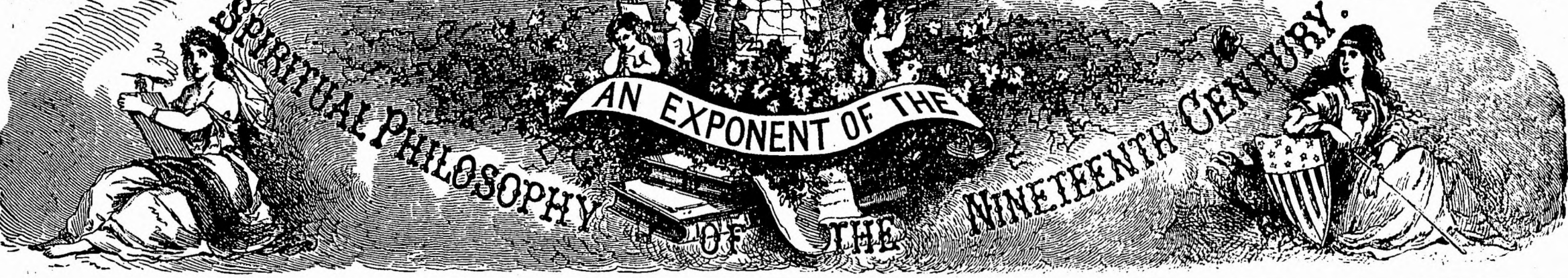


# BANNER OF LIGHT.



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## The Anniversary.

THE CHILDREN'S LYCEUM;  
An Address and Poem Delivered by the Spirit  
Guides of  
MRS. CORA L. V. RICHMOND,  
in Chicago, Ill., March 30th.

(Reported for the Banner of Light by A. M. Griffin.)

The Children's Progressive Lyceum of Chicago, under the conductorship of Miss S. Jeanette Bushnell, took part in the First Society of Spiritualists of this city, in the services given at the Third Unitarian Church, Sunday morning, March 30th, 1879. The occasion was the commemoration of the advent of Modern Spiritualism. The central portion of the church was occupied by the "groups" of children and their teachers; and the usual exercises, especially the "words of wisdom" by the members of the Lyceum, engaged the close attention of the audience. The subjoined address by the controlling influences of Mrs. Richmond was listened to with much interest:

### THE ADDRESS.

"Except ye become as little children ye can in no wise enter the kingdom of heaven."  
"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In these words of Jesus we discern that all humanity must become in the state of childhood. I do not mean by this the lack of knowledge or wisdom; for have not your little ones sometimes a more direct knowledge than you? Do they not speak the truth when you falter? Do they not sometimes arrive at direct principles when with all your reasoning you fail?

The innocence, the integrity, the clear-sightedness and single-heartedness of childhood is the condition of the kingdom of heaven; and that being the kingdom that is within you, it is quite clear that no one can have a state of happiness unless there is a state of childish innocence and truthfulness.

We are here to-day, children of smaller and larger growth, to commemorate the advent of this beautiful philosophy into the world. One of the greatest blessings that it has brought to humanity is a consciousness that all human beings are measurable in their childhood state on earth, and may pass to higher degrees of wisdom in spiritual life. If anything were needed to make the spiritual philosophy and religion complete, it was this very appeal to the hearts and minds of the little ones.

To-day we desire to call your attention to this system of education, of improvement, of unfoldment, as being superior to any other. In the first place, spiritual power and the intercommunion of the two worlds inculcates a system of unfoldment instead of enforcement. That unfoldment is natural: it is like the growth of these flowers that you perceive around us here to-day.

The basis of spiritual teaching is not that man is prone to do evil, and that all children are born in sin, but that the spirit is prone to do good if it has an opportunity; and the reason that there are any bad people in the world is because there are not favorable opportunities for expressing the good that is within them. It is a system of growth instead of oppression, of encouragement instead of terror, of development, instead of being forced into the direction of righteousness by fear, terror, arbitrary punishment, or other rule of the supposed Infinite.

To teach children that they have a spirit in the beginning of life, that that spirit is all there is of them, really, that it pervades their minds and hearts, and is the immortal principle; to teach them that it is that which shall live forever; that immortality is not something to be attained, but something which they naturally possess; that they grow and unfold in the immortal kingdom, a portion of which is the earthly life, and to have this so natural that death and all its accompaniments shall not be filled with terror, but with joy, is the sublime method of this system of instruction. It also teaches that the uses of life include all that belongs to their spiritual and moral natures, and that education is valueless unless it is accompanied by the same ingenuous spirit, the same candor, the same truthfulness that childhood possesses. We would that this thought could take utter possession of your minds; that not only you would come here from Sabbath to Sabbath to listen to teachings from the spirit-world, but that you would come here as participants in the great religious thought that this power involves; that you would send your children, or accompany them, which would be still better, to take part

in the exercises, exercises that must touch the heart, that must stimulate within the minds of little and large, of old and young alike, the best endeavors of human existence.

Another advantage of this system of thought is that it inculcates the lesson that in spirit-life all teaching is the direct result of growth, and that symbolism, or the use of symbols, is one of the favorite methods. In spiritual life, as it should be in these groups, every group has a corresponding color to the name, significant of the degree of unfoldment and growth, delicate tints that resemble the thoughts of childhood not yet fully expressed. So we should have in a properly arranged Fountain Group a picture of a fountain upon the standard, with delicate tints like pearl around. The standard of the Stream Group should also be symbolic, and the various colors from blue to rose, from rose to yellow, should merge until the last group should be expressive of the highest wisdom, which would be the color of the sunlight. Tracing these colors to their legitimate source we see that red, yellow and blue are the primal colors. They are the primal colors because they represent the basis of life. Every combination of these primal colors would be a combination in wisdom. The red is the combination of earthly Love and Power; the yellow is the combination of earthly Knowledge and Wisdom; the blue is Wisdom—these together form the white, which is perfect Truth. Now, all shades intervening between these, such as violet, mauve, lilac, delicate purple, represent the different shades of thought, and those thoughts are symbolized in spirit-life by the atmosphere around. So that all spirits, whether in spiritual or earthly existence, have the emblems of their spiritual states surrounding them. When I see a little child around whom is a light of white tinted with rose color, I know that child is pure, and I know that child is loving. When I see another with white delicately tinted with blue, I know that child is pure; I know that child is wise. When I see one with white tinted with yellow, I know that child is pure, and has unusual knowledge for the years. When I see one with variously blending hues of white tinted with a rainbow edge, representing the various colors, I know that child has gifts in many directions.

So that every attribute of the mind is mirrored upon the atmosphere, and could you see one another as spirits see you, as your guardian angels see you, you would discern that every little thought which you possess goes vibrating through this aura that surrounds you, and makes a bright or a dark shade upon it according to the nature of the thought. If the little friends will take note, (and there is no objection to the larger ones) they will discover that if they have a thought of anger it disturbs this beautiful atmosphere, and through the white light, and through the red, or yellow, or blue, there is a shade of darkness, just as though on a bright summer day you had on a beautiful white robe and should stain it with something that soiled your hands, and then you would say, "Oh, mamma, my dress is soiled!" So this atmosphere becomes soiled by the anger or the falsehood, or any other thought that is unworthy of truth, and the aura around you then becomes shaded by it; but the tears that gather in the little eyes wash away the shadow, just as the beautiful rain descends to earth to wash the soiled white garments, and make them clean.

Little hearts are prone to repentance more than larger ones. Sometimes the larger hearts shed tears when the eyes do not, and these tears are noted, and take effect in purifying the spiritual atmosphere. There may be those in your midst, or those with whom you come in contact, whom you consider naughty, who have shadows all around them, but you must remember that these probably have had no lessons like yourself. They do not know that the spirit is white and clean within, and that it is their business and their duty to keep it clean. You must help them to find it, help them to find the fountain of tears that washes away the stains; help them to find the fountain of love that washes away hatred; help them to find the fountain of truth that washes away the error, and they too will become happy and blessed as you are.

In spirit-life a fountain symbolizes the sources of knowledge, and it also signifies that which may make something clean. Little children minister by the fountains, and when spirits come from earthly life who have had sorrow or misfortune, or who have sinned, these little children stand by the fountains in spirit-life, and gather waters, and sprinkle them over the forms of those who are shadowed, until they grow bright, accompanying this action with words of loving kindness. If you pass into the Lyceum in spirit-life, in the various outermost circles you will find these little children busy at their fountains. You would think them at first playing, but play is work also. By great activity they attend to those who are brought from earthly life, those little children, maybe, who had no home upon earth, and no one to care for them, no one to brush the stains away from their spirits, or to wash their faces and keep them clean—these spirit children gather around the fountains, and wash the children's faces until they grow bright and shine like their own. Then they kiss them over and over again, until there is no shadow or stain left upon them, and they become also messengers like the spirit children.

Each one of you little ones in the Fountain and Stream Groups can also be messengers. If you see a little child on the street who is hungry and weary, or with face stained, you say: "Come home to my fountain and I will have your face washed and we will love you, and that will make you well and clean and happy." Bring them into the Fountain Group and they also will learn to do good and be loving and happy as you are.

Then as you pass on, the river and lake are

symbolized in spirit-life by children of larger growth; and on the lakes in spirit-scenery, set around with beautiful hills and verdant fields, you will see children sporting in boats made of such light substances that you would imagine they could not hold their weight—boats like pearl, or rainbows, or like the moon of these fine evenings when her horns make an exact canoe—you will see them sporting there and wonder what they are doing. They also are performing works of love, for other children received into spirit-life are taken to the bank of the river or lake and are washed until they are made clean. The river is of love, and its waters do not chill, but they make clean and glad and pure; and then when they are bathed they are robed in a garment of whiteness. This garment is fashioned by these spirit messengers and made of their thoughts, woven of flowers and sunbeams and such other substances as spirits can use.

Further on, the sea and the ocean expand. They represent broader thoughts and wider range of vision, until the soul is really launched in the voyage of eternity. Here are larger sails, and ships, and these are freighted with the thoughts of those that come and go. As ships that pass on earth from land to land, bearing messages, bearing cargoes of spices and silks and treasures, so these spiritual ships pass to and fro from the different spheres or to earth, bearing the messages of wisdom, bearing the cargoes of flowers, bearing the souls over into the land of spirit-life. And the shore is also a symbol of spiritual existence. After the voyage, after the sea of knowledge is passed, then the shore of safety, then the spirit-life is attained; and in some beautiful harbor of that bright land the Golden Shore waits for those who are coming. With children, maidens and youths who have passed from earthly life, waiting to receive them, how many of those in middle age here are looking forward with longing eyes to meet their children there—now no longer babes as when they left you, but grown to youth and maidenhood in that fair land? These wait for you on this shore and form the Shore Group that shall greet you when you come, while all along on the different heights that overarch this shore are seen their waving banners of thought.

The Banner represents the standard, the symbol, the expression of truth, of work, of progress; and those who bear the banners in spirit-life are the standard workers in their sphere; they are those who go before piloting the spirit to the world unseen; they are those who pass on and say, "Here is a higher height"; and as in the picture and favorite poem Excelsior, they are those who seek the higher points of truth, and pass those truths to those who are beneath them.

Star is a symbol of light and wisdom and advancement, and this is perfect in its expression. There are those in spirit-life who are like stars, who shine out from their abodes as an expression of wisdom and love; and these beam upon you from their spiritual home in representation of their degree, beam upon you as light beams to the mariner when, far out on the ocean, he seeks to discern the beacon that represents the shore near his home; and each one may become a star in degree, revealing the light of the spiritual kingdom. So we might pass on through the whole groupings; but we have given you sufficient to show that every one is a symbol, until you come to the very source that represents the loftiest splendor of spiritual growth; then even beyond this are spiritual states, each one more and more glorious until you arrive at the pure white light of absolute truth, whose beaming rays are reflected from thousands of such groups as we have pictured. The white is the central, and around this are ranged all groupings and multitudes of groupings, until at last in pure freedom of worship, in utter liberty of conscience, in the abiding light of that which is true, the spirit, after passing through its stages of progression, is ready to enter the celestial kingdom, where again the angels are waiting to receive it to higher states of life.

Surely this is but a glimpse; and yet no flower unfolds, no tree yields its verdure in the summer time, no blade of grass appears, no mountain towers high in the air, and no cloud floats across the summer skies that is not vocal with a lesson to your minds, that you may not make illustrative of these sublime teachings to the little ones of your household and to your own souls.

I would that you were all members of the Lyceum. I would that you would all take your places by the side of the children and learn as they do, lessons of wisdom, lessons of love, freighted as they come from the lips of childhood, oftentimes from inspired utterances, from words and works that abide in history wherein these storied treasures are found; from those golden chains that unite you to every age and make all truth a revelation, and all inspiration the word of God; from the lips of flowers, teaching the lessons of wisdom; from the voices of the stars, gaining strength and power; from the mountain heights the lesson of progress; from the eternal heavens the lesson of liberty and knowledge, until at last all are linked together in the golden chains of spiritual life.

Mingling above your heads at this hour, the children of the invisible realm are congregated. In the center is the conductor; around these are ranged the groups. The outermost groups are the fountains, and they pass toward the center, which is the representative of truth. They perform their evolutions and their recitations, until the air is filled with their thoughts, and these arch over them like rainbows, until above you now is not the vacant air, but a rare pavilion formed of these little ones' flowers and words of love, until the center is at last a pure pavilion of white lilies, forming a grand dome that leads up to the heaven of stars, and round and round

in circles of ever-living light are congregated the little ones, until this white pavilion and all this circle above you form a pyramid of flowers that blossom in the garden of God so rare and choice, that all have voices to sing, and all have hearts to pray, and all have hands to work; and these are of the kingdom of heaven.

At the close of the address, Mrs. Richmond's controlling intelligence invited the children of the Lyceum to propose subjects for an impromptu poem. "The Lyceum," "Little Children," "What is Truth?" and "Words of Love," were accordingly proposed by the little ones, and woven into verse by the lady speaker in the following poem:

God bless the Lyceum evermore!  
It is a link 'twixt earth and heaven;  
God bless the eyes that, seeing, gave  
To earth this light by angels given!  
God bless the hearts and hands who toil  
Even for the little children's sake,  
That out of earth and its turmoil  
A better purpose may awake!  
God bless that truth that brightly shines  
Within the attributes of heaven,  
'Neath whose blessed anthems, by whose rays  
The clouds of error, swiftly driven,  
Part, and the sky revealed o'erhead  
Shows where the angels softly tread!  
What words of love are breathed more clear  
Than little voices we have heard,  
Like sounds upon the atmosphere  
Sweeter than any spring-time bird  
That fills the air with warblings clear  
Until it reaches life's bright sphere?  
These are the words of love I give:  
Each child is precious unto me—  
As precious as the flowers that live,  
More clear than pearls beneath the sea,  
More bright than stars that shine above  
And light the way where angels move.  
Truth shines upon you not afar,  
But from within your own blessed souls,  
And brighter than your polar star  
Or than the sun are its controls,  
And vaster than the orb'd spheres  
That move throughout unending years.  
I see the groups in yonder world:  
I see a constellated sphere;  
How beautiful banners are unfurled,  
How glorious still from year to year  
Its works unfold in deeds that live,  
And unto man blest tokens give.  
Oh, little children, for the sake  
Of those you love in heaven and earth,  
Of all blessed actions here partake,  
Until you breathe that higher birth!  
Oh, larger children, though demands  
Of outward form may bind you here,  
Obey the blessed, divine commands  
And seek the little children's sphere:  
Come unto them and learn with them—  
Come unto Truth and learn her light;  
Touch but her glorious garment's hem,  
And she's revealed unto your sight.  
God bless the Lyceum evermore—  
The children and the leaders clear,  
Those who conduct and by whose words  
Wisdom and truth become more clear!  
God bless each heart and hand that strives,  
In loving actions here below,  
To form the Lyceum that survives  
In spheres above; and ye shall know  
That grander Lyceum on that shore  
Where Truth endures forevermore!

## Anniversary Celebration in Brooklyn, N. Y.—Morning, Afternoon and Evening Exercises—Phenomenal Spiritualism, etc., etc.

(Reported for the Banner of Light.)

The Thirty-First Anniversary of the Advent of Modern Spiritualism was celebrated by the Brooklyn Spiritualist Society, on Sunday, March 30th, by exercises especially appropriate for the occasion. The morning was devoted to Lyceum exercises—the Lyceum also participating with the Society in the afternoon celebration. In fact our anniversary celebration began on Friday evening at the Eastern District Conference. But that my report may not make too large a demand on the columns of the *Banner of Light*, I will confine it within the limits of the Sunday celebration.

The large Institute Hall was profusely and artistically decorated with flags and Lyceum banners, and there were generous contributions of floral offerings on the rostrum. The opening exercises consisted in the singing by the Lyceum children—the large audience joining—the following stirring stanzas written by C. Fannie Allen:

HOLD OUR FLAG.  
Lyceum members, see our banner,  
With its colors clear,  
Let us join in glad hosannas  
That its light is here.  
Chorus—Hold our Flag in stainless glory!  
Angels bending high,  
Sing with us the sacred story,  
Love can never die.  
Through the waves of doubt and error,  
We have made our way,  
Till beyond the reign of terror  
We can sing to-day.  
Chorus—Hold our Flag, etc.  
Though the way is sometimes cheerless,  
Yet the sun shall shine;  
Truth comes forward, strong and fearless,  
Making life divine.  
Chorus—Hold our Flag, etc.  
Hold the Flag, the Lyceum's marching,  
Hear our mottoed song,  
Onward, onward, never falter,  
Right shall conquer wrong.  
Chorus—Hold our Flag, etc.  
Onward, till beyond death's river,  
Free in life we stand,  
Joining with the angels ever  
In their Lyceum band.  
Chorus—Hold our Flag, etc.

Mr. Charles R. Miller then said that though the hour and the occasion would justify, and might seem to demand from the President of the society something in the shape of an annual address, he would content himself, in view of the number and ability of the speakers whom the Committee of Arrangements had provided for both the afternoon and evening sessions, with very brief introductory remarks. Another year has added its record—its glorious record—

to the triumphs of Modern Spiritualism. Never in recorded history had any new religion or any reform movement made such giant strides, such mighty progress, in the brief period of which this day was the Thirty-First Anniversary. Trifling and insignificant as the raps seemed to be when spirit intelligences first made known their presence at the Hydesville farmhouse; the home of the Fox family, that event goes down into history as marking the dawn and disintegration of old institutions, and the dawning of a new dispensation. Our annual celebrations are the milestones of history. See how rapidly we are making history! and what great achievements have marked the progress of our cause, and what grand events have clustered around the stainless banner of Modern Spiritualism. On the 31st of March, 1848, communication was established—orderly, methodical, intelligent and responsive communication—between the two worlds, the world of spirit and the world of matter, the world of causes and the world of effects, the world of intelligence and the world of objective realities through which this interior spiritual or life-principle manifests itself.

In an address delivered by Prof. J. R. Buchanan before the Brooklyn Spiritual Conference in December last, this distinguished scientist gave a summary of the great achievements of Modern Spiritualism. Knowing this summary to be entirely accurate, and as it comes in under the authority of a great name, I will quote from Prof. Buchanan's Everett Hall address:

"Psychometry has been in public progress thirty-six years. Hands have been materialized, and when grasped by the living have melted into air; human forms have appeared in all the perfection of life, walked and talked with their friends and vanished; messages have been written on the inside of locked doors by unseen hands; flowers and birds have been brought into private apartments that were absolutely closed and locked; small objects have been seized and suddenly carried great distances by spirit-power; an instance from Memphis to Louisville; tables have been lifted to the ceiling with their furniture undisturbed, and persons have been lifted in the same manner; musical instruments in full view have been played on by unseen hands, and voices, proving to be entirely conversed in an invisible and lost medium, have been heard; and many other things have been done in a most satisfactory manner; hands have suddenly appeared on a table and written messages in full view, then faded away; substances have been created and left with those to whom they were given; alarming noises have been produced for many weeks, and houses have been shaken as by an earthquake; mechanics and others, without knowledge of art, have been changed into skillful artists, and have painted pictures of the dead whom they have never seen, unfolded in the dark or blindfolded in the light.

"The medium of spirit-power has painted pictures with artistic skill and effect, and graceful combinations of color, such as no trained artist could have produced in the same time. All the powers of matter have yielded to the spirit-power which makes and unmakes it, and thus proves that not matter but spirit is the Lord of the universe. What a wealth of demonstration have we had! profusely poured out! Human months have been inspired by spirit-power to sing with supernatural sweetness in languages they never knew, to speak of future events in prophecy—the life, the hopes, the wishes and the advice of our sainted loved ones in the spirit-world—to discuss matters of science and philosophy with a profound knowledge never derived from books, and to pour forth the language of poetry, beautiful and lofty, as if from the great masters of the lyre, and living in the intellectual power which all the colleges of Europe and America combined might strive in vain to equal. Would the poet laureate of England, would Longfellow, Whittier, or any living poet, dare to compete in improvised poetry with some woman of limited education whose lips are used by the immortals?"

In listening to or reading Prof. Buchanan's summary of the triumphs of Modern Spiritualism in this, its childhood period, all will realize that the picture is drawn with a master hand, and Spiritualism has at last found a historian worthy of the great cause and of the times. I will add another item to the list of its great achievements, and that is the conquest that Modern Spiritualism has won over such great intellects—thoroughly trained and disciplined minds—as Alfred R. Wallace in England, and J. R. Buchanan in America. In this connection I speak of a class of scientists, of which Buchanan and Wallace are only representative names—men whose adherence to and championship of the cause of Spiritualism are incidents and events, the importance and significance of which cannot be overstated.

In welcoming this audience to our Thirty-First Anniversary—the celebration of the greatest event in human history—my duty would only be half performed if I did not also welcome the angel hosts, the invisible intelligences who are here in great numbers, to enjoy and participate in these anniversary exercises. On the spirit side of this celebration, there will be an intensest of devotion and delight which mortals, on account of our fleshly limitations, cannot share or fully realize. Borrowing the language with which to greet our angel-guests, I say to them:

Welcome, angels, pure and bright,  
Children of the living light,  
Welcome to our homes on earth,  
Children of the glorious birth.  
Oh, we joy to feel you near,  
Spirits of the loved and dear,  
Chains of love around us twine,  
Gems of beauty, all divine.

Directly following the chairman's remarks, "The Child of the Cloud" was sung by the Howard sisters, to the great delight of the audience.

The regular speakers, Dr. W. H. Atkinson and Mrs. Helen M. Slocum, both of New York City, and Capt. H. H. Brown, were invited, and took seats on the platform.

Capt. David, the able and efficient conductor of the children's Lyceum, interrogated the children with many questions on a great variety of subjects. This proved to be not only an interesting but an important part of the afternoon exercises. The questions and answers had been previously prepared, and as they embodied much knowledge, and evidenced a high order of intelligence, the audience manifested their satisfaction and keen appreciation by frequent and hearty applause.

The singing, which was under the direction of Mrs. Dr. A. E. Cooley, was of a superior order, reflecting the greatest credit on Dr. Cooley and her assistants. Mrs. Cooley was assisted by her daughter, Mrs. Clara Allen, an accomplished vocalist, Capt. Vandercor, Mr. Green, and others.

In introducing the first speaker the Chairman said the Committee of Arrangements had tendered an invitation to Dr. W. H. Atkinson, because he was so well and so favorably known to the Spiritualists of Brooklyn, and also for the reason that on anniversary day there was especial significance in calling to our platform

(Continued on eighth page.)







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As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarks for their work, have we freely entered into their labors, and used the materials as "lively stones" for the work whereunto we are called.

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proper use of the independent character of thinking, the future of our children. It is to them we must look in the future for the harmonious carrying out of those plans which the dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have

schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowing it. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid

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will endeavor to unfurl the banner of freedom to the world. Inscribed on this banner is the word Love. Whenever new truth is born, people are in such a hurry to cover it with swaddling clothes, lest it should be seen as it comes forth from the womb of Nature, that they half destroy it before they can get it clothed to look according to the

ideas of "respectability." Then, when its form is mutilated, it comes forth an ill-shapen and ill-gotten thing.  
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**TO BOOK-PURCHASERS.**  
COLBY & RICH, Publishers, 100 N. Main Street, Boston, Mass., have just received a large stock of new and second-hand books, and are prepared to sell at low prices. The books are mostly of the Spiritualist, Occult, and Esoteric kind, and are of great value to those who are interested in these subjects. The books are mostly of the Spiritualist, Occult, and Esoteric kind, and are of great value to those who are interested in these subjects. The books are mostly of the Spiritualist, Occult, and Esoteric kind, and are of great value to those who are interested in these subjects.

**SPECIAL NOTICES.**  
The following notices are published for the information of our readers. The first notice is from the Rev. Dr. Fiske, who has just published a book on the subject of the Resurrection. The second notice is from the Rev. Dr. Fiske, who has just published a book on the subject of the Resurrection. The third notice is from the Rev. Dr. Fiske, who has just published a book on the subject of the Resurrection.

## Banner of Light.

BOSTON, SATURDAY, APRIL 26, 1879.

**PUBLICATION OFFICE AND BOOKSTORE.**  
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JOHN W. DAY, ASSISTANT EDITOR.

**THE MISSION OF MODERN SPIRITUALISM.**  
The mission of modern spiritualism is to bring forth a new and more complete order of things, to bring forth a new and more complete order of things, to bring forth a new and more complete order of things, to bring forth a new and more complete order of things, to bring forth a new and more complete order of things.

### The Resurrection.

The Easter season has, by its very recent recurrence, revived pulpit discourses all around us on the subject of the resurrection. Among these discourses we shall now refer to but one or two, which happened to be more striking than the others for certain reasons. The lesson of the resurrection of Jesus, said Mr. C. B. Frothingham, of New York, is not necessarily one of the immortality of the human soul, for Christians believed that the natural man was born to death. It was a part of Paul's belief that in a comparatively few years, perhaps during his own lifetime, the Lord would appear and all men would be redeemed. The Rev. Dr. Fiske, who was a true prophet of the soul, taught that the belief in the immortality of the soul did not depend upon any historic event, that though we disbelieve Christ's resurrection, the idea of immortality remains undisturbed in the mind, because it is a conviction planted too deep in the breast to be eradicated by the failure of any human event. It is a conviction in the soul of thousands, that cannot be demonstrated. Spiritualism, said Mr. Frothingham, takes the ground that the dead do live again; that men and women, such as we know them, exist in a spirit-world. He proceeded next to review at length the different shades of belief among Spiritualists, and mentioned the names of astute, learned philosophical professors in Germany, St. Petersburg and England, who had given their unequivocal adhesion to the belief in phenomena which could only be explained on the hypothesis of a world, or a life, beyond the grave.

He likewise cited the names of those unquestionably able men, whose investigations run along the border-land of mind and matter, to show how strongly the belief in Spiritualism had taken root in some of the best among modern minds, and to point out that the progress of science has made things which have been deemed miracles, no longer miraculous. When it is considered, said he, that there are worlds beyond the power of our strongest microscopes to grasp, why should it not be possible that invisible beings should interpose themselves between us and our every-day acts? Still, he thought that the investigator should pause here. He intimated that Christians, particularly Roman Catholics, must necessarily be Spiritualists, since they believe that the virgin herself has appeared to human beings. This was the conclusion and summary of his discourse: "Whether I affirm to be lying at my feet which I cannot touch may lead me to take by the hand or look in the face the great leaders of humanity, this I do care for; and though I do not care what becomes of this world when I shall have left it, I do care to know that those doing good in it shall be aware of the good they have done. I am persuaded that a belief in immortality of some kind, personal or impersonal, is necessary for every grand achievement. It must believe in the invisible in some form. It may be a hope only, but if it is based in intelligence and grounded in the affections, it is one that will abide; it will not be put to shame; it is a knowledge that will not pass away."

The "Rev." Mr. Talman, of Brooklyn, likewise preached an Easter discourse, and it is a fair exposition of strict Orthodoxy. As a pulpit production it is wholly *sui generis*. His topic was the Resurrection. He then philosophized, said this pulpit thunderer, guessed at the immortality of the soul, but never dreamed that the body would get up and join it. This idea, he added, is exclusively scriptural and beyond reasoning. Indeed, all analogies fail. But while there are, in this theory of the resurrection, many things above reasoning, there is nothing contrary to reason. The objectors say that the body is scattered to such a great distance it can never be gathered. Various scriptural accounts say that the work of grave-breaking will begin with the blasts of trumpets and shoutings; whence I take it that the first intimation of the day will be a sound from heaven such as has never before been heard. It may not be so very loud, but it will be penetrating. There are mausoleums so deep that undisturbed silence has slept there ever since the day when the sleepers were left in them. Among the corals of the sea, miles deep, where the shipwrecked rest, the sound will strike. No one will mistake it for thunder, or the blast of earthly minstrelsy. And now the air is darkened with the fragments

of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mates, bone to bone, sinew to sinew, until every joint is reconstructed and every arm finds its socket and the amputated limb of the table shall be set again at the point from which it was severed. A surgeon told me that, after the battle of Bull Run, he amputated limbs, throwing them out of the window, until the pile reached up to the window-sill. All those fragments will have to take their places. Those who were born blind shall have eyes divinely kindled; those who were lame shall have a limb substituted. In all the host of the resurrected not one eye missing; not one foot clogged; not one arm palsied; not one tongue dumb; not one ear deaf.

This is the "literal resurrection." Who believes in anything of the sort? Not even Mr. Talman himself. They who talk loudest about a resurrection of this sort also claim the most for miracles; but no miracle can make two and two five, nor give to one body what belongs equally to many. How necessary was the advent of Spiritualism to the race may easily be understood from the fact that men would otherwise have been obliged to go to their graves through the heavy shadows of this sort of superstitious belief.

### "Salem Witchcraft."

Under the above heading the Newburyport *Mercury* of the 14th instant informs us that "Rev. Dr. Fiske closed a series of lectures before the Athenaeum last week with a description of the feeling, humiliation, and bitter remorse which followed the persecution and execution of the so-called Salem witches." The following extract from the discourse will give our readers some idea of the "repentance" that came too late to restore life to those bigoted and superstitious individuals—men high in authority—whose zeal and fanaticism have cast eternal disgrace upon the esoteric of Massachusetts. Yet to-day, in this very State, there are men whose bigotry in religious matters is so rampant that they are endeavoring by legal enactments to smother through our Legislature, to suppress free thought. It is quite time that the freemen of the Old Bay State open wide their eyes to this fact, and raise their voices against all arbitrary legislation of whatever description, otherwise "persecution and execution" may again disgrace our beloved Commonwealth. But to the extract in question:

"With the change of views came bitter repentance. The judges made their public confession; the jury made their confession; ministers and churches made their confession. The general court made its confession by appointing a day for public fasting, humiliation and prayer. The day of what had been done. And it was on that Fast Day that Judge Sewall, whose conduct especially challenges our respect and admiration, rose in his pew in the Old South church, in the presence of a large assembly, and proceeding to the pulpit, he ministered a written confession, in which he acknowledged and deplored the error into which he had been led, and prayed for the forgiveness of God and of his people, and earnestly requested the congregation to unite with him in devout supplications that it might not bring down the Divine displeasure upon himself, his family, or his country. During the reading of this paper the good man stood with bowed head and tearful eyes; and during the remainder of his life he annually kept a day of fasting and prayer, in which he renewed his penitence and confession for the part he took in the great delusion."

No wonder "the sober second thought" of these people changed their views and brought bitter repentance, when the fact became generally known that *twenty-five innocent persons were put to death in Salem, 1692, as witches*, who were simply spiritual mediums. The heavens are again opened, and light and knowledge are flooding the earth; yet bigotry is not dead, and the poor mediums of this age are persecuted in many ways. They need defenders more than ever at this very time, for they are martyrs, more or less, every one of them. Spiritualists, protect your mediums, if you desire God to protect you.

### Origin of Life, etc.

Not long since a correspondent sent the following questions for answer in the *Banner of Light*, and as we did not know of a more competent person than Prof. William Denton to properly reply to them, we caused the queries to be laid before him for his consideration:

1. It is said that all organic life, whether animal or vegetable, originates in a germ. If so, what are the constituents of such germs? are they a sporadic property of matter or of life?

2. If such germs are inherent elements of matter, why do we not see a greater spontaneity of growth in one of both kingdoms?

In due time we were gratified by the receipt of the subjoined from Prof. Denton, which, as the general public cannot fail to be interested in the premises, we now take the liberty of publishing:

To the Editor of the *Banner of Light*:

1. I have no doubt that all organic beings spring from germs, but the germs themselves are produced from previously existing organic beings, whose origin in my opinion proceeded originally from the operation of a life-producing power, which inheres in the universe, and produces living beings of the lowest forms, whenever conditions are favorable to their production, as the crystal-producing power forms crystals in mineral solutions, whenever conditions are favorable to their production.

2. Could all living beings and their germs be swept out of existence, organic forms would doubtless be as numerous and as highly developed as they are now, when sufficient time had been given for their production and evolution. The more advanced organic forms present the development of low forms, as the existing branches of a tree present the development of new branches, which would however appear if the old branches were cut off. WILLIAM DENTON.

Dr. J. M. PEEBLES, recently from a two months' engagement in Cleveland, called at *Mind and Matter* office, on Monday, April 7th, looking remarkably stout and healthy. He is on his way to Connecticut to fill appointments. Then he will visit Boston. If this co-worker in the behalf of Spiritualism were not largely aided and strengthened by spirits, he could not accomplish so much as he does in the line of travel, writing and book-making. Meeting some mediums in our office and conversing of mediumship, he said, in substance, that, "while ancient records and biblical volumes may be helpful to belief and faith in immortality, all that I know of any future existence comes through spiritual manifestations. Mediums are the true and faithful messengers; hence our true and faithful mediums must be sustained at all hazards."—*Mind and Matter*.

Bro. Peebles called at our office last Monday. He is looking healthier than we have seen him for a long while. He informs us that he has engagements ahead all the time. This is as it should be, and is evidence that the people in many sections of the country are alive to the importance of sustaining our public speakers. Spiritualists should organize societies in every town in the United States. No matter if they begin with only half-a-dozen members. By inaugurating public Sunday meetings, they would soon find their ranks rapidly recruited from the public at large, as there are thousands upon thousands of persons who are yearning for a knowledge of the beautiful teachings of the Spiritual Philosophy.

### The B. N. A. S.

We ask attention to the letter of Mr. Stainton-Moses, which we append, in regard to the British National Association of Spiritualists. Some inharmonious elements having been eliminated from this organization, the impression has gone forth that its vitality would be impaired and its means of usefulness abridged. Quite the contrary is the real truth. The B. N. A. S. will now be more potent for good than ever. It is in the hands of liberal, far-sighted and energetic men and women, who will use it for "Spiritualism, pure and simple," and not for any private or personal advancement. The statements of our correspondent are entitled to the fullest credit. The importance of sustaining this organization must be apparent to American Spiritualists; and we sincerely trust that it will now go on prospering and to prosper, and be the means of helping to purify, vitalize and advance the great cause we all have at heart.

To the Editor of the *Banner of Light*:  
I observe in the American journals some paragraphs respecting the position of Spiritualism in this country, which make me think it desirable to put your readers in possession of reliable information. A false impression once fixed is very hard to stir. Let me try to remove error before it becomes established.

There is a tendency, I observe, to regard the recent action of the governing body of the National Association as indicative of the failure of our attempt at organization. There has always been a section of Spiritualists, of whom the late William Hovatt was a type, who prophesied vehemently that organization was a blunder. Their wish being parent to the thought, they have not been slow to point the finger of scorn at our infant efforts and to announce, somewhat prematurely, our collapse and decrease. These friends are actively engaged just now in their Cassandra-like work, and a superficial view of matters gives some countenance to their cry.

It is not to be expected that the organization of an unpopular subject should proceed smoothly. Perhaps it is not desirable. One of the most useful lessons we have to learn is to respect each other's prejudices, and live in charity with those from whom we differ. But human nature is human nature, and there will be an occasional rupture. And events have occurred of late which have made it necessary for us to set our house in great Russell street in order. We are doing it patiently, with earnest determination to let our house-cleaning be thorough, and with a firm belief that when the necessary dust is over we shall have done a beneficial and useful work.

Moreover the times have been hard, and young organizations feel the pinch more than older ones. I do not know how it has been with you, but here in England we have gone through, and, unfortunately, are still going through a period of depression, when every shilling must be saved that can be, when men cut off all luxuries, and spend only as they must. It has been necessary for us to appeal more than once to our friends for support in consequence of the pressure of the times, and I am happy to say that we have received such an answer as to put us beyond the reach of anxiety on the score of money. We are on a financially sound basis for the first time since our Association was founded.

Moreover all our work has been done, not only in a time of financial distress, but only in the midst of circumstances that aggravated our position by withdrawing some valued friends from our side, but at a time when the whole cause of Spiritualism was being discredited by repeated exposure of fraud. The public mind both here and in America has been prejudiced by the discovery of imposture, until the very name of Spiritualism has become of unsavory odor. The cleansing process has not been confined to the National Association. The world has heard only too much of our house-cleaning, and though we have been doing it for ourselves, though it has generally been Spiritualists who have discovered and unmasked imposture, the public has wagged its head, and sagely concluded that the whole body was corrupt.

Hence it has been industriously said that Spiritualism was on its last legs, that its only respectable organization was moribund, and that a pestilential delusion would soon cease to bother decent people.

Tend me, Mr. to say that we never felt more lively, less sickly, more determined to live and do our work to the best of our ability. We are carrying out every department of our business with energy and success. Our experimental sciences flourish. I attended one only last week, where Mr. Blackman's weighing apparatus was used. Our Discussion Meetings have never been more successful, better attended, or more suggestive in the thoughts they have evoked. On each day a member of our Council is at the reading-room to meet visitors, and answer their inquiries. And among the ladies and gentlemen who are willing to give of their time for this object are many names most honorably known in Spiritualism—Mr. Calder, our respected President (than whom none more zealous), Mr. Fitz Gerald, Mr. and Mrs. Desmond Fitz Gerald, Mr. Bennett, Mr. Dawson Rogers, Mr. Theobald, Mrs. Maltby, Miss Withall, Mr. Coffin, Mr. Green, Mr. Barrett, Mr. Wedgwood, Mr. Pearson, Mr. Pickergill, and many others. I have worked in the Association with regularity for a long time past. I have been, and am, of most of its committees, and have been, and am, an active member of its Council, and with extraordinary means of knowing its inner working and measuring its exact state, I affirm that I never knew the National Association in a more hopeful condition than it is now. There is in it a harmonious feeling, a zeal, and a general air of activity, which make one sanguine that it has before it a future of peace and prosperity.

It stands now as a National Association should stand, independent and free, committed to no party, but friendly alike to all, intent only on doing its legitimate work, a work which proceeds all the more successfully because it is not before the eyes of the world.

In the belief that that work is one which you will look favorably upon, I ask you not to allow it to be impeded by the circulation of baseless rumors, and to this end to favor me by the insertion of this letter.

W. STAINTON-MOSES, M. A.,  
Chairman of General Purposes Committee, and Member of Council B. N. A. S.  
38 Great Russell Street, London, March 29th, 1879.

### An Awakening in Worcester.

We learn that a very general and healthy movement in regard to the Spiritual Philosophy has sprung up in Worcester of late. The lectures, conferences and discussions on the subject are well attended by people who seem to take a deep interest in this all-absorbing theme. Meetings are held in Union Hall every Sunday. On Sunday, the 13th, Dr. H. P. Fairfield lectured in the forenoon and afternoon to full houses. In the evening the hall was packed to listen to the previously-announced discussion of the question, "Is Spiritualism on the Decline?" Mr. Manning opened the debate in the affirmative, and Mr. Lucien Prince in the negative. Mr. Prince sustained his position with ability, bringing to his aid strong and positive facts which his opponents could not refute. Other parties on both sides took part in the discussion, which was kept up until late in the evening. The interest was so great that, by request, the same subject will be again discussed next Sunday evening, April 27th. Dr. Fairfield also lectured in Worcester last Sunday, and will be there next Sunday. Mrs. Styles, a test medium, recently developed—a member of an Orthodox Church—by her wonderful tests is doing much to awaken an interest in Spiritualism.

In a private letter, an English correspondent writes us as follows: "I honor the course of the *Banner of Light*. May the unseen influences of the higher realm ever surround you in your work, soothing your spirit when in trouble, and upholding your physical strength, so that even in darkness all may be well."

### Grove Meetings.

Now that the Spiritualist lecturing season is rapidly drawing to a close, the wide-awake Spiritualists of this section are preparing for a good intellectual time at the summer resorts, as the following announcements show:

**ONSET BAY.**  
The directors of this popular Summer Home by the seaside met at the Sherman House in this city, recently, and appointed their committees for arranging the details of the coming Camp Meeting. It is to commence July 18th and close Aug. 4th. This will give opportunity for those who wish to attend both the Camp-meetings at Onset Bay and at Lake Pleasant. Several private cottages are to be erected this summer, and it is expected that a larger company than ever before will spend the summer at this beautiful spot. A mammoth tent is to be erected for meeting purposes, so that no disappointment shall occur to the people from lack of shelter in case of rain, and out-door meetings will be held as usual in pleasant weather. Arrangements are in progress to secure the services of the following eminent mediums and lecturers: Giles R. Stebbins, Cephas L. Lynn, Mrs. Cora L. V. Richmond, W. J. Colville, L. P. Greenleaf, Ed. S. Wheeler, Mrs. M. S. Wood, N. S. Greenleaf, Mrs. Nellie J. T. Brigham, Dr. H. B. Storer, Dr. J. M. Peebles, Mrs. Sarah Byrnes, J. Frank Baxter, Annie Hinman, Anna Middlebrook, Mrs. A. P. Brown and others.

**LAKE WALDEN GROVE.**  
Active preparations are being made for the annual Camp-Meeting at Lake Walden Grove the coming season. Those wishing to secure the locations occupied by them the past year, are requested to at once notify the manager, Mr. J. B. Hatch, Charlestown District. Many improvements will be made for the comfort of campers, making the grounds most desirable for camping purposes.

**SHAWSHEN GROVE.**  
The Tenth Annual Camp-Meeting of the Spiritualists of Massachusetts will be held in Shawshen Grove, Ballardsville, on Boston & Maine Railroad, nineteen miles from Boston, commencing July 23d, and closing Tuesday, Aug. 13th. Also a grand union picnic will be held in the above grove June 25th. This grove is to be held in the best order. A large, covered pavilion will be added, and many new attractions made for the accommodation of the large number that will visit this Camp-meeting. Full particulars will be given hereafter by Dr. A. H. Richardson, the manager.

**LAKE PLEASANT.**  
Harvey Lyman has removed to the Lake Pleasant Camp-Meeting grounds, Montague, Mass., and will stop there until September. He is ready to select lots and put up cottages or tents, as desired, at a moderate price. Address him as above.

### Private Sitting with Susie Nickerson-White, April 17th, 1879.

The first spirit that came was Joan of Arc. She spoke beautifully in the most refined language. She said that the grand teachings of Modern Spiritualism would eventually prevail all over the civilized earth; that great opposition to us would be exhibited by those who worshipped the letter instead of the spirit of the gentle Nazarene; that notwithstanding the opposition to us, the mighty powers in spirit-life which had us in their keeping would protect us in our great work through all the vicissitudes incidental to this life, and that when we were translated to the eternal world we would be amply repaid for all our toils and troubles in this. She instructed us to keep strong in the work, relying upon our spirit-guides for divine assistance, always, and the victory would be ours. Our friend and late co-laborer, Dr. J. T. Gilman Pike, also came, and gave us a brief account of his entrance into spirit-life, saying that he was first warmly received by his Indian friends, particularly the spirit-children whom he had educated through the mediumship of Mrs. J. H. Conant. Mrs. Conant then came and gave us indubitable evidence of her presence, reassuring us in regard to the sublime fact of direct spirit-communication, and bidding us to work on undismayed in the good cause. Dr. H. F. Gardner was also present—seen clairvoyantly by the medium. He recognized us and understood what we said to him, (remarked the medium) although unable to control and speak. Several of Thomas R. Hazard's near and dear ones communicated with him, giving very satisfactory evidence of their presence and power to communicate. This was a highly favored sitting, as the conditions were uncommonly harmonious, and we feel to utter our heartfelt thanks to the great Giver of all gifts, to our angel friends, and to the excellent medium for the blessed occasion we so fully enjoyed.

The *Investigator* has just entered upon its forty-ninth year, and its present editors upon the forty-second year of their able management. We confidently predict that in the course of the next forty years, their long and noble hopes of a spiritual future will give place to entire confidence, and that they will be telling us in the Message Department of the *Banner of Light* how unreasonably dead they were to the persuasive missionary labors of the *Herald* in their behalf.—*Boston Herald*.

This is too bad of the *Herald*. Mr. Seaver has always unequivocally informed his readers that he is not a believer in Spiritualism, and to have the above appear just at the time that one of the *Investigator's* patrons charges the editor with spiritualistic proclivities, is simply shocking! However, Mr. S. "raps" his brother Infidel over the knuckles, by saying the latter could not have been a very attentive reader of that journal, etc. No, Bro. Seaver is not a believer in Spiritualism, and probably never will be, until "see meet over there." Then he'll have to own up. But the misapprehension springs probably from the fact that Mr. Seaver, although an Infidel, has been uniformly courteous to Spiritualists. For this we commend him. And now that the liberal old *Investigator*—which unquestionably has the good of humanity at heart—on the commencement of another volume has reduced its price to \$3.00 a year, we have no doubt its friends will give their representative organ the *quid pro quo* in such abundance, ere it enters upon its second half century, that it will not only be able to redeem Paine Hall, but contribute liberally to all reforms.

Almira Kidd writes: "In the *Banner of Light* Message Department of Feb. 8th, 'Incognito' has the proof intended for me. Three expressions used are contained in 'Logic of Facts.' The name 'Incognito' disguises 'spirits masquerading.' I do not think these have been used by any other individuals. This spirit first controlled my hand to write mechanically, four years ago; also this spirit first suggested 'clear-hearing' to me, and persisted in maintaining it until 'clairaudience' was general. The allusion to mice and mouse-traps is good; it refers or applies to spirits entering the conditions of mediums; they do not know what they will encounter in the medium's elements. Good to the close."

A correspondent writing from Chicago, Ill., under a recent date, informs us that the First Society of Spiritualists of that city is constantly increasing in numbers, and that its members are united in purpose, harmonious in action, and are in every way in earnest to promote the success of the cause, and to furnish to the spirit-guides of Mrs. Cora L. V. Richmond (their settled speaker,) the best conditions for the accomplishment of the grand work of which they are capable.

### Prof. Buchanan's Lectures.

On the 6th of April Prof. Buchanan addressed the Society of Ethical Culture at New Haven on the "Future of Humanity," to the great gratification of a large, intelligent and appreciative audience. On the 14th and 11th of May he will address the Spiritualist Society of Wilimantic, Conn. This distinguished orator and scholar is now open to engagements to lecture, and as he is detained in New York City by his college duties from October to March, those who wish his valuable services should apply at the present time.

As Dr. Buchanan is the founder of a new school of philosophy, the doctrines of which are sustained by a great many learned physicians and advanced thinkers, those who wish to keep pace with the foremost thought of the age should hear from himself those scientific revelations which rank in the language of Robert Dale Owen, "hardly second to that of any philosopher or philanthropist who ever devoted his life to the cause of science and the benefit of the human race."

The lectures of Prof. Buchanan are peculiarly fresh and attractive. His discoveries in science and philosophy during the last forty years cover so wide an area that whatever he presents in science is entirely new, even to the most learned of his auditors. No living teacher occupies a larger field of original thought, and this originality is not sensational eccentricity, but a clear and truthful exposition of the mysteries of life, unknown to other scientists. The following are some of the themes which Dr. B. has been accustomed to present in his lectures: Psychometry; Phrenology; the Life and Discoveries of Gall; Sarcognomy; Physiognomy; Pathognomy, the Science of Expression, Oratory and Manners; Philosophy and the Philosophers; Moral Education; Practical Education; Mental and Bodily Hygiene; Ventilation, a new Method; Medical Reform; the Future of Humanity; Mending the World; Rationale of Spiritualism; Man and the Spirit-World; Rational Religion; Divine Love and Wisdom; Relation of Jesus Christ to Humanity; Woman's Sphere and Education; the Unasserted Rights of Woman; Love and Marriage; the Panegyrium, a New Social Institution; Cooperation; the Causes and Remedies of Existing Evils in Society; the Encroachments of Law upon Liberty, etc.

### Still Increasing.

The various phases of mediumship are increasing in every direction. We hear of a highly respected elderly gentleman in Machias, Me., who, having sat for nearly three years without any indications of mediumship, has recently been gratified by manifestations of remarkable power. Holding a slate, with a crumb of pencil upon it, beneath a table, his unseen attendants produced a drawing of a human face, says our informant. This will probably develop so that recognized portraits will be given.

It is therefore useless for the opponents of Spiritualism to predict or hope for a decline of its phenomenal phases. As well may the patrons of literature expect that while books are written and published the alphabet will be done away with.

Dr. J. V. Mansfield, 61 West Forty-Second street, New York City, writes requesting us to announce that all letters hereafter reaching him which fail to afford name, post-office address and money, as demanded in his published advertisement, will be destroyed as soon as received. He is led to this step in self-defence, as since the publication of the famous Sandusky test in these columns he has been in receipt of a large number of letters the writers of which have seen fit to adopt the plan followed in that case, and in consequence neglect to furnish either names, post-office address, stamps or money—seemingly, at least, relying on the generosity of this aged man and medium to give them a good test, from the payment for which they apparently hope to escape. This is not right; the laborer in the mediumistic field, friends, is just as "worthy of his hire" as in any other department of earthly employment. The Sandusky test (for which the principal in the transaction readily paid when the message was received—which has not been the case regarding several recent letters from parties in other sections of the country) was put on record by us as a remarkable instance in proof of the genuineness of his gift—a case wherein not only the matter given but even the superscription was furnished by Mr. Mansfield's guides; but however gratifying it might be to him to do so for each individual patron, it is clearly an unjust tax, and one beyond his powers of endurance, to ask him to prolong his working hours in experimenting as to whether or not the ordinary post-office address of his correspondents can be written through his hand.

Dr. J. M. Peebles writes us in the course of a business letter: "On my way to Stafford, Ct., I called on Prof. S. B. Brittan, Dr. J. R. Buchanan, Prof. and Mrs. Spence, Dr. Babbitt, D. M. Bennett, Mrs. Halsted, Mrs. Morrell and several other friends in New York. At the residence of the last named lady, I had the pleasure of again listening to the spiritual utterances of Mr. W. J. Colville, late of London, now speaking on Sundays for the Brooklyn Society. There is grouped around Mr. C. a very intellectual class of spiritual intelligences; and he should be invited to Philadelphia and other representative cities and towns in our country. Just as I rose to leave the parlors of Mrs. Morrell, the spirit-guides of Mr. C. addressed to me personally some most encouraging and cheering words. Wherever I have been, I have met with the evidence of a general awakening upon the subject of Spiritualism—mediums are in greater demand than ever, and there is continually a deeper, diviner call for the testimony of a future existence."

Dr. Peebles speaks in Stafford, Ct., the last two Sundays in April, and on week-day evenings will lecture in East Hartford, Ct., and other localities.

Hon. J. L. O'Sullivan, editor of the *Democratic Review*, says: "To Dr. J. Rodes Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally, directly over them, before which the discoveries of Gall, Spurzheim, and Sir Charles Bell, men who have justly been regarded as benefactors of their race, dwindle into comparative insignificance. This important discovery has given us a key to man's nature—moral, intellectual, and physical—for by this means in 'impressible' subjects have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

We shall print next week an interesting experience-letter by A. E. Newton, Esq., bearing the title of "Washington Notes."















(Continued from first page.)

men eminent in professional life, and distinguished for their scholarship and scientific attainments. Such was the position that Dr. Atkinson had won for himself, and the audience would now have the pleasure of listening to him on the exceedingly appropriate subject of

#### THE RELIGIOUS NATURE OF MAN.

The word "religion" is variously stated by lexicographers to be derived from two Greek words, "Re," again, and "Logos," I read, therefore, "to read again," and "Logo," I bind, "to bind back"; thus reading again and binding back are the basic points in our use of the word "Religion." Therefore the religious nature of man constitutes a re-education, or is to read again the processes of which bind us back to a recapitulation of all the increments of the growth and development of our bodies and minds. These repetitions of past molecular experiences reveal the true religion of being good and doing good to those in need, who may be within our reach. This is the origin of religion, and should be its practice.

At his first birth, Man is a helpless animal, whose members and faculties are held together and whose actions are directed by self-love, the love whose chief aim is to get good. Out of self-love gradually grows social love, which aims to secure pleasure and to do good from mixed motives, one of which is vanity or the wish to be admired. Next in order of development is the true love, which seeks the good and feels the good of others from a divine joy or sympathy in the welfare of others. This holy love or sympathy gradually brings man into sympathy with God.

In proportion as a man's mind is filled with divine love, it lives in the good that it does to others, or that it sees other vital organisms enjoy. True marriage, which implies fidelity to the trusts and obligations that belong to marriage is the main entrance to divine love. Divine Love, however, exists in a divided dominion anywhere among men on earth, and men's highest experiences show only its latent tendencies rather than its ripe, vivifying power. Yet it is certain that we are capable of divine love; that a common and natural love causes a mutuality of life among its sharers; and that by living in God's way either persons or principles and qualities that God loves, we actually live in them, or contain them to our spiritual souls.

Being infinite in its nature, Divine Love can evermore spread and grow intenser wherever it is kindled. It can enable millions to live each a distinct life in what is substantially the same body, as each person in a whole cathedral full can lose himself in the strains of a thousand harmonious voices, and appropriate the whole concert. Analogy indicates that Divine Love, after enabling one to live divinely in a smaller body of harmonized souls, can then enable him to incarnate himself in national generations, and nations, and worlds. Divine Love is ubiquitous, and can give even the human soul a body whose birth into new heavens never ceases, whose growth is eternal.

This outlook suggests the impressive queries, "Whence is Man?" "What is He?" and "What is He to Be?"

In the effort to formulate satisfactory replies to these queries, we necessarily become acquainted with the names of the men who have given to this subject, which has been variously named as a branch of Natural History, viz., Ethnology and Anthropology, by Peter Camper, the Netherlands Anatomist, who instituted rules to measure the shapes and sizes of skulls, whereby the facial angle and its variations were shown to correspond to the varieties of mental endowment of the human brain. Mons. Jussart, of the Museum of Natural History in Paris, took Camper's measurements, and showed that Camper's measurements, Pritchard, Blumenbach and Sabin, all took a hand in modifications of Camper's theories until Darwin appeared to sum them all up in his theory of "Evolution" of man from a chaos and primitive organisms.

To comprehend these differentiations and explanations, let us begin with the indifferenced presence of nebulous matter in star dust, and trace it through its mutations in isolated stellar spaces, until we reach a habitable planet belonging to a solar system.

Let solar presence stand as the representative of the masculine, and planetary substance be considered the analogue of the female element, and then group the potentialities of the entire history of the bleedings of sun and earth presence in the various metamorphoses that produced the mineral, vegetable and animal history, the values of which culminate in the molecular experience of the human kingdom. We shall have the outlook of the careers through which man became possessed of the molecular experiences that set him at the head of planetary inhabitants.

Without burdening ourselves with the details of the history of the minute of this evolution, let us trace our ancestry from the groveling isolations and contentions of cave life through tribal associations, in the struggle to care for a helpless offspring; the subjugation and domestication of animals by pastoral clans, which gave the people time for the observation of seasons, cultivation of fields and raising of crops; the building of mounds as places of sepulture and worship; these rude altars; the erection of towns and cities, pyramids and temples; Egyptian, Grecian, Roman and Christian; the invention and institution of means to facilitate commerce, (roads, ships, canals, railroads and telegraphs and still later, spectrum analysis and we shall see that thus the modern world came from darkness to light, in and by the apprehension and appropriation of surrounding circumstances, conserving the helps and setting aside the hindrances to progress more and more in every age and every clime, until we begin to see that we are in fact all of one blood, made to dwell on the face of the whole earth in unity of interest and pursuit, in building up and maintaining a grand society, in which each shall work for all, till the grand diapason of general good shall resound from pole to pole, wherever a man may be found to hear and feel the harmonious melodies.

(Concluded in our next.)

#### SAN FRANCISCO, CAL.

While we have received no report whatever of the Anniversary exercises in this city, we have been put in possession of the following tribute to the memory of one of the world's earnest workers. The sketch was written as part of the services which were to transpire on that occasion by M. P. Parry, of Oakland. By request we publish the touching memorial lines for the benefit of the large body of Mrs. McDougall's friends all over the country, who, of course, could not be present at the individual delivery.

FRANCES GREEN MCDUGALL.

Since our last Anniversary one of our sweetest sisters, one of our noblest women and most gifted seers has joined the angel band of light and gone up higher. She heard "the voices" call, and she stood to listen at the half-open portal, grieving for us who would have kept her here; but they who had so long waited and watched for her coming, gently unclasped her hands from ours, and she vanished, leaving us alone. Rarely, if ever, lived a nobler soul, a lovelier woman or sweeter poet than Frances G. McDougall. Preeminently grand in all the rich and rare gifts that ever mortal was endowed with, she consecrated them to truth and right.

"Dear sister, 'twas thine envied part  
To blend the charms of mind and heart  
While angels, from their crystal urn,  
With purer drops than tears of morn,  
Bathed all for heaven."

Few even in this age have made more personal sacrifices for the great principles of Spiritualism than she. Her whole, long, literary career was devoted with the most unflinching energy to the cause of humanity and truth. She was also the most abounding sympathy for every suffering human heart; yes, it was like the tent of Ahmed, it could include a nation, or gather to its shelter a single helpless, hapless soul. Hers was a broad humanity, awake to every wrong or sorrow.

Gifted with a most wonderful clairaudience, she walked and talked with the unseen; listened to their voices until she became one with them; through her thought "life and immortality to light." She stood reverently be-

tween the porch and the altar, ministering to us in holy things. Oh, how her loving words of comfort, peace and hope have fallen on our bruised, bleeding and breaking hearts, and brought the Comforter to help and soothe and save us!

"For morn and even  
She led us higher up the narrow stairs  
That wind to heaven,  
Watching and bending  
Over us with love we wanted like no other.  
To the stillness  
It found her with clasped hands and parting breath,  
Loving and faithful even unto death."

Around her earthly way, as she neared the sunset-land, shadows had gathered to cloud the brightness, but when the morning came she beheld the dawn of a "perfect day."

"The morning had new beauty, and the angels,  
Mounting with new music to the gates of light,  
And with their sweetest notes invading heaven,  
Bore off her listening soul along with them.  
Until the earth unseeing, she arose  
To the fair dwelling of the "Other Life,"  
By whose fine power inspired and recreated  
She entered on the "Infinite of Love."

#### LEESVILLE, O.

Pursuant to a public call, the friends in Leesville and vicinity convened at Priests' Hall, on Monday evening, March 31st, to commemorate the Thirty-First Anniversary of the advent of Modern Spiritualism in this part of the country.

A more orderly and intellectual meeting has seldom, if ever, convened in Leesville on any occasion. The evening was found in the *Connoisseur*, Vol. 1, No. 1, published in this place.

B. W. Price called the house to order, Paul Preston was chosen Chairman, and A. E. Adair Secretary.

The meeting commenced with music, viz.: "Hope on the Unseen Shore," Miss Ada Carr presiding at the organ.

A very able address, of an hour in length, was then made by Dr. J. S. Burr, of Leesville, giving a succinct history of the appearance of Modern Spiritualism in this country, on the evening of the 31st of March, 1848, in the family of John D. Fox, of Hedgesville, (near Rochester) N. Y. The family of Mr. Fox were well known in the neighborhood where they resided, and were connected with the Methodist Episcopal church, of which they had for many years been exemplary members, and had sustained a character unimpaired for truth and veracity.

Dr. Burr was the first spiritualist in this country who ever held open and clearly intellectual conversation with a spiritual entity of another sphere of being, by means of "raps" or "knocks," as they were then called. The Doctor also traced its manifestations through its many varied forms and phases of development up to the present, and concluded that if the assumptions of Spiritualism are well founded, it is the most momentous event that has ever occurred since the morning stars sang together, and all the sons of God shouted for joy in their early spiritual circle; also predicted that whether true or not, if it continue to spread in the future as in the past, the time is not remote when it will be the main institution of the world. Even now every principal country, nation, kindred, tongue and people known, are having spiritual manifestations much akin to ours; human agency having done little to propagate it.

Dr. Burr then gave a short and pertinent address on the relation of Spiritualism and Materialism, and divers reasons why they should cooperate in their efforts to elevate humanity from their superstitions and priest-ridden conditions.

Bas. W. Price next delivered an unusually deep and instructive discourse of over half-an-hour, subject, "Spiritualism the First Light of our Future Home." He took a succinct view of the prominent religions of the world and their sacred books, of the Vedas of the Hindus; the Koran of the Mohammedans; the Bible of the Jews; the Testament of the Christians; Joseph Smith's Bible of the Mormons, &c., but could find no sure and reliable light in reference to our future state of being in any of them, they all relying on their supposed "Infallible word of God," their Bibles, and the teachings of their priests, all predicated upon belief, faith and hope. Not so with the Spiritualists; they know in relation to their future home, by holding direct communion and conversation with those who reside there and of what they speak and teach when they commune with their yet loved ones left behind for the time being. The evidence possessed by Spiritualists that this communion held by them is true, is plain and positive to their outward physical senses, and also to their reason. Mr. Price referred to the indisputable fact that many of the most thorough scientists, many of the deepest and most philosophical thinkers, many rulers of nations, as well as hosts of the best men and women are Spiritualists, rejoicing in a knowledge of the fact that they can hold converse with the souls of their departed friends. No other association rests on equally sure foundation.

Dr. Burr then incidentally offered some pertinent remarks on the unity and harmony of the universe, and the subjugation and domestication of animals by pastoral clans, which gave the people time for the observation of seasons, cultivation of fields and raising of crops; the building of mounds as places of sepulture and worship; these rude altars; the erection of towns and cities, pyramids and temples; Egyptian, Grecian, Roman and Christian; the invention and institution of means to facilitate commerce, (roads, ships, canals, railroads and telegraphs and still later, spectrum analysis and we shall see that thus the modern world came from darkness to light, in and by the apprehension and appropriation of surrounding circumstances, conserving the helps and setting aside the hindrances to progress more and more in every age and every clime, until we begin to see that we are in fact all of one blood, made to dwell on the face of the whole earth in unity of interest and pursuit, in building up and maintaining a grand society, in which each shall work for all, till the grand diapason of general good shall resound from pole to pole, wherever a man may be found to hear and feel the harmonious melodies.

Some of the discussions were spicy, but all were informed, were respectful and intellectual. Those participating, we are further told, consider the meeting a success in every respect, exceeding their anticipations, and resolved to meet again in like capacity on the 31st of March next year.

#### LOWELL, MICH.

To the Editor of the Banner of Light:

Our celebration at Train's Hall of the Thirty-First Anniversary of Modern Spiritualism was a complete triumph. A commodious hall, large audiences, the very best of speaking and music, with such a glorious cause as Spiritualism, why should there be failure? We are all proud of our meeting, and when we take into consideration the great success of our State Convention at Lansing, also the celebration at Battle Creek, we think we have reason to be proud of the present status of our cause in Michigan.

Our meeting opened Saturday afternoon at 2 P. M., and closed Sunday evening, and throughout the utmost harmony and good feeling prevailed. Ira Nash, a veteran Spiritualist, formerly a Methodist minister, presided as chairman.

Saturday afternoon, speeches were made by Giles B. Stebbins, Mrs. Lydia A. Pearsall, and Rev. Charles A. Andrus. Saturday evening, Rev. Charles A. Andrus and Mrs. Pearsall, giving a most interesting conference, followed by Giles B. Stebbins, who made one of the most telling speeches of the session, (founded on his own experience) on "The Hedgesville Raps."

At the close of this meeting, the resolutions adopted at our State Convention were endorsed amid the greatest enthusiasm, especially those which have reference to taxing church property and the use of the Bible in our common schools; also a vote of thanks passed to Bro. G. B. Stebbins for the interest he manifested in this meeting from the first for his untiring efforts in behalf of Spiritualism in our State, and for his efforts in opposing the bill in our State Legislature, prohibiting persons from healing or practicing medicine without a diploma; also one to the friends from Saranac, Mr. E. A. Driscoll, wife and sister—both daughters of S. L. Shaw, the well-known Spiritualist—for the soul-stirring music with which they favored the meeting.

Sunday afternoon, the time was occupied by Mrs. Pearsall and Bro. Andrus; Mrs. Pearsall treating the subject of Education, commencing with "generation," in a manner long to be remembered; Bro. Andrus showing how utterly absurd is the claim that the gospel brings "glad tidings to all men," when damnation is the news it really brings to by far the greater portion of mankind.

Sunday evening was occupied by Stebbins, Pearsall and Andrus. Here occurred the event

of the session. Bro. Andrus calling for two subjects for poems, "Sunshine" and "Ingersoll's Paraphrase, 'An Honest God is the Noblest Work of Man,'" were presented, and without a moment's delay he improvised under spirit control two lengthy poems, the merits of which are rarely surpassed even with the most careful preparation.

On the whole our meeting was a grand success, our spiritual strength is renewed, and "our faith grows brighter and braver."

E. A. CHAPMAN, Secretary.

#### TOPEKA, KAN.

To the Editor of the Banner of Light:

The Thirty-First Anniversary of the advent of Modern Spiritualism was celebrated in this city in a quiet way by a gathering—principally of ladies—on the afternoon of March 31st, at Odd Fellows' Hall, and a larger assembly of both sexes at the same place in the evening. An elegant collation was served in the afternoon, and was partaken of by some forty or fifty of the friends who could be present at that hour.

In the evening Mrs. C. Fannie Allyn, who has been with us the past four Sundays, entertained the assembly with some remarks, passed under control for a short time for the purpose of answering questions propounded by the audience, and gave a few illustrations of her peculiar phase of mediumship called "glove-reading." She is very accurate in reading character with gloves, and astonishes many skeptics who avail themselves of her powers in this direction. Mrs. Allyn is well liked here, and her lectures and addresses are universally voted of a superior order.

The Spiritualists of this city, who have had no organization for the past six years, are pretty thoroughly aroused to the fact that very little can be accomplished by disorganization, and are now, I think, better prepared to join hands and work together harmoniously than ever before. Through the impetus given by Mrs. Allyn's visit, as well as an earnest desire for some time felt by a goodly number of the friends of the cause here for reorganization, steps are about to be taken which will probably place us as a society upon an enduring foundation.

To the ladies identified with the cause, through whose exertions we are mainly indebted for the present hopeful outlook, and who have labored for the past year or more with brain and needle with a devotion worthy an angel's benediction, all praise is due. I hope soon to be able to inform the world, through your columns, that Topeka has a strong, united and growing organization.

In conclusion, Mr. Editor, allow me to say that your conduct of the grand old *Banner of Light* is universally commended by all Spiritualists with whom I come in contact. I trust you will not swerve one hair's breadth from the true course which you have been so long pursuing. Let the "new departures" depart, if they wish to, quickly. They need not stand upon the order of their going, you know, if they have really got their baggage in shape. Seriously, I do not think the Spiritualists will ever get the "Season of business" very extensively. The very best thing they can do with the first one who sets himself up in that line is to crucify him by going straight ahead, just as you do, relying day by day upon those who have passed on for guidance and assistance, ever keeping in mind "the day we celebrate," and why we celebrate it. L. H. H.

April 9th, 1879.

#### SEDALIA, MO.

To the Editor of the Banner of Light:

In response to your call for reports of the doings of the Spiritualists in various parts of the world on the Thirty-First Anniversary occasion, I send the enclosed slip from the *Sedalia Daily Democrat*. Last year we had quite a respectable anniversary meeting here, and the occasional address of a Spiritualist, at the request, published in this same paper. This speaks for itself about the state of our cause here. How long will this lethargy continue? Organization for local work is the only remedy. Why do not Spiritualists everywhere heed the advice of our spirit-friends, and endeavor by united efforts to spread the knowledge of the New Dispensation in their respective communities? May the dear old *Banner of Light* and all other worthy spiritual journals be strengthened to continue their work of enlightening this benighted world, the prayer of your humble servant and fellow-worker for the truth.

B. F. HUGHES, M. D.

Owing to the unaccountable apathy of the Spiritualists of this city, who are sufficiently numerous and influential to command the respect of any other community, our pending anniversary (the 31st) seems doomed to pass unnoticed, while all over the civilized world, even outside of English-speaking people, they are making the streets ring with their request. As a private and humble soldier in the ranks of the now despised but soon to be honored grand army of Spiritualism, I offer the following effusion as my imperfect tribute to this momentous occasion.

B. F. HUGHES.

1848.

Stern bolts gazed into the skies  
To see their Saviour coming down  
To shock the world with dread surprise.  
Oh, how the angels sang and thronged,  
They looked with confidence to see  
The great pavilion spread above  
In heaven's cloudless canopy.

To hold the chosen of his love  
That with ten thousand angels bright  
He would descend with trumpet blast  
To call his saints from sorrow's night.  
And e'en the sinful slave at last  
In his arms should be forever thrown;  
The wicked to eternal doom  
The righteous give immortal bloom.

Sustained with his almighty breath  
But lo! instead, a gentle sound  
He heard the angels sing a hymn of praise  
Proclaiming to the world around,  
Death holds no dread—the grave no gloom.  
The resurrection-trumpet sounds  
For ever instant loud and sea,  
Till to earth's remotest bounds  
Is heard this song of jubilee:

The tyrant, Death, is slain at last.  
The grave is vanquished! fear no more,  
Oh, clasp the arms of life and rest!  
We preach the gospel to the poor.  
While priests and Levites still pass by  
Their wounded brothers on the way,  
These good Samaritans will fly  
To their relief without delay.

While biots prate of endless pain  
Or speak oblivion to the soul,  
Our spirit-friends return again  
To tell us of progression and joy here.  
They tell us of bright summer-lands  
With gentle slopes and sparkling rills.  
Where spirits with congenial hands  
Outgrow at last their earthly ills;

There earth's long-sundered loved ones meet  
To part no more through endless years,  
And kindred there will kindred greet,  
Forever free from doubts and fears;  
There every wrong that we have done  
Shall find a rest from all their toil.  
While grief and woe and grim despair  
Shall nevermore their pleasures foil.

Let priests dupe with fervent fire  
Or pray for deliverance from their foes;  
Returning spirit-friends desire  
To free us all from pains and woes;  
They bid us in this life prepare  
To meet our dear ones once more,  
Where joys eternal "over there"  
(Will fill our souls forevermore.)

These glad announcements set ablaze  
The torch of scientific lore;  
E'en atheistic eyes could gaze  
On light that had not seen before.  
But priests cried out with sore dismay,  
Like certain artisans of old,  
"Great is Diana's anger at us;  
To our atoning blood we hold!"

Moses allowed no witch to live,  
He had the wizards stoned to death;  
Let his example wisdom give  
To guide us in our duty's path.  
Beware, ye priests! lay no rude hand  
On these evangelists from the sky;  
Supernal wisdom hath command  
That this baptism be in living light.

If this of God I will come to naught,  
Your labor then will be in vain;  
But if of God, no deed or thought  
Of yours can check or stay its reign!

#### SALT LAKE CITY, UTAH.

To the Editor of the Banner of Light:

On the 30th of March (Sunday), the Spiritualists of Salt Lake City held services in honor of the Thirty-First Anniversary of Modern Spiritualism, in Room No. 8, Kimball Block. Public meetings were held in the afternoon and evening, the latter well attended. The friends enjoyed themselves in reviewing the onward progress of the Harmonical Philosophy and recalling the early experiences of the spiritual phenomena. Mr. T. T. Lyne gave some excellent readings in his masterly style, and Messrs. Ward, Gunn, Harris, Armstrong and Mrs. Hunt pre-

nounced addresses on the occasion. It was also resolved to continue Sunday evening meetings at the above place.

THOMAS A. ARMSTRONG, Cor. Sec'y.

#### NASHUA, N. H.

A correspondent writes: "Although we are few in number we are strong in the faith, and could not let the Thirty-First Anniversary of Modern Spiritualism pass without recognition. A meeting was held in Good Templar Hall, Sunday the 30th, and though we were disappointed in not hearing the address the President of our Association had prepared, he being called away by the sudden illness of his daughter, we had a very harmonious meeting—quiet yet full of life, as one of our members said in speaking of it afterwards. There was to have been a circle held Monday night, but the weather prevented. A poem was improvised for the occasion by a lady medium present."

B. LIEDEMAN.

#### BRIEF PARAGRAPHS.

LET IT PASS.

Be not swift to take offence;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Hither slung this heavy song—

Let it pass!

Let it pass!

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind,

Any vulgar souls that live

May condemn without reprieve;

'T is the noble who forgive.

Let it pass!

Let it pass!

The wise man watches the development of his plans, notes every symptom and estimates its bearing and importance; but he bends his energies to waiting, and... succeeds.

The immense demand for U. S. four per cents, by American bankers—\$50,000,000—is doubtless in consequence of the fact that the banks of England are overloaded with capital that cannot find employment in business enterprises. The public credit of this country stands upon a firmer foundation to-day than ever before. It is therefore to be hoped that corrupt politicians will not be allowed to stab its credit under any pretence whatever.

The suspension bridge between New York and Brooklyn is to be ready for travel within two years, it is said.

Last week was gloomy overhead, sloppy wet under foot, with hail, snow, rain and high winds thrown in. There were tornadoes in several localities, tidal waves in others, and consequently much property was destroyed and several lives.

Greeley said long ago, "Go West, young man." Now the word is, "Go West, colored man." "Exterminate the red man of the West," says Gen. Sherman. What is the next programme, Uncle Sammel?

Robbie Shillaber, the grandson of B. P. Shillaber, the well-known author, died at the house of the latter in Chelsea, on Sunday last, aged four years.

The policy of the General Government toward its Indian wards is still infamous, so much so that the red men are becoming desperate. We have information that the whole force of the Warm Spring Apache Indians escaped on the 15th Inst. from the care (?) of the military authorities in New Mexico and have gone to the mountains. Now we suppose orders will be issued from Washington to starve them out and then shoot them.

Great numbers of Canadians are leaving the Dominion territory and taking up their residence in the States, on account of the high prices of all manufactured articles in the British Provinces.

New Orleans isn't a very safe place in which to reside, if the accounts of the murders that frequently take place there are correct. They shoot a man there, says our informant, on the slightest provocation. Nine persons, he avers, were killed in this way in one week.

They are going to have a fair next December. "on a large scale," says the *Daily Advertiser*, in aid of the Old South Church fund? It will probably be on one of Fairbanks's best. That fund has been "weighed in the balance" many times, and is still found "wanting."

Rev. C. W. Emerson, lately of the Unitarian Church in Chelsea, is in greatly improved health. He has completed a course of medical studies at Philadelphia, and is pursuing some special lines of inquiry in the hospitals.

The *Positive Thinker*, formerly published by the New York Liberal Publishing Co., in Science Hall Building, and edited by G. L. Henderson and Hugh B. Brown, has been consolidated with *Man*, also published in New York City, and will hereafter be issued as *The New Life*, a Journal of Social Progress and of the Religion of Humanity. It will be issued as a monthly under the auspices of the Society of Humanity at the old place at Science Hall Building, 141 Eighth street.

This is the season of boyish opportunities, and every boy should have a copy of "THE PARTINGTON AND HIS FRIENDS" to find out how the merry rogue would improve them.—*Boston Post*.

While riding in the car we read Mr. Shillaber's book, and though "Ike Partington" was no such boy as we were when we were young, we could not help enjoying this account of a "human boy," as Shillaber calls him. It is a book that every boy or girl will like.

The *Gardner (Cie) Home Journal*.

As Den's publishers forgot to send us a copy, we can only copy the above.

A dreadful explosion of the fire-works factory at Angoulême in Paris on the 16th inst., killing seven persons, and more are missing.

When a man gets his mad up he's sure to fall. This is the divine law of compensation.

Rev. W. H. Murray has located his bookbinder factory at New Haven, Ct. The joint stock company represents a capital of \$250,000. And now Bro. Murray is happy.

All true Spiritualists should beware of mercenaries who join our ranks to stir up strife. They are like the locusts of Egypt. They swarm for a brief period, then die out and are known no more. Anon another brood comes to the surface, eat into the vitals of a few honest, unsuspecting souls, then vanish. But these vamps do no permanent injury to the cause, for Truth will live, as it is based upon the eternal foundations of the living God.

RAND & AVERY, our State printers, are very nice mechanics. The Connecticut Assembly has contracted with them to print 100,000 copies of their laws, this firm doing the work better and at less price than that asked by Connecticut printers.

Gen. John Adams Dix, of New York, passed on from his home in that city, April 22d, in the eighty-first year of his age.

The government of the Czar seems to be toppling on the verge of destruction—or at least of the complete modification and abridgement of its old time privileges. The stringent and bloody measures adopted after the attempted assassination of the chief potentate have seemed to inflame the people to an alarming extent, which is in no way alleviated by the government's anxiety concluding to set aside the civil law and substitute therefor the mandate of military censors in a large part of the country. The one-man power in the national affairs is now having a severe testing in the land of the Russ.

Charlie Ross—so the daily papers aver—has again been found. This time in New Haven.

There has been another severe fight with the Zulus of Southern Africa without material result, the British losing heavily. John is slow but sure. The next time he gets at them the enemy will undoubtedly be routed.

At a religious conference in London it was stated that the wages paid to women engaged in producing tenpenny Bibles were not enough to keep body and soul together, and that of the three recent strikes in the book-binding trade all had arisen out of Bible work. The *Boston Daily Advertiser* is responsible for this statement, and therefore no doubt it is true. Had a

Liberal paper, so called, first published the statement, it would have been branded as a gross falsehood, and threats would have been made to stop the issuance of such a sheet! Now we have no doubt but that the London Tenpenny Bible Society alluded to above, (so far as its operatives are concerned), in its anxiety to save their souls practically starved their bodies—or was it cupidty? Perhaps our worthy brother, Rev. Mr. Cook, can enlighten us in these particulars, and tell us at the same time about the "motives."

It has rained so much the present month that we hope "the Minister's Anniversary" in May will be pleasant, sunshiny weather.

If the extra session of Congress continues its business at the small-like pace it has from the start it will unquestionably be an August body.

Leading Pegasus with a halter is small business for Pegasus, and his rider must feel that wings do not amount to much under the circumstances. What do you say, Mr. Tennyson?

It is evident that the Czar of Russia is n't to be killed by a bullet.

People now-a-days are scarce who turn a deaf ear to scandal.

Develop your clairvoyant powers by the use of the Orient Mirror. See advertisement.

#### New Publications.

RESURGENT: A Collection of Hymns and Songs