton at Palm Hall, etc.

FIFTH PAGE.—Brief Paragraphs, New Publications, New Advertisements, etc.

SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudi and Mrs. Sarah A. Danksin. Poetry: Benedicite, Banner Correspondence: Letters from New York, Vermont, Kentucky, New Hampshire, Ohio, Illinois, and Maine. Soul-Power, etc.

SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritual Literature—Rev. Charles Beecher's Contributions. Spiritual Rationale.

The Anniversary.

The Thirty-First Anniversary of the Advent of Modern Spiritualism.

CONCLUSION OF PROF. J. R. BUCHANAN'S ADDRESS IN BOSTON ON "THE ARMY OF HEAVEN"; EXERCISES IN NEW YORK CITY—ADDRESSES BY HENRY J. NEWTON, PRESIDENT, MRS. NELLIE J. T. BIRCHAM, ANDREW JACKSON DAVIS, AND MRS. MARY F. DAVIS—THE CELEBRATION IN BATTLE CREEK, MICH.; WORCESTER AND LYNN, MASS.; PROVIDENCE, R. I.; CLEVELAND AND KINGSVILLE, O.; CHICAGO, ILL.; PIQUINOCK, CONN., AND ROCHESTER, N. Y.

(Continued to and reported for the Banner of Light.)

[Conclusion of Prof. Buchanan's Lecture.]

The Rev. JAS. RICHARDSON, of Connecticut, who died during the late war in our hospital service at Washington, is worthy to be named in connection with Mr. Pierpont as a true and faithful clergyman, who never hesitated or faltered in upholding spiritual truth. Highly gifted and popular in the pulpit, deeply earnest and truly religious—spiritual and religious truth was a part of his nature, and poured out from him as from a living fountain. In him there was no theological bigotry or superstition. He maintained that "the only true and worthy consistency is that of constant improvement, perpetual, never-ending progress." This he illustrated in his graceful poetry, in his book on the Nature of Divine Revelation, his discourses and his works on theology and religion, the relation of religion and the pulpit, and a plan for the freedom of the pulpit.

He adopted new truths of necessity, because he loved truth, and he lived a true life. His friend Dr. Brittan, whom he assisted in editing the *Shelkinah*, says he never found a man more ready to extend his aid to others, even to the neglect of his own interests. We cannot but regret, for the sake of the living, that a man so gifted, so genial, so religiously spiritual, should have been born with a feeble hemorrhagic constitution which gave way in the meridian of his life.

The Rev. ADIN BALLOU was another eminently good man, and defender of Spiritualism twenty-five years ago, who is still living, but whose estimable son, A. A. Ballou, is active now as a spiritual instructor through the mediumship of Mrs. Richmond.

We cannot overlook HENRY C. WRIGHT, who, though occupying the pulpit as a minister, left that sphere in 1833 for the larger and freer sphere of universal reform, and devoted the balance of his life—thirty-seven years—without tiring energy and courage to temperance, anti-slavery, social reform generally, and Spiritualism, which is itself the Holy Spirit of all reform. His great services to human progress by tongue and pen are remembered, appreciated, and cherished by many thousands all over our country.

It was in 1833 that Prof. ROBERT HARE, who for thirty years had occupied a chair in the Pennsylvania University, and taught at least ten thousand pupils—whose name is still mentioned as one of the foremost names of physical science—Prof. Hare, in the usual authoritative style of Professors of Physical Science, issued a widely published letter to put down the gross delusion of Spiritualism, of which he knew nothing at all. Like other physical scientists he totally ignored the facts, but unlike them, was honest and rational enough to investigate, and after the most thorough, extensive and critical investigations, he gave that manly support to the truth which brought him into unpleasant collision with the members of the National Association for the Advancement of Science. With supercilious prejudice these gentlemen assumed that he must have lost his senses, or become impaired in mind.

The lawless violence of feeling shown by these physical scientists against the scientific investigations of one who was the peer or the superior of any of them, is a flagrant evidence of the fact that stands out boldly on every historic page that men have not yet learned to reason, that ninety-nine-hundredths of the educated classes have never yet been able to reason correctly in reference to anything essentially new and foreign to their previous knowledge. The reason is that all our systems of education are essentially imperfect and wrong. Nowhere do they teach men to reason philosophically. Harvard University cannot teach its alumni to reason, because the Faculty do not themselves understand the art of reasoning, and having once placed themselves on the record as the blind unreasoning foes of science, they have not yet re-

pented humbly, or apologized, as they would be most happy to do if they could reason upon facts and obey the law of conscience. Beware of men who never apologize—who perpetrate a wrong, and cannot rise to the moral dignity of making the *amende honorable*. Let us not forget these facts until that institution has bowed before the supremacy of truth.

The lecture of Prof. Hare to an audience of three thousand, at the Tabernacle in the city of New York, November, 1853, was a thoroughly scientific exposition of experiments by himself, which ought to have satisfied the entire scientific world if their reason had not been paralyzed by prejudice.

It was about two years after he began his investigations that he wrote the two memorable letters, in one of which he presented the facts for the consideration of the American Association for the Advancement of Science; in the other he laid the subject before the clergy of the Protestant Episcopal Church at their convention, May 15th, 1855.

Can any one give any honest and substantial reason why neither of those bodies should have been willing to give any attention to the most important communication ever made to any scientific body or to any religious body? Is not bigotry a very demoralizing influence, since the same parties who avow an honorable, scientific investigation, and decry the scientist who offers it, give their names and their money to uphold any cunning traveling impostor and swindler who pretends to imitate spiritual phenomena?

Prof. MAPES, another learned and original chemist, was another exception to the general course of physical scientists. I know little of his career, but I am sure he will long be remembered for the boldness and originality of his profound suggestion or discovery that matter is gradually advancing by passing through living organisms; that the phosphorus or lime which has been in a plant is ever after distinguished in some way from that which lies in the old rocks; and that in animal forms it takes on a still higher character and is brought still nearer to the spirit-world. I think psychometry gives support to this interesting doctrine, and I believe that the world is thus slowly becoming permeated by higher influences and fitted for a higher life. Our houses are filled with the magnetism.

It would be a pleasing task to dwell upon the memory of A. B. WHITING, who passed away September 1871. The memoir by his sister is worthy the attention of Spiritualists, and I take this occasion to suggest that the most profitable reading for our leisure hours is the *biography of noble souls*; for as we read the graphic page our souls are drawn to them and they to us, and we receive fresh inspiration. So it is with these memorial exercises to-day, which to many will bring the presence of their departed friends. Mr. Peables says of Mr. Whiting, "the blood of a noble ancestry flowed in his veins. He was born a seer." While yet a child a physician announced that he could not live—must soon die—and he replied, "I shall live to visit your grave, for the man in the gray cloak says so." And he did. "In the sunny years of childhood he was considered strange because he saw and conversed with angels. Immortal teachers in words of promise prophesied a career before him of great usefulness."

"As a lecturer upon the rise and fall of civilizations and upon ecclesiastical history, touching its relations to religious persecution on the one hand, and Spiritualism on the other, he had no equal upon the rostrum. Sentences dropped from his lips like pearls, charming and charming the multitude. His controlling intelligence, when speaking, was Giovanni Parini, an Italian poet and cardinal flourishing in the seventeenth century (who often spoke in the Italian language). Another of his ministering spirits was an ancient wise man of the East, or, as he termed himself, 'the Old Man of the Mountains,' Ab-del-murett-el-zuleke. When under the direct influence of this eccentric sage, who passed to the higher existence early in the twelfth century, Mr. Whiting was truly a prophet, changed and transfigured."

How dull and dead seems the soul of man imprisoned in the clods of earth, living in the blind mechanism of habit, when it sees the fountains of Divine Wisdom opened, and a flood of light, of eloquence, music, science and practical benevolence poured out for all—a flood of knowledge of celestial origin, and turns away like the dazzled bats of the cavern to hide in medieval darkness of a deeper cavern. The physician turns away in his blindness from a spiritual revelation of the cause and cure of disease which he does not understand; the theologian turns away from the demonstration of the truths which he is upholding with falling strength, trembling and falling under the blows of the physical scientist; the feeble philosopher who thinks he is a philosopher, turns away from a revelation which exhibits limitless worlds of which he never dreamed in his petty and egotistic speculations. How humble might Spencer, Carpenter, Tyndall and Huxley feel in the narrow range of their thought, if the grandeur of the spirit-world could be suddenly flashed into their souls.

The eyeless fish of the Mammoth Cave have as little use for the light of day as many of our pseudo-scientists for the divine light. But those eyeless fish have a vestige of eyes, showing that there is such an organ in their original plan. So our poor blinded humanity living in and for the clods of earth, struggling as individuals, and battling as nations for the soil under their feet until they can see nothing else, still retain the vestiges of its divine origin, still retains a vestige of spiritual vision which is rapidly developing in a favored few, and the time is coming when all men shall see and wonder at the days of their blindness.

SELDEN J. FINNEY left his body near San Mateo, California, about four years ago. The great world does not know what it lost in him. A poor boy of Northern Ohio, with but little education, his mediumship developed him into a wonder. He spoke Greek, Indian and foreign languages, I know not how many. I saw him about twenty-eight years ago, when he made eloquent Indian speeches and wrote messages unreadable, that seemed to be in Chinese and other languages. I preserved one of those, and I know psychometrically that it was from a grand old Asiatic philosopher, whose name I believe was Homenyong. He continued developing. There are some great mediums who are not much outside of mediumship, but Finney was a man and he became prominent in California politics. He was a fine specimen of strong philosophical oratory, the ablest reasoner in the spiritual camp. His handling of Spencer's theories was like the crushing operation of a quartz mill. If Finney had been taken to Europe and publicly pitted against any materialistic philosophers who would have dared to meet him, the encounter would have surpassed anything in that line since the brilliant Giordano Bruno confounded the stupid pedantry of Oxford University professors.

It is the stereotyped sneer of materialistic scientists that whatever comes through mediums, indicates the spirit-world to be full of drivelling idiots. Let one of those sneers stand before a man like Finney and measure swords with him, and he would soon be a sadder and a wiser man.

I confess that I feel humbled when I stand before a medium who can draw a check for any amount on an intellectual bank that never fails and never suspends paying out for a moment—the man or woman who has but to open the mouth and pour out a ready poem on any subject which would require hours of meditation from Longfellow or Bryant. The man who sneers at mediumistic poetry has but little poetry in his own soul. The improvisation of Mr. Wheeler here on the 19th of January was a marvel of mental power.

The departure of FRANCES A. CONANT, less than four years ago, to the spirit-world, from which she has returned to her friends in a perfectly materialized form, lifted her out of a life of physical debility and suffering. Mrs. Conant, composed a *mediumship of feeble health*, acgratitudo of all Spiritualists entitles her to the portals of the spirit-world—opened wide for their earth-friends, it is said, for more than ten thousand spirits.

There was no shadow of doubt upon her pure integrity. Not only have we the frequent recognition of the spirit-messages published in the *Banner of Light*, as true, by those to whom they relate, but we are struck with their vast variety of character, phraseology, and personal incidents which give a lifelike character beyond anything that could have been achieved by fancy or by artistic skill. The Message Department of the *Banner of Light* thus became one of the strongest evidences of the power of spirits to return in unmistakable identity. The gloomy doctrine that recognizes death as the bourne from which no traveler returns was annihilated by these messages. It is not a dungeon-door that we pass, as believed by the gloomy superstition that drives men and women to insanity and despair, but a flowery road leading upward on the hillside for the messages of love. And more than that, we know that the hill-tops of holy life in this world rise into the cloud-land of spirit-life, where mortal and immortal may speak face to face in sweetest converse. And if we who live along the hill-side, looking up to the summit, will keep our cottage in order—keep the fragrance of the rose and the honeysuckle around our door, the heavenly visitants will walk down among us in reorganized and glorified bodies, and teach us how to live the life of Heaven.

And the Kingdom of Heaven is coming. On the Mount of Transfiguration earth and Heaven shall be mingled. And ye who are tired of the strife, the grossness and the dullness of the lowlands of life should move your habitation to this Holy Mountain. Come out from the animal world, associate together for divine love and wisdom, and establish the Holy Mountain in your midst. Three our departed sister may still be to us the angel of the flowery path-way to celestial life. She is here to-day, and she will respond to all our efforts; she will still work in fulfillment of her dying mother's prediction to her child—"God has a wondrous work for you to do in after years, and you must stay here and perform it." And so well did she perform it for twenty years that thousands love and cherish her memory.

We honor her, to use the language of Mrs. Britten, as the "medium-child, the seeress, the clairvoyant, the clairaudient, the good physician, the skillful bone-setter and surgeon, the weird physical foreteller, the reader of hearts, the bright trance-speaker, the trance and automatic writer, propheetess and sibyl," to which I may add the gift of tongues for unknown languages, and the transfigured medium. We honor her especially as the channel through whom the spirits projected the *Banner of Light*, selecting its name and its publishers, and guiding them by guardian advice in all the difficulties of their undertaking. That undertaking itself was a proof of the practical wisdom of the spirit-world.

The establishment of this paper, twenty-two years ago, was the most important event in the progress of the spiritual movement, for it became the grand reservoir of intelligence and the centre of illumination—as the pillar of fire by night or millions in darkness. Few realize the grand and almost omnipotent power of the press, and especially of an honest and enlightening press, that leads instead of following public opinion. The common press is a

business institution, drifting along with the great tide of public opinion, but the *spiritual press* is the *pulpit of Heaven*, and there is no better labor for humanity to-day than supporting and increasing the circulation of spiritual newspapers—the true evangelists of the nineteenth century, aided by a host of true and faithful workers—lecturers and mediums, the vanguard of the army of Heaven. I speak earnestly of this because there are so few who understand its importance—so many Spiritualists who neglect an imperative duty to the cause, an equally imperative duty to themselves. He who deprives himself and family of a spiritual newspaper acts as wisely as if he had walled up his parlor window.

The Message Department of the *Banner* has been sneered at by thoughtless skeptics, but it was a grand work of philanthropy at the expense of its generous managers. It was a work of philanthropy to struggling spirits, and it was a grand thing to the denizens of earth to open a window in the sky where the ascended spirits might come in view and speak to us.

In connection with Mrs. Conant and the *Banner of Light*, we are reminded of the departure of WM. WHITE, on the first of May, 1873, 60 years of age. The last fourteen years of his life were given to the *Banner of Light*—a worthy man to a worthy cause—faithful to every duty. Industry, fidelity and kindness were his unvarying traits. No word of anger, slander or vituperation ever passed his lips. He lived in the presence of the eternal responsibility. "Tis but a little while (said he) that we shall want anything here—then we shall receive our reward." He has received his reward, and when he returns to the spirit-circle he brings a sweet influence, and says that he is more active now than ever before.

We are also reminded that it is but little over two years since the Hon. STEPHENS S. JONES was sent suddenly away by the bullet of an assassin. It was dimly foreseen and predicted by spirit-friends, but their warnings did not prevent the fact. A brave, strong, capable man, he came from the sphere of law, politics and finance, to give the last ten years of his life to spiritual truth. His energy and success in establishing and maintaining a great newspaper, the *Religio-Philosophical Journal*, and publishing house, even triumphing over destruction by fire, find their best monument in his continued life and success. Mr. Jones was a man of strong convictions and fearless speech. Would that we had more of his executive ability and moral courage.

Just as he is still working his good work in send up an influence into the spirit-world which may be beneficial to its inhabitants, and help them to shower blessing over us in return. OF ROBERT DALE OWEN, the name and fame are so familiar and dear that only brief mention need be made of one whose life would be a fitting theme for an hour. An old friend—the first generous words of appreciation of my scientific discoveries in the Eastern press were from his pen thirty-six years ago. Following his father's philanthropic path with far greater literary power, although an unyielding opponent of popular beliefs, his wisdom, his virtue and statesmanship were rewarded wonderfully in politics. As legislator, and as President of the Indiana Constitutional Convention, he originated many legal reforms. His two terms in Congress, and his residence as Minister at Naples, exhibited his power to do all things well, and his reformatory writings will long be a blessing to society. His philanthropic honesty was conspicuous in this, that beginning in his father's faith, a total disbelief in religion, he ended as a Christian Spiritualist, which means a rational Christian, after a most patient and deliberate investigation. It was a cruel injustice to speak of Mr. Owen as credulous. He was, on the contrary, deliberate and slow to a fault in his investigations. It seemed to me almost a waste of time, as he went on accumulating proof after proof, when the truth was already fully proved. It is not quite two years since he died, in his seventy-sixth year. He is still interested in all progress here, and he has stated explicitly that the discourse from him pronounced by Mrs. Richmond was really his—the statement coming in a manner which precludes all doubt—and I think myself that it bears intrinsic evidence of his style of thought. It will not be long before you shall hear from Mr. Owen through the press, and know that he is still attending to Spiritual Science.

In connection with the name of Robert Dale Owen, we are reminded of the illustrious Englishmen who have upheld Spiritualism in company with his beloved and world-renowned father, Robert Owen, who, by the request of LORD BROUGHAM, attended the séances of Mrs. Dr. Hayden twenty-six years ago, and who, although a positive disbeliever of immortality—although he had in 1826 proclaimed Religion to be one of the trinity of evils that had degraded mankind—adopted the truth at once when he witnessed the demonstration, and at the celebration of his eighty-third birthday, some weeks later, stood up before the large array, chiefly of skeptics, materialists and atheists, who loved and idolized him as a father, and there, with Mrs. Hayden by his side, proclaimed his solemn conviction of immortality amid the most intense though subdued emotion of those men—his life-long associates in reform—who mourned to see in him the pillar of their unbelief overthrown. With the same courage with which he had proclaimed his unbelief he proclaimed his belief for the remainder of his life. There was an example of the love of truth, but not a solitary example among the great men of England, or among good men of any country, for the love of humanity lifts men into the atmosphere of truth.

JOSIAH WARREN, who gave forty years to a plan of social reform by absolute justice and perfect individuality, became necessarily, by the very honesty and benevolence of his aims, a recipient of the larger truth of Spiritualism. I knew him thirty-eight years ago as an original, honest and self-sacrificing man. Of such is the Army of Heaven. DR. ELLIOTSON, who died at the age of eighty over ten years ago, was a still more conspicuous example than Mr. Owen. He stood at the head of the medical profession in London, or at least as high as any, and was the President of the Medical-Chirurgical Society of London, and Fellow of the Royal Society. Convinced of the truth of animal magnetism, he fought its battles with the boldest moral courage until he was overwhelmed by the opposition. His career in this was like the career of Galileo in spirit and result. But he had his failings. Like many other brave men he lacked in breadth of thought and faith. He was an uncompromising materialist, though an honest one. His distinguished associate, Dr. Ashburner, in the publication of the *Zoist* was more liberal, and embraced Spiritualism, and sustained it as bravely as magnetism. But Elliotson separated from him, and opposed Spiritualism with ungenerous, bitterness until in 1833, at Dieppe, he witnessed spiritual facts that he could not explain, and like an honest man surrendered all his pride of opinion. He investigated and upheld the science, regretting with profound sorrow his past errors, and became a zealous Christian Spiritualist, his conversion reminding us of that of St. Paul. PROF. DE MORGAN, of the University of London, the eminent mathematician, was converted in the same way. His very first interview with Mrs. Hayden gave him facts that could not be explained away, and he reasoned rightly, for he was a perfect mathematical reasoner. In the work on matter and spirit, published by his wife and himself, he gives some hard hits at the bigots. PROF. WM. GREGORY, of the University of Edinburgh, who passed away twenty-one years ago, was another of the first-class men of science whom we honor. A more ready and genial recipient of truth, his great merit as a chemist is in my judgment eclipsed by the talent and philosophy shown in his work on Animal Magnetism, which I would commend to your reading. The scientists of America should be put to shame by the examples of ELLIOTSON, ASHBURNER, GREGORY, DR. KERNER, DR. ESCHENMAYER, BARON GULDENSTUBBE, LEON RIVAIL, and EMANUEL FICHTER, the German philosopher, developed almost the entire philosophy and phenomena of Spiritualism before America had thought of it seriously, and in fact before the majority of us were born. DR. KERNER, who departed about seventeen years ago, was the biographer of Frederica Hauffe, the Seeress of Prevorst, with whom he had nearly all that we have to-day—the rappings, the movement of bodies, the levitation, clairvoyance and prevoyance, spiritual communications, the apparition of the departed, and the audible voice of the spirits. All this was developed in 1826. Moreover he was a vigorous and brilliant writer, and when assailed he made a successful defense. DR. ESCHENMAYER, who died in 1832, wrote also on psychology, discussing the same phenomena. Let us bow reverently at the tombs of these philosophers, for this is the anniversary, not of the advent of the spirits who have always been with humanity, nor of their just appreciation by mortals, which has ever been the case with a gifted few, but we are celebrating the anniversary of the delicate raps by which our ascended friends cracked the eggshells of our American nest, and developed the young eagles that now soar, and the nightingales that now sing the song of heaven for us. We are celebrating, in other words, the anniversary of American PHENOMENAL SPIRITUALISM. Phenomenal Spiritualism opened wide the door which Orthodoxy slammed in the face of our celestial friends—the door which, like the gates of Milton's hell, "grated harsh thunder," and its terrible tones sent the torrent of despair through the heart of humanity. That infernal sound has ceased for us, and as the music of the spheres comes through to our ravished ears, we call to have the door opened wider, and if any man shall presume to stand in that door as janitor, policeman or priest, and tell us that we have heard enough, that it is time to obstruct the door, and listen to him, and his report of what is on the other side, he will be blown away as a feather by the swift breeze of public opinion. So long as we love our ascended friends, so long as we revere our ancestors in the higher spheres, and seek their wisdom, the door of Phenomenal Spiritualism will stand wide open, and the doors will be multiplied until all barriers are gone. Have any of us invited the presence of Kerner, and Eschenmayer, and Frederica Hauffe, and Baron Guldienstube, and Allan Kardec, to our firesides? BARON GULDENSTUBBE was a scholar and gentleman in the highest sense of those terms, and belonged to the higher social spheres. In addition to his other services it is interesting to remember his power of mediumship, which enabled him to visit the old tombs of eminent historical personages, and with pieces of blank paper receive from the illustrious dead communications written by their own hands. These phenomena were personally attested by ten persons of social eminence, and it seems a matter of course to add they were stopped by the bigotry of the priests. LEON RIVAILYTE RIVAIL was given by the spirits the *nom de plume* of Allan Kardec, by which he is known to us, as Dickens was called "Boz," and Scott "the author of Waverley." He had a reputation before he began to write

in Spring street, in New York; there was the group of witnesses, I remember it well. I have been ever since trying to learn the lessons to which at that time I gave utterance, or which I have been speaking or writing since. I do not pretend that I comprehend one-twentieth part of them. I can say every week, as far as I have gone, I am very well satisfied.

Mr. J. G. Withers then gave a melody on the flute, executing the "Swiss Boy's Farewell," with pleasing effect. The chairman next introduced Mrs. Davis, the wife of the last speaker.

—ADDRESS BY MRS. MARY F. DAVIS.

I have been reminded by some of the remarks that have been made of one who was the President last year, and also another who sat before us then, both of whom have now gone to the better country. Dr. Haller, who was the looking-away over the hills of Bethlehem, of which I spoke to the Delectable Mountains far beyond. Who among us gathered here to-day, and during the time that is to come, will also enter the Palace Beautiful? Perhaps some, perhaps some, but at all events, dear friends, we have been taught by Spiritualism to no longer dread that great change, to no longer dread the entrance upon that blessed, eternal state, where lies that better country, the land of morning and perpetual spring. I cannot but feel that many who are here to-day have been brought, during the past thirty-one years in which Spiritualism has been known, to realize the value of this new belief, or a revival of an old belief, in the existence of the soul after death. At my right hand are seated four, at least, of the pioneers in this great religious reform: [Applause] one a member of that family to which the tiny raps first came. We have continued to investigate this great mystery, and opening the doors we truly enter the unseen universe. I would call them by name, I would invite them to stand, if but for a moment, on the platform, that you might see those pioneers. Will they please step upon the platform? [Applause.]

In compliance with the request Mrs. Leah Fox Underhill, Mr. and Mrs. Kedzie and Mr. Capron took places upon the platform, and were introduced by Mrs. Davis.

The speaker continued as follows:—
Mr. Capron, at my right, was a resident of Rochester at the time the communications first came by means of raps. Mrs. Leah Fox Underhill, I know I may speak her name with reverence, and that you will listen as I speak that name: the name of one who, amid much persecution helped to introduce this saving religion of the nineteenth century, Mrs. Leah Fox Underhill. [Applause.] Mrs. Kedzie, who was then also a resident of Rochester, N. Y. These with others gathered together, and like those who in ancient times assembled in an upper chamber, they assembled, and asked of the infinite and unseen to answer this great mystery. Now may I not hear one word from Mr. Capron? [Applause.]

Mr. Capron said: I am hardly able to speak from reason of illness, and I hardly know what to say, being thus invited without any anticipation of having brought here. I can only say I was there; [Applause] that we were ordered by the spirits and begged by the spirits to bring this before the public. We held the first meeting ever convened in the interests of the modern dispensation, and from that meeting, as you know, the cause has gone on and you see what it is to-day. [Applause.]

In behalf of the friends [continued Mrs. Davis] I thank these pioneers for showing their faces and giving us their word. [Applause.] Let me say that those who have appeared before you as well as your speaker, have had occasion to test the consoling and comforting effect of this belief in the changing life, and the presence and guardianship of those whom we love.

Mrs. Davis closed her address by reciting a poem. Addresses were also delivered by Mrs. E. J. Bullene and Dr. Samuel Grover, and the exercises were brought to a close with singing by the Zetzel Quartette, consisting of Messrs. Geo. B. Davis, Jas. R. Greene, A. Alexander and Edw. C. Halsey.

The meeting adjourned, to meet at the same place on Monday evening, the 31st, where, in social converse, and with music and the dance, the hours sped all too fast.

BATTLE CREEK, MICH.

To the Editor of the Banner of Light:

The Anniversary was celebrated at Stuart's Hall, in this place, the services commencing Saturday, March 29th, and continuing three days. The meeting opened at 10 o'clock A. M., by a song from our gifted musical medium, Mrs. Olie Child, of Greenville; Dr. J. V. Spencer, an active leader and noble brother, presiding as Chairman in the absence of the President, A. A. Whitney. The entire session was devoted to a general conference.

Saturday afternoon Rev. A. J. Fishback gave the first address, presenting some excellent thoughts regarding "Our Differences of Opinion"—caution against anger being the general result. He gave a tribute of respect to woman, and referred briefly to the rapid strides in intellectual attainments she has made since the advent of Modern Spiritualism. Liberty, he said, was the natural outgrowth of our faith, and he testified in terms of joyful praise to the beauty, blessing and usefulness of the various gifts it bestows.

Mrs. R. Shepard, a lady of great power to interest an audience, and of most remarkable talent, followed with a brief speech, and said, "of no event of more importance or greater significance than the one we are now gathered to celebrate. Hope had cheered us for long ages in the past. Truth now takes the place of hope." Woman was coming to the front, and she almost trembled for her coming, unless she came understandingly. She favored equal suffrage of both sexes, limited only by intellectual inequalities; not suffrage for the *nineties* of either sex. H. Geer, a young speaker of great promise, said: "Not alone do we celebrate Spiritualism, but liberty as well. Christianity favored the persecution of the liberties of the people; Spiritualism demands freedom." He favored suffrage for all—man, woman and child, wise or unwise, young or old; knowledge would come thereby the more speedily to all through these lessons of experience, and a higher type of virtue and morals ensue. He would enforce upon the attention of all the necessity of liberty of the voice and liberty of the press throughout the nation. D. M. Bennett, imprisoned, would give more impetus to our cause than all the sermons preached for liberty.

A. J. Fishback commended the remarks of Bro. Geer, also his wonderful trance power. He claimed for himself the title of "Christian Spiritualist," and favored that name *Christian*, in the sense when it implied "overcome evil with good."

Song by Mrs. Child, "Prepare for that Beautiful Place."

On Saturday evening the hall was crowded to its utmost capacity, it being known that Mrs. Simpson, the flower-medium of Chicago, would be present. Mrs. Child sang "Good Evening, Friends," after which Mrs. Shepard answered in her terse, immitable and conclusive way the following written questions: "Who are the truly righteous?" "Why are mediums subject to the control of 'Influences'?" "Was Jesus a communist?" "Our fallen sisters; how to save them." She took for the subject of the evening discourse: "The Influence of Spiritualism upon the Future Political and Religious Condition of our Country." This address was one of the best we ever listened to.

Mrs. R. L. Simpson, of Chicago, the celebrated flower-medium and independent slate-writer, from came forward, and through her mediumship were produced a beautiful calla lily and a day lily, said only to blossom in the month of June at the extreme south.

Sunday morning the hall was densely crowded, as was the case during the afternoon and evening. After a beautiful song by Mrs. Child a conference of one hour was participated in, short, pithy speeches being made by H. Willis, of Battle Creek, Mr. Sanborn, of Detroit, Miss Hildreth, medium, of Chester, and Mrs. Talmadge, of Marshall. After which H. Geer entertained the audience by a scientific lecture upon "Death, Resurrection and Return." This lecture was a most artistic literary and oratorical effort, and was said by many to have been the very best ever delivered upon our rostrum. The attention of the large audience was firmly riveted from beginning to end, and the flatter-

ing eulogiums pronounced upon all sides at its close, gave evidence of its good effect.

Afternoon session opened with speeches by Mrs. A. A. Whitney, of Battle Creek, Lawyer Earl, of Plainwell, and Dr. P. T. Johnson, of Coldwater. Song by Mrs. Child, "What are You Groping For?"

A. J. Fishback spoke upon the "Harmonious Philosophy," in his usually impressive manner urging upon Spiritualists the duty of living pure, true and upright lives.

Song by A. M. Jordan and Miss Pierce. At the close of the session a tumbler of water containing two white pinks and a carnation pink was exhibited to the audience as the result of a private séance held with Mrs. Simpson in one of the back rooms of Stuart's Hall. Among the audience was Mr. John Deshon, a well-known farmer and a gentleman of large means residing in the town of Emmett, who rose to his feet and said he would give fifty dollars if Mrs. Simpson would produce before the people the same kind of flowers as those shown. The offer was accepted. Mr. Deshon repaired to the stage, where he put Mrs. Simpson to the wonderful test before the large audience. Mrs. Simpson rolled the sleeve of her dress of the right arm to the elbow, put her right hand underneath the slate, the tumbler of water on top of the slate, Mr. Deshon placing his right hand underneath that of Mrs. Simpson's, and placing it up against the underside of the table. After a few moments' duration Mr. Deshon pulled the slate out from under the table, and behold the three pinks were found in the tumbler! The audience was carried away, as it were, by a perfect storm of applause, and it was fully five minutes before order could be restored. Mr. Deshon paid his fifty dollars, and has, perhaps, learned ere this that the flowers were produced from some power that is difficult to conceive of.

G. H. Geer occupied the evening session with the delivery of a fine address upon "Moral Science of Spiritualism"; music by our sweet singers, Mr. Jordan and Miss Pierce, also entering into the programme of exercises; at the close, Mrs. Simpson gave tests, in which two more flowers were produced, one a large moss-rose-bud and the other a fuchsia.

Song by Mrs. Child, "Good Night, Dear Friends."

On Monday morning, Henry Willis related some wonderful manifestations of spirit influence occurring long years before Modern Spiritualism was known.

Song, "The Beautiful Island of Sometime," sung by Mr. Jordan and Miss Pierce.

Mr. Geer gave a brief review of spirit manifestations from ancient periods up to the present time; and a scientific analysis of spirit control, and the different phases of mediumship, mechanical, physical and inspirational, touching upon spirit chemistry, or materialization, and existing with moral applications and hints for the better culture and education of our youth.

Song by Mrs. Child, music and words improvised at the moment, after which Mrs. Shepard gave a fine inspirational poem entitled "Thirty-One Years," and an address appropriate to the occasion, which greatly pleased her listeners.

On Monday afternoon, Mrs. Child sang, "I'm with you to-day." Dr. Spencer related the circumstances attending a private séance held that morning by Mrs. Simpson, at the residence of Chas. Merrill, in the presence of some of our best citizens, the wonderful production of flowers which occurred seeming to deny the possibility of fraud.

Mrs. Child sang, "Heaven Bless Ma'ma."

Mr. Fishback spoke upon the "Origin and Progress of Modern Spiritualism," commencing with the Rochester raps and following its advancement to the present time. He related his own experience in this new dispensation of Spiritualism, which was extremely affecting in parts, and said that his first discourse upon this subject was given at Sturgis, Mich., about nine years since.

Mrs. Child sang, "Drifting with the Tide," and Judge McCracken, of Detroit, gave one of his logical and preeminently practical talks, passing rapidly from one point to another, touching with forcible weight upon many subjects of importance now engrossing the attention of the thinking public.

On Monday evening, Mrs. R. Shepard presented a plan for the organization of a "Mutual Aid and Benefit Society" of Spiritualists and Liberalists, to be controlled entirely by ladies, which proposition received many signatures.

Mrs. Child sang, "You are in the Wrong Boat."

Bro. Fishback spoke briefly upon the "Phenomena of Spiritualism."

Mrs. Shepard gave answer in poems to the following questions: "Where and What is Heaven?" "Voices from the Spirit-Land," and closed the meeting by a choice address upon the subject: "Am I my Brother's Keeper?"

A vote of thanks was tendered to Mrs. Shepard for her valuable services to our Society and State, and a resolution passed recommending her to friends at the East, whither she now goes.

Mrs. Shepard spoke a few parting words in affectionate farewell to a host of admiring friends; and a temperance song, by Mrs. Child, closed the exercises. All departed feeling that this was the most interesting meeting ever held in our city if not in our State.

Mrs. L. E. BAILEY, Secretary.

WORCESTER, MASS.

To the Editor of the Banner of Light:

The Spiritualists of Worcester and vicinity held a grand and enthusiastic Anniversary meeting at Union Hall, on Monday, March 31st.

The afternoon exercises commenced at 2, and lasted till 5 P. M., and the following programme was finely rendered by all who participated: Music, "Divine Goodness," by a quartette composed of Messrs. Lewis and Stone, and Misses Alyce and DuCott; invocation by E. L. Hildreth; song, "Beautiful City"; conference; an hour profitably employed by all disposed to speak; select reading, Mrs. Stiles, "The Good Time Now"; song, "We Shall Meet on the Bright Celestial Shore"; essay, M. A. Howes; lecture, "Rise and Progress of Modern Spiritualism," M. F. Hammond; song, "Home."

In the evening we commenced at 7 and closed at 9:30, the programme being fully as attractive, and as finely executed as that of the afternoon, and including "Over the River," invocation, Mrs. Juliette Yeaw; song, "When We Meet the Angel Band"; recitation, "I Still Live," H. W. Hildreth; select reading, "Resignation," Mrs. Tiffany; song, "Nearer to Thee"; lecture, "Then and Now," Mrs. J. Yeaw; song, "Night Hymn at Sea."

Our thanks are due the several committees for their hearty cooperation; to the audience for the harmony and the good feeling with which they participated in the evening; to the speakers, who were outside; also to the quartette, for their fine rendering of the several songs; to each of the others for the masterly style in which they performed the several tasks allotted to them; and last, but not least, to our Chairman, E. R. Fuller, for the able and satisfactory manner in which he conducted the exercises. Judging from the interest manifested, all must have gone home feeling well repaid, and what with the spectacle of cheerful faces, tastefully decorated halls, and good feeling generally, the spirit friends who were with us heart and soul must have felt the conviction that all of earth is not cold and inhospitable.

LYNN, MASS.

To the Editor of the Banner of Light:

The afternoon and evening of March 31st the Spiritualists of Lynn and vicinity observed the Anniversary in a becoming manner. This is the second time, so far as we are aware, that this event has been noticed by the Spiritualists here; and on both occasions they have been indebted for these blessings to those indefatigable workers in the cause, Mr. and Mrs. George Dillingham, who have toiled early and late, in season and out of season, to keep the spiritual flame burning brightly, as well as to minister to the physical needs of the disease-stricken humanity. Notwithstanding a heavy snow-storm was raging at the opening of the afternoon meeting, yet a goodly number of the friends of the cause were present. The exercises were opened by an anniversary march, composed expressly for the occasion, and executed by its author, Mrs. Mary F. Lovering, of Boston. She also executed a song entitled, "Over the River." Both pieces

were admirably rendered, and gave great satisfaction.

She was followed by Mrs. Barker, of Marblehead, who offered an invocation, and also made a short address appropriate to the occasion.

Mrs. A. E. Cunningham, of this city, then gave an able lecture upon spiritual influence, and also afforded several excellent tests. She was followed by Mrs. George Dillingham, under influence, who in her usual happy manner delivered an interesting address, after which the time was spent in social converse, the relating of experiences, &c., &c.

The severity of the storm had not in the least abated as the hour drew near for the evening exercises to commence, yet at that hour there were over two hundred people present, and the exercises were of a very interesting character. Regret was expressed at the unavoidable absence of Mrs. Dr. Chase, of Swampscott, who was to have read a poem, and Miss Annie L. Orr, of Lynn, who was to have taken part in the singing, but both were detained at home by sickness.

The exercises of the evening were opened by Prof. William Denton, that veteran in the cause, in one of his able and characteristic addresses, which was listened to with marked attention throughout, gave perfect satisfaction, and was received with frequent demonstrations of applause. The Professor handled his subject with the usual vigor, and dealt stoutly blows for truth and right.

The announcement that Mrs. George N. Johnson, the well-known singer of this city, would take part in the exercises, and sing that charming piece improvised through the inspiration of Lizzie Doten, and entitled, "Jubilate," was enough to convey to the minds of her many friends that a rich treat was in store for them; and when she appeared, and sang, "Departed Days" in a touching manner, and to the delight of all. Mrs. Cross, of Lynn, presided at the piano, and her execution gave great satisfaction. The celebration closed with social dance and picnic supper, in which nearly all present participated. Snow & Goss's band furnished the music for the dance.

As we remarked above, the admirable manner in which the arrangements were made, and the success with which they were carried out, were due to Mr. and Mrs. George Dillingham, assisted by their friends, to whom they return their heartfelt thanks for the many favors received.

PROVIDENCE, R. I.

A correspondent writes: "The Spiritualists of Providence celebrated the Thirty-First Anniversary of Modern Spiritualism in 'Slocum Light Guards Armory,' on Monday evening, March 31st, 1879. Although it was the severest storm of the season, a large number were present. The meeting was called to order at 8 o'clock by Mrs. Hattie L. Hawley, President of the 'Progressive Union,' who after a few brief remarks, introduced Mrs. Sarah A. Byrnes-Snow, who delivered a very able discourse upon the origin and growth of Modern Spiritualism. She, practically answered the many arguments brought against it, and plainly showed its worth, claiming that it demanded only a just, fair and conscientious investigation. She was listened to with great interest, and the hope is felt by all that at an early date we can hear from her again. At the conclusion of the lecture, Mr. Chapel sent a beautiful basket of flowers to the speaker. The door being cleared, the company joined in a new dance with great gusto, and to see each one seeming bent upon enjoyment, and seeming to care naught for the storm that raged outside. At 11 o'clock supper was served in the upper hall, under charge of Mr. and Mrs. Warner, and Mrs. Hunt, who did their best to supply the wants of the inner man. About 2 o'clock the last one said good-bye, and the Thirty-First Anniversary was, although of the past, a time that will be sweet to be remembered."

CLEVELAND, O.

A correspondent writes as follows: "The Anniversary exercises in this city culminated on the evening of March 31st with the Lyceum exhibition and an Anniversary Ball, at Halle's Hall, under the auspices of the F. R. S. of P. S. and C. P. L., Charles Collier, Conductor, Mrs. Emille Van Scotten, Guardian, L. Van Scotten, President; Master of Ceremonies, Thomas Lees, assisted by Chas. W. Palmer; Louis DeBruin, and Harry Lees. With the exception of the length of the Exhibition programme it was a perfect success; every seat in the spacious hall was taken, and Mr. Charles Collier, the new Conductor, acquitted himself in a highly creditable manner. The most prominent improvement made lately has been in the musical department, the Director, Mr. Wm. T. Hildreth, has a musical family and utilizes them in the Lyceum; leading with the violin himself, his two sons and Mrs. Williamson (nee Ella Ryel) form an excellent orchestra. The calisthenics were admirably executed by the entire Lyceum, and were led by Miss Tillie H. Lees in appropriate costume, which admitted of the free use of the body and arms. Excellent mottoes, suitable to the occasion, were given by both children and adults. Part I of the programme was concluded by a grand march, arranged by N. B. Dixon, ending in forming a pyramidal group on the stage, the curtain descending on them after singing 'Our Lyceum,' 'Is of Thee,' the beautiful banners and paraphernalia making a grand display. The speaking and singing by the little ones was, as usual, excellent, and Mr. Charles W. Palmer, the accomplished musician, who never fails to render assistance whenever appealed to, added greatly to the enjoyment of the evening by his chaste and artistic manipulation of the piano and organ lutanica. The following was the full programme: Part I.—Introductory remarks by Conductor (Charles Collier); singing of the following Anniversary song (written by F. Frank Baxter) by Mrs. Williamson and the Lyceum: Another happy, golden year, Has swiftly slipped and passed away; With all the friends we've gathered here We hail our anniversary day. CHORUS.—Our welcome anniversary day, Our joyful anniversary day; With all the friends we've gathered here We hail our anniversary day. Our growing numbers still we view, With voices ever glad and true; While blessings fall like heavy dew, On this our anniversary day. CHORUS.—Our welcome anniversary day, etc. Though some who were once with us here Have gone to fatter realms away, We feel their spirits hovering near— Help celebrate our joyous day. CHORUS.—Our welcome anniversary day, etc. And when these mortal scenes are past— When once by one we pass away, We will all meet in spirit— And keep our anniversary day. CHORUS.—Our welcome anniversary day, etc. Reading, "The Advent of Spiritualism," Master M. Wilkinson; Mottoes, by leaders and scholars; Calisthenics by the entire Lyceum, led by Miss Tillie H. Lees; March and Pyramidal Group, arranged by N. B. Dixon; Fantasia Brillante, Mr. Chas. W. Palmer. Part II.—Recitation, "The Spirit Mother," Miss Lillie Hill; Recitation, (Charles Watson); Dialogue, Flora Rich and Josie Stewart; Piano-forte solo, Mollie Hang; Recitation, "My Aunt's Baby," Maynor Wilkinson; Ballad, Bessie Van Scotten; Recitation, Eddie Cook; Recitation, Bertha Smith; Variations—Organ Fantasia, Mr. Chas. W. Palmer. Part III.—Recitation, "Drunkard's Wife," Mrs. M. Ward; Recitations, Eddie Lemmers, Walter Morey, Walter Sell, Alice Sell, Carrie Sell; Musical Olio—Piano-forte solo, Florence Wheeler; Song, Flora Rich; Song, Clara Dixon; Ballad, "Fairies of Dreamland," Mrs. E. Williamson; Comic song, "The Runaway Mare," Mr. George Williamson; Glee, Lyceum Quartette; "The Fairy Queen," by Nellie Ingersoll; Minnie Thompson, etc., etc., concluding with singing by the Grattan Smith Quartette, of Painesville. During the evening an original poem by Mrs. Jane Standen was also presented. To particularize some of the many beautiful pieces on the programme and not all would appear invidious. Suffice it to say it was an enjoyable affair all through, and the Cleveland

Lyceum has again acquitted itself with great credit, as it has ever done when appearing as a caterer to the public enjoyment.

As to the Anniversary Ball, the only drawback to these indulging in the temperance exercise was, "It's too crowded." As the clock struck one the dancers sought the rest they so much needed—and thus ended the Thirty-First Anniversary in the Forest City.

KINGSVILLE, O.

A correspondent writes: "We held a large circle in honor of the 31st Anniversary, combining within it such exercises appropriate to the occasion as were at our command. Frank T. Ripley gave a short lecture, and Stuart L. Rogers recited an original poem. Taken for all in all, we had a time, such as only Spiritualists can have. We expected Bro. Harry Bastian, but some misunderstanding prevented his presence."

CHICAGO, ILL.

The First Society of Spiritualists celebrated the Anniversary in an appropriate and interesting manner on the 30th ult. In the morning the Society and the Children's Progressive Lyceum had a union meeting at the church, corner of Monroe and LaSalle streets. The children were tastefully dressed, and went through their customary exercises in a manner provocative of interest on the part of all beholders. The church was beautifully decorated for the occasion, the rostrum or pulpit presenting the aspect of a gorgeous bed of flowers.

The general exercises were followed by an address to the Lyceum by Mrs. Cora L. V. Richmond, the lecturer of the Society. It was a beautiful effort. She gave the spiritual meaning of the groups and the colors that distinguish them, and exhorted all to be as little children—teachable. In spirit-life all teaching was one of unfoldment, and the symbolical was the favorite method. We shall print a full report of this lecture in our next issue.

In the evening a large audience assembled to listen to a lecture by Mrs. Richmond on the query, "Has Spiritualism a Message to the World—What is it?" We shall print this discourse also in due time.

POQUONNOC, CONN.

To the Editor of the Banner of Light:

By request I send you a few notes concerning the First Spiritualist Society of this place, and its anniversary gathering. Poquonnock is a small village in the town of Windsor, Conn., but small as it is, it has not been without its Spiritualist gatherings, since the very earliest days of spiritual manifestations, and Henry C. Wright, Laura Gordon, Amanda Spencer, Warren Chase, Mary Macomber Wood, Mattie Beckwith, and Mrs. Felton, are among the earnest spirits under whose ministrations the new seed was sown, and nurtured, which is now coming to its maturity; growth, much abiding, due to Mrs. Flava Trull, a resident clairvoyant, who is quite skilled in her practice, and has done much to keep aglow the spiritual fires, thus fostering the interest that has never seemed for a single day to lag.

This is the third time we have had the pleasure of joining with the friends in Poquonnock in the anniversary exercises, which this year consisted of speaking, reading, recitations, and singing. The interest in this part of the entertainment being heightened by the presence of Mr. Longly, who contributed a goodly share toward the entertainment of the evening. After a bounteous collation, dancing was indulged in until the small hours of the morning, when the participants began to disperse to their several homes, without one discordant element having disturbed the general harmony, all feeling better than when they came.

Perhaps we had not been out of place to state here that for several years the friends have been trying to collect funds, with the intention of building a hall, until now they have something over a thousand dollars deposited in the bank, and active steps are being taken to that end, so much so that it is confidently expected that the coming summer will see the erection of a new and commodious hall, for lecturing and other purposes, owned by the Spiritualists, and of which the village is greatly in need.

E. ANNE HENMAN.

ROCHESTER, N. Y.

To the Editor of the Banner of Light:

The Spiritualists of the world, with perfect accord, have agreed upon the importance and appropriateness of commemorating the day upon which Spiritualism, in its modern manifestations, was heralded to mankind. Its observance is even now so universal that its commemoration seems likely to become as dear to general humanity as the Fourth of July to us as a nation: the one a season of rejoicing because of emancipation from the oppressions of a foreign power; the other of emancipation from superstition and error from the spiritual bondage of both body and soul. If in any place the 31st of March should be specially observed, certain it is that that place is Rochester, the Bethlehem of the New Dispensation. This fact was fully realized by the Spiritualists of this city; hence, one month ago, when their attention was called to the subject by our speaker, arrangements to that end were immediately made. The Committee of Arrangements designated the following: Messrs. V. W. Parsons, President; Vice-Presidents, R. D. Jones, H. T. King, Schuyler Moses, Edward Jones, C. W. Austin, Robert Rutherford, Amy Post, Sarah E. Curtis and Cornelia Warren; Secretary, J. E. Ludlam, Esq.

Order of Exercises: Morning, conference at 9:30. Afternoon, 1st, Singing by our fine quartette, from the "Spiritual Harp," "We Give You Joyous Greeting," words by Mrs. Nettie Pease; 2d, invocation, Mrs. Pease; 3d, an address by the President, its main object being the presentation of a brief epitome of the history of Spiritualism, which was most appropriate for the occasion, and reflected honor upon the author; 4th, Singing by choir, "The Jubilate," by Miss Lizzie Doten; 5th, Address by Mrs. Cornelia Gardner, occupying about one hour. Her remarks were well received by the audience.

The forenoon exercises were then closed by a beautiful address from Mrs. Fox, on the "Golden Age," 2d, Singing by the choir, "The Golden Age," 2d, by request of the committee, Mrs. Amy Post briefly addressed the people. She was listened to with the most intense interest, her calm and candid statements giving her first experiences with the Fox family securing the undivided attention of the audience. There were several others present who had been witnesses and, to some extent, participants in the marked event which Mrs. Fox had been, but who had so thoroughly identified themselves as had Amy Post with the early life of the new movement, taking, as she did, the almost friendless Fox girls to her own home, and there with a few spirit-chosen friends carefully investigating the phenomena. Having become convinced of the truth and genuineness of the manifestations, she subsequently stood bravely by the young mediums in the public investigations of the Catharine Hall, where much of her time was resorted to, as more fully described in the "History of Modern Spiritualism and its Developments in Rochester," as now being published in the *Spiritual Offering* in a series of articles by the writer. Mrs. Post said she had been raised a Friend, but, previous to these developments, had lost faith in a future life; but through them and subsequent experiences she had become satisfied of the fact and had never since wavered in her faith. She thanked the people for having listened so attentively to her remarks, saying that all who knew her were aware that she was not a speaker; her mission seemed to be to sustain others in the work. She left the rostrum amid the respectful applause of the audience.

3d, Address by J. W. Seaver, of Byron, N. Y. Bro. Seaver spoke for over an hour, and gave one of the most interesting, fervent, and eloquent addresses to which we have ever listened. He gave a brief history of Spiritualism, from its first ray in this city, through its varied manifestations and wonderful growth to the present time. The impassioned utterances, inspired manner, and glowing thoughts of the speaker elicited from the large congregation assembled frequent bursts of applause.

After singing by the choir, an address by Col. D. M. Fox was next in order; subject, "Spirit-

ualism as a Mundane Power." The topic of course led him to speak of the work wrought by Spiritualism in this world, of the almost miraculous changes, and its beneficent influence on individual, social and religious life, now and here. The world, in these several relations as it was thirty-one years ago, was strikingly contrasted with its bettered condition of to-day. The address occupied one hour in its delivery, and was deeply interesting, the audience frequently cheering, the sentiment he expressed convincing, and the facts he gave in proof of the value of the work of Spiritualism, for instance, the influence that it had brought to bear upon our National Congress, and Abraham Lincoln, our martyred President, himself a Spiritualist during the late civil war, and how, through and by the advice of spirits and Spiritualists, the proclamation of emancipation was finally issued.

Mrs. Taylor, of Johnson's Creek, N. Y., followed with a brief but well-appreciated address. This lady has, but recently entered the field as an inspirational speaker; she certainly gives promise of great usefulness. Her manner on the rostrum is modest and dignified, her enunciation clear and distinct. The Spiritualists of Rochester hope to hear from her again.

Evening Session. The Temple was well filled at an early hour, and a conference opened at 7 o'clock, Bro. J. W. Seaver being the first speaker. He was followed by Frank H. Fox, of Greenville, N. Y., who gave interesting experiences. Mr. Codding, of Rochester, and Mrs. Taylor, addressed the Conference. By this time the Temple was filled to its entire capacity, ready for the stated evening session; this time had been assigned to our regular speaker, Mrs. Nettie Pease Fox. Faithfully and satisfactorily did she meet the demand. Her subject was "Our Spiritualism," a well-considered and instructive discourse. Her discourse which followed was logical, interesting, and instructive.

This closed our anniversary in this, the birthplace of Modern Spiritualism, to the satisfaction and gratification of all. For several years we have been in a dormant condition, but since the first of last October, when Mrs. Fox commenced her ministrations, there has been a constantly growing interest. Most of the early workers have passed to the higher life, and with the few who remain, participants in the exciting scenes of this, must soon pass on to join the innumerable host on the other side; but we do rejoice that we have lived to behold our cause so prosperous, our teachings so near to general acceptance. Specially do we rejoice that here in Rochester we have a beautiful temple in which we can meet every Sunday with as intelligent a congregation as can be found in the city, and commune in our own way with our invisible friends. We have published a magazine, *The Spiritual Offering*, devoted to our cause. Of its merits we justly feel proud. We commend it to the favorable consideration of Spiritualists everywhere.

Before closing, I desire to award due praise to our city press, which, without exception, ever gives fair and respectful reports of our meetings, differing in no wise from courtesies extended to the hitherto more popular churches.

R. D. JONES.

TO MEMBERS.

Inspirational address by Mrs. Pease Fox, at the house of the Anniversary exercises, March 30th, 1879.

Examples, go forth as did prophets of old;

Your mission the ages long, have foretold.

In painting and song.

The presence of angels, their teachings sublime,

Have illumined with glory the gates of this

Checked sorrow and wrong.

They were heralds proclaiming the bright golden dawn,

The opening light of the beautiful morn.

That's with you to-day.

Evangelists, go forth with your banners unfurled;

Awake from their torpor a slumbering world.

Up! Forward away!

Proclaim the glad tidings the angels have brought,

Light up with their glory the mountains of thought.

Be fearless and brave.

Enthral the watchtowers on hillside and plain;

Crush images false, the oppressors of men.

Make free every slave.

Lead not the hearse-team by society cast,

It will aid you and love you and bless you at last.

Be patient and true.

Cringe not to the bigot's tyrannical power.

The hatred malign of its last, dying hour.

Is powerless for you.

Evangelists, be firm; though addition may send

Full many a foe in the cause of a friend.

Oh, yield not your hearts to the temptings of

Fear not a thousand impostors' adse.

Who faint would deceive the good and the wise.

Soon there will be light.

Evangelists, arise above envy and strife.

And let not these demons enshroud the life.

The angels have bidden.

Let on through the Orient, richly impaled

Light spirit descend to a glad laden world.

field, Mass., on the increase. Good work is being done in private circles.

Advertisements.

Mediums in Boston.

New Books.

New Books.

New York Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.
Office No. 70 1/2 Saratoga Street, BALTIMORE, Md.

DR. J. R. NEWTON,
The "New School."
CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Rheumatism, Gout, Gravel, Catarrh, etc., cured in a few days. In most cases one letter is sufficient, but if a perfect cure is not effected, the first letter is returned, and a second sent at \$1.00 a sheet. Post office address, *Teachers, N. Y.*

The American Lung Healer,
Prepared and Magnitized by Mrs. Danskin.

is an unfailing remedy for all diseases of the Throat and Lungs. FURNISHES CONSUMPTIONS, has been cured, at \$1.00 a sheet, by Dr. Newton, at 70 1/2 Saratoga Street, Baltimore, Md.

DR. J. R. NEWTON,
The "New School."

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Rheumatism, Gout, Gravel, Catarrh, etc., cured in a few days. In most cases one letter is sufficient, but if a perfect cure is not effected, the first letter is returned, and a second sent at \$1.00 a sheet. Post office address, *Teachers, N. Y.*

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass.

Dr. F. L. H. Willis
may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. The relation between the hair and the mind is a subject of great interest, and one which has attracted the attention of the most distinguished physicians of the age. Dr. Willis has been successful in curing many cases of disease by the use of his "Banner of Light" system. He has also been successful in curing many cases of disease by the use of his "Banner of Light" system. He has also been successful in curing many cases of disease by the use of his "Banner of Light" system.

Soul Reading.

Mrs. A. B. SEVERANCE will respectfully announce to the public that she will, and will visit her in person, or send her autograph or book of hair, she will give an accurate description of the condition of the mind and the condition of the body, and the condition of the soul. She will also give an accurate description of the condition of the mind and the condition of the body, and the condition of the soul. She will also give an accurate description of the condition of the mind and the condition of the body, and the condition of the soul.

The Orient Mirror.

AN AID TO CLAIRVOYANCE. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. Address, *Box 100, 2nd St., Boston, Mass.*

JOHN WETTERBERG

STOCK BROKER AND DEALER IN CURRENT SECURITIES.

Office No. 18 Old State House, Boston, Mass.

HORSE BOOK.

JOHN WETTERBERG has a large collection of VALUABLE BOOKS, including a complete set of the "Horse Book," and a large number of other valuable horse literature. He also has a large number of other valuable horse literature. He also has a large number of other valuable horse literature. He also has a large number of other valuable horse literature.

PHRENOLOGY, PSYCHOMETRY.

ANNE LORE CHAMBERLAIN'S Magnetic and Clairvoyant Power. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. Address, *Box 100, 2nd St., Boston, Mass.*

WANTED. A situation by a sympathetic lady.

THE Boston Investigator.

THE Boston Investigator is a weekly paper, published by J. P. Mendenhall, at 100 North Street, Boston, Mass. It contains a large amount of interesting and valuable information, and is a must-read for all who are interested in the progress of the human race.

PSYCHOMETRY.

POWER has been given to delineate character, to describe the mental and spiritual capacities of persons, and to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort are invited to call on the author, at 100 North Street, Boston, Mass. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and Clairvoyance. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. Address, *Box 100, 2nd St., Boston, Mass.*

MIND AND MATTER.

A SPIRITUAL PAPER LATELY COMMENCED IN A Free, Independent, and Liberal Journal.

PUBLICATION OFFICE. SECOND STORY, 73 SANSON ST.

J. C. WILSON. PUBLISHED AND EDITED BY J. C. WILSON.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.50 per annum; \$1.00 for six months; 50 cents for three months. Single copies, 10 cents. To be had at the principal newsstands.

CLUB RATES FOR ONE YEAR.

Five copies, one year, free of postage, \$8.00. Ten copies, one year, free of postage, \$15.00. Twenty copies, one year, free of postage, \$25.00.

Spiritual Notes.

A MONTHLY EPITOME OF THE TRANSACTIONS OF THE SPIRIT CIRCLE, THE MEDIUMS, AND THE LECTURERS, containing Articles and Reviews of the most interesting and valuable information for the use of the public. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. Address, *Box 100, 2nd St., Boston, Mass.*

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. Address, *Box 100, 2nd St., Boston, Mass.*

GLEASON'S

Pocket Disinfectant and Inhaler

PREVENTS all contagious and infectious Diseases, such as Small-Pox, Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, etc.

DR. J. E. BRIGGS'S

Magnetic Wonder!

FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depends the general health and happiness of woman. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incident to womanhood. They are put up in boxes, and may be had on receipt of price \$1.00 per box, or six boxes for \$5.00.

For sale by COLBY & RICH.

MRS. A. W. WILDES.

Electro-Magnetic Physician.

ASTIRE Remedy for Catarrh—a cure guaranteed. Sent for \$2.00. Rheumatism cured in three days. Office hours 10 to 12, and 2 to 4.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

MY specialty is the preparation of *Acid Organic Remedy* for the cure of all forms of disease and debility. Scientific and successful. If it cures, I will refund \$2 for medicine only. No charge for consultation. Nov. 30, 1878.

Dr. Main's Health Institute.

AT NO. 40 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, with these enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

MRS. E. A. CUTTING has taken rooms at 52 Village Street, Boston, where she will continue her business as Heating Medium. She has been very successful in her specialty. Ladies suffering from nervousness and debility will find her treatment most successful. Her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house at the residence of patients.

CLARA A. FIELD.

CLAIRVOYANT, Magnetic Physician, Inspirational Speaker, Poet, Test and Business Medium.

Susie Nickerson-White.

THIRTY and MEDICAL MEDIUM—130 West Brookline St., Hotel Brookline, Suite 1, Boston. Hours 9 to 4.

I. P. GREENLEAF.

Medical Clairvoyant and Homeopathic Physician.

Mrs. Mary A. Charter.

THIRTY and MEDICAL MEDIUM—130 West Brookline St., Hotel Brookline, Suite 1, Boston. Hours 9 to 4.

MRS. M. A. EATON.

MAGNETIC PHYSICIAN. Business and Test Medium. Office No. 33 Harvard Street, Boston. Patients treated at their homes if desired. 25¢—April 12.

S. HAYWARD'S MAGNETIZED PAPER.

It performs wonderful cures. Two packages by mail, \$1.00. Magnetic treatment from 9 to 4. 5 Davis St., Boston.

MRS. IDA RANDOLPH. the celebrated East India Medium, will hold Circles every Sunday and Wednesday evening, at 730, at Tremont House, Room 19, Boston.

MRS. JENNIE CROSSE. Test, Clairvoyant, Business and Healing Medium. Sixty copies of her book, "The Human Mind," sent by mail for \$1.00. Address, 30 Kendall Street, Boston.

MRS. JENNIE POTTER.

MEDIUM. Test, Clairvoyant, Business and Healing Medium. Office No. 33 Harvard Street, Boston. Patients treated at their homes if desired. 25¢—April 12.

Mrs. M. J. Folsom.

MEDIUM. Test, Clairvoyant, Business and Healing Medium. Office No. 33 Harvard Street, Boston. Patients treated at their homes if desired. 25¢—April 12.

MRS. E. J. KENDALL.

TEST AND BUSINESS MEDIUM. 82 Montgomery Place, Boston. Hours 10 to 4.

DR. E. A. PRATT. Clairvoyant Physician, of Allford, Mass., can be consulted every Saturday at 187 Green Street, Boston, from 9 A. M. to 1 P. M.

MRS. M. W. LESTER.

THIRTY and MEDICAL MEDIUM—130 West Brookline St., Hotel Brookline, Suite 1, Boston. Hours 9 to 4.

JOSEPH L. NEWMAN. Magnetic Physician, has removed to No. 325 Magnolia Avenue, near Union Park, Boston, Mass.

SAMUEL GROVER. Healing Medium, No. 30 Doughty St., Dr. G. will attend funerals if requested. Nov. 30, 1878.

MRS. O. B. GLOVER. Clairvoyant and Magnetic Medium. Office, 187 Green Street, Boston.

MRS. A. C. SYLANDS. Healing Physician, 187 Green Street, Boston.

FRANCES M. REHCK. Trance Medium, Spiritual and Physical Healing, 65 Clarendon Street, Boston.

MRS. H. D. CHATMAN. Clairvoyant, Business and Healing Medium, No. 28 Winter St., Boston. Hours 9 to 4.

The Psycho-Physiological Sciences,

AND THEIR ASSAILANTS.

BEING A REVISION OF

ALFRED R. WALLACE OF ENGLAND;

PROF. J. R. BUCHANAN OF NEW YORK;

DANIEL LYMAN OF MASSACHUSETTS;

EPES SARGENT OF BOSTON.

TO THE ATTACKS OF

PROF. W. R. CARPENTER OF ENGLAND,

AND OTHERS.

Those who have followed the course of the crushing review of Dr. Carpenter which Dr. J. R. Buchanan has been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

Those who have enjoyed the reading of the clear and sensible review of the works of the late Dr. J. R. BUCHANAN, and who have been so long contributing to the columns of the *Banner of Light*.

Those who have perused the well-weighed arrangement of the facts for the last several years in which Prof. A. R. WALLACE has given to the world.

THIRD EDITION.

THE

Bible of Bibles:

OR,

TWENTY-SEVEN

"Divine Revelations:"

CONTAINING

A Description of Twenty-Seven Bibles,

and an Exposition of Two Thousand

sand Biblical Errors in Science,

History, Morals,

Religion, and General Events;

ALSO A DELINEATION OF THE CHARACTERS OF THE

PRINCIPAL PERSONAGES OF THE

CHRISTIAN BIBLE,

AND

AN EXAMINATION OF THEIR DOCTRINES.

BY

KERSEY GRAVES,

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

The ground gone over by Mr. Graves, in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the appropriate reward of an extensive reading at the hands of the public. In the sixty-six chapters, the Bible is divided, almost every question of interest which arises in the mind at the mention of the word Bible is considered in that straightforward manner, and the volumes of Mr. Graves are extensively sought after.

Cloth, large 12mo, 440 pp. Price \$2.00, postage 10 cents.

For sale by the Publishers, COLBY & RICH.

THE WORLD'S

Sixteen Crucified Saviors:

OR,

CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling, and Extraordinary Revelations in

Religious History, which disclose the

Origin, Development, and Principles of

Christianity, and the History of the

Christian New Testament,

AND FURNISHING A KEY FOR UNLOCKING

MANY OF ITS SACRED MYSTERIES.

BESIDES COMPRISING THE

History of Sixteen Oriental Crucified Gods.

BY

KERSEY GRAVES.

Printed on fine white paper, large 12mo, 39 pages, with

portraits of authors, 22¢, postage 10¢.

For sale by COLBY & RICH.

A NEW PILGRIM'S PROGRESS.

PURPORTING TO BE GIVEN BY

JOHN BUNYAN,

Through an Impressionable Writing-Medium.

The origin, method of receipt, and meaning of this little book, are sufficiently indicated in its title, to require no further explanation. The work was written with great rapidity, after short intervals of retirement, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the broadest sense of the term, is a spiritual pilgrim. The story of his wanderings is a most remarkable one, and the book is a most valuable work, and the whole was committed to paper in forty-nine sittings, extending over a period of three months.

It is a most remarkable work of some 25 pages, and its contents are devoted to the portrayal of that, in the language of the author, "the most perfect of all characters, 'The Pilgrim,' who, in the

