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The Annibersary.

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. Griffen.)

The Children's Progressive Lyceum of Chicago, under the conductorship of Miss S. Jeanette Bushnell, took part with 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 octeachers; and the usual exercises, especially 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

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 your hands, and then you would say, "Oh, the condition of the kingdom of heaven; and that being the kingdom that is within you, it is phere becomes soiled by the anger or the falsequite 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 measurably 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

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 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 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

that symbolism, or the use of symbols, is one of should be in these groups, every group has a not yet fully expressed. So we should have in tints like pearl around. The standard of the robed in a garment of whiteness. This garment various colors from blue to rose from rose to of their thoughts, woven of flowers and sunyellow, 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 reprethese primal colors would be a combination in of earthly Knowledge and Wisdom; the blue is and treasures, so these spiritual ships pass to Wisdom—these together form the white, which and fro from the different spheres or to earth, is perfect Truth. Now, all shades intervening bearing the messages of wisdom, bearing the between these, such as violet, mauve, lilac, delicate purple, represent the different shades of the land of spirit-life. And the shore is also a thought, and those thoughts are symbolized in symbol of spiritual existence. After the voyage, spirit-life by the atmosphere around. So that after the sea of knowledge is passed, then the all spirits, whether in spiritual or earthly existence, have the emblems of their spiritual states and in some beautified harbor of that bright 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 cupied by the "groups" of children and their child is pure, and has unusual knowledge for maidenhood in that fair land? These wait for the years. When I see one with variously blendthe "words of wisdom" by the members of the ing 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 through this aura that surrounds you, and makes the nature of the thought. If the little friends 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 | There are those in spirit-life who are like stars, summer day you had on a beautiful white robe who shine out from their abodes as an expresmamma, my dress is soiled!" So this atmoshood, 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 | pure white light of absolute truth, whose beammidst, 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 chilgrowth instead of oppression, of encouragement | dren 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 and all its accompaniments shall not be filled 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

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 the lakes in spirit-scenery, set around with heautiful 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 that symbolism, or the use of symbols, is one of fine evenings when her horns make an exact.

At the close of the address, Mrs. Richmond's in circles of ever-living light are congregated to 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 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 hearts to pray, and all have home of the Fox farmhouse, the home of the Fox farmhouse, the home of the Fox farmhouse, the decay and slight. fine evenings when her horns make an exact the favorite methods. In spiritual life, as it cance-you will see them disporting there and wonder what they are doing. They also are corresponding color to the name, significant of performing works of love, for other children rethe degree of unfoldment and growth, delicate | ceived into spirit-life are taken to the bank of tints that resemble the thoughts of childhood | the river or lake and are washed until they are made clean. The river is of love, and its waters a properly arranged Fountain Group a picture do not chill, but they make clean and glad and of a fountain upon the standard, with delicate pure; and then when they are bathed they are Stream Group should also be symbolic, and the is fashioned by these spirit messengers and made beams and such other substances as spirits can

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, sent the basis of life. Every combination of and ships, and these are freighted with the thoughts of those that come and go. As ships wisdom. The red is the combination of earthly that pass on earth from land to land, bearing Love and Power; the yellow is the combination messages, bearing cargoes of spices and silks cargoes of flowers, bearing the souls over into shore of safety, then the spirit-life is attained: 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 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 spiritlife are the standard workers in their sphere; little thought which you possess goes vibrating they are those who go before piloting the spirit to the world unseen; they are those who pass bright or a dark shade upon it according to on and say, "Here is a higher height"; and as in the picture and favorite poem Excelsior, they will take note, (and there is no objection to the 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. sion of wisdom and love; and these he 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 ing 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

I would that you were all members of the Lyceum. 1 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

God bless that truth that brightly shines Within the attributes of heaven, 'Neath whose bless'd anthem, 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 glear 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 souis And brighter than you polar sfar Or than the sun are its controls, And vaster than the orbed spheres That move throughout unending years.

I see the groups in yonder world; I see a constellated sphere; How beauteous banners are unfurled. How glorious still from year to year Its works unfold in deeds that live. And unto mah bless'd 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 bless'd, 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 dear. 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.

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—of the following stirring stanzas written by C. Fancia Allen 1.

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 stuinless glory! Angels bending nigh, 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, newer faiter, 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—

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 learts and hands who toll
Even for the little children's sake,

That out of earth and its turnoil

A loftfor purpose may awake!

God bless that that that heightly address.

Spiritualism. Knowing this summary of the great achievements of Modern Spiritualism. Knowing this summary to be entirely accurate, and as it comes to us under the authority of a great name, I will quote from Prof. Buchanan's Everett Hall address:

"Prof. Buchanan's Everett Tall 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 slates by unseen ten on the inside of locked slates 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 cutried great distances by spirit-power in, one instance from Memphis to Louisville; tables have been lifted to the ceiling with their furniture undisturbed, and persons back been lifted in the same manner; musical instruments in full view have been played on by unseen bands and voices proceeding from vainstruments in full view have been played on by unseen hands, and voices proceeding from vacancy conversed in an interesting and instructive and 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, blindfolded in the dark or blindfolded in the light.

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 the universe. What a weath of demonstration have we had profusely poured out. Human mouths 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 spiritadvice of our sainted loved ones in the spirit-world—to discuss matters of science and phi-losophy with a profound knowledge never de-rived from books, and to pour forth the language of poetry, beautiful and lofty as if from the great masters of the lyre, a living miracle of in-tellectual 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 a theme so transcendent. 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 Spiritnalism are incidents and events, the importance and signifi-

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 intensity of devotion and delight which we mortals, on account of our fleshly limitations, cannot share or fully realize. Borrowing the language with which to greet our angel-guests. 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 audi-

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 chilof 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

her assistants. Mrs. Cooley was assisted by her daughter, Mrs. Clara Allen, an accomplished vocalist, Capt. Vandercook, 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 es-pecial significance in calling to our platform

[Continued on eighth page.]

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER NINEIGEN.

BY J. J. MORSE. English April and Correspondent of the Bounce of Light

At the time of writing this Mr. J. Tyerman, of Australia, is in London. He has been speaking at Doughty Hall. Mr. Tyerman's abilities are of no mean order, and, added thereto, the fact that "for conscience sake" he came out of the Church and dared to be free from its spiritual restraints, these two circumstances have been sufficient to insure him a hearty welcome. The London McToos and Daybee it has a portrait of our brother in its issue of March 7th, which is reputed a correct and striking likeness. Mr. Tyerman speaks most enthusiastically of his experiences in America, and especially of the fraternal courtesy of the editor and staff of the Binner of E.M. It is a matter of regret that his stay in our midst terminates so soon, as by the time these lines are in the hands of your readers Mr. T. will have sailed for his distant

A new book has just been issued, "M. A. Oxon its author, Mr. W. H. Harrison its publisher. Anything that "M. A." writes is always worthy of attentive perusal, and his new work, entitled "Spirit Identity," is no exception The student who desires to search out the evidences of spirit action, the Spiritualist who may wish to fortify himself, with further facts, the skeptic who really cares to weigh our evidence, each is appealed to, and all may find interesting matter in this volume. It is clearly printed, nicely bound, and uniform in size and price With the author's previous work, "Psychography."

The Psychological Review is to appear monthly on and after April 1st, and is to be reduced in price from thirty cents to twelve cents per copy, English pilce. It will no doubt do even better than it has done. The change in price and its more frequent issue are moves in the right direction. That old and much-liked monthly, "Hunom Nature," having ceased to exist, the new monthly will have an open field to grow and dourish in. Mr. William White will still continue his labors as editor-for a season at

The fortnightly discussion meetings, at the rooms of the B. N. A. S., still continue to attract and interest goodly companies. By the way, Miss Burke is now the Secretary, rico Miss KislingBury, resigned.

The Sunday services at Doughty Hall, Quebec Hall and Cavendish Rooms continue to be held, supported by their several patrons, and each fulfills an important duty. The "Lyceum" at the last named place appears to be meeting a want of that kind that has long existed.

Mr. C. E. Williams is still doing very well, and his seances are more conclusive and convincing than ever. Dr. F. W. Monek is still very ill, and is away upon the Continent. Mr. J. Burns has just recovered from a severe illness. And if nothing particularly startling is transpiring in London just now, at least each worker is at the post of duty, and all are doing their best to help forward the common cause.

In the Previnces, Spiritualism manifests a degree of activity and energy that is sadly discomforting to our opponents, and puts to flight their industriously-circulated omends concerning the decline and impending death of our cause. Medinns abound in private families, and the voice of the spirit is heard on all sides. By a cultivation of mediumship and a indicious exhibition of resultant phenomena the work is helped forward most materially. It is ever a source of satisfaction to reflect upon, that we may have taken part in the development of any of our ngedia that are now doing veoman service in our ranks. Our mediums, God bless them, have trials enough to encounter, struggles without end. Poor souls! they need all the sympathy they can get, and earn all the palfry coppers they obtain. In the north of England Mrs. Mellon-nec Fairlamb-Las been long and favorably known as a physical medium of no mean powers. She was at one time medium in attendance at the society of her native town. Newcastle-on-Tyne, but latterly has been parsuing her siances independently. Her friends speak very warmly in her praise as a medium, and on many occasions the writer has witnessed excellent phenomena in her presence. The two youngladies, the Misses Fairlamb and Wood, have done more to bring conviction to the minds of hundreds in the north of England-especially in the Durham and Northumberland districtsthan many are aware of. And those friends of theirs, who stood by them in the days of their developing, must indeed rejoice at the bountiful harvest that has been sown and reaped. By the way, Miss Wood has entered into a contract with the "Spiritual Evidence Society" of the above town, by which she gives her services to that hody exclusively for three months. The phenomena obtained through her mediumship continue as satisfactory as ever.

The writer has just concluded his third annual engagement with the above society, and has been reengaged for another term of twelve months. If crowded audiences and enthusiastic praises are any test of the worth of the work of his spirit controls, then indeed its value is very great.

Since my last a series of lectures have been given in West Hartlepool by Mr. Burns, and a sort of debate took place at the close. But as abuse and misrepresentation constituted a large share of our opponent's arguments, 25 but little real good resulted, unless it be the demonstration of the fact that being a minister is no warrant for a man behaving as a gentleman. Mr. Burns also held another debate at Bishop Auckland, sustaining his cause with dignity and success.

Scotchmen are, as a rule, credited with being "eanny folk," but for once the shrewd Scot has been beautifully sold. That clever youn-"saver" of the Old South has been "at it again" in Glasgow, and, considering the avowed object of his charitable (2) intentions was a hospital, nothing that can be said is too strong concern-

It must be a supreme consolation to Mr. B.'s friends and employers in America to discover how impartial 'this individual Bishop is in the distribution of his favors. He is, however, acting in the best manner possible to make himself

a drug in the market. Your correspondent, Mr. Editor, is just as busy as he can be. In fact, there never was a time when his services were in greater demand. His ten years of hard work are bearing fruit in all directions.

Keep heart, good friends. Look forward hope-

the Banner of Light long wave over us, and its tried and trusty workers be well sustained." Each working for the other, remember ever we ; are brothers all.

Elm Tree Terrace, Uttoweter Road,) Derby, Empland.

LONDON LETTER.

BY SUSAN G. HORN, AUTHOR OF "STRANGE VISITORS.

To the Editor of the Banner of Light:

Only a few hours of travel intervene now be-(ween a republic and a monarchy; and less than a day's journey brought me from the French proud old England and "Her Gracious Majesty, the Empress of Hindostan."

Larrived in England just in time for the wedding of the Duke of Connaught; and, in company with some of Major Forster's party, took day. The sun shone out brightly, and the March wind blow merrily as we bowled over life road toward the royal borough. On reaching Windsor, which seemed brimming over with "merry wives," judging from the round, smiling feminine faces and plump figures which througed the streets we found. the streets, we found, to our dismay, all the avenues approaching the castle blocked up with people, and nowhere standing-room from which to view the spectacle of the day. But led by unseen direction, we pushed our way through the crowd to a house directly facing the eastle. Here we diffidently applied for an outlook, when we were generously taken up stairs by the proprietor of the house to a window overlooking the whole scene, and told to make ourselves comfortable, as we were welcome.

Directly before us loomed the grand old castle, with its zrey, massive walls, its turrets, battlements, round-tower and streaming flag, transporting us back to the middle ages, while the magnificent troops, with glittering steel, waving plumes and prancing steeds, lining the path leading from St. George's Chapel to the Castle, seemed altogether like a living representation of a tourmament as described by the pen of Sir Walter Scott. with its grey, massive walls, its turrets, battlements, round-tower and streaming flag, transporting us back to the middle ages, while the magnificent troops, with glittering steel, waving plumes and prancing steeds, lining the path leading from St. George's Chapel to the Castle, seemed altogether like a living representation. of a tournament as described by the percof Sir-

Presently the silver trampets sound, and downthe road comes the regal convoy; gorgeous statecarriages in scarlet and cloth of gold roll on, one after the other. We see the royal ermine hiding the widow's mourning on this festal day, and Oucen Victoria bows graciously from her carriage window to the huzzaing growd. Bride and groom, prince and princess, all disappear through the grey archway to St. George's Chapel, where so many royal brides have knelt in times past, hopeful or hopeless. There Anne Boleyn knelt and breathed her sad prayer to the God of . Kings. A right royal chapel it is, for none but those of kingly blood can be married within its ancient walls. Centuries have rolled on since then, and the marriage question remains a puzzle alike to clerzy and statesmen. Let us hope that the nimbus of glory around this young bride may not fade into an abyss of darkness.

In half an hour the ceremony is finished, the trumpets sound again, the band strikes up Mendelssolar's "Wedding March," and the gorgeous . pageant comes forth, the foreign bride sitting beside her newly-made husband, and, like ordipary mortals, the royal party basten to the castle to lunchéon.

Just as we were wishing that the Queen had invited us also, the gentlemanly proprietor of the house in which we were, his fine English face beaming with cordiality, appeared, bearing a luncheon of 'sandwiches and sherry wine, which he offered to us, his stranger-guests, to refresh ourselves with while the royal party was partaking of their refreshments elsewhere, a more illustrious party in the eyes of the world, formed in our upper room, eating our unlooked-for repast, and gazing upon the brilliant pano-rama spread before our eyes, with our ears filled with the music of marriage hells bealing from every steep le in Windsor, and listening also There was once a little fellow who was often to the other music from the spheres which pealed through the spiritual air around us. Indeed we through the spiritual air around us. Indeed we were happy! feeling that human nature was not always mean and calculating, but could break forth in expressions of good-will on occasions like this, and that it was a good thing to be an American on a Prince's wedding day and receive an impremptu bit of English hospitality.

There was once a little fellow who was often ling Occultism, Theosophy, &c., replies:

"You ask me what I think of Theosophing the people of the East know more in the people of the East know more in the people of the East cannot be like this, and that it was a good thing to be an each of the would not move from the spot.

"You cannot have the moon," said his mothing to be an impremptu bit of English hospitality.

"You cannot have the moon," answered the how inication with dervishes, magicians and the property of the East cannot be all the would not move from the spot.

"You cannot have the moon," said his mothing to be an impremptu bit of English hospitality. an impromptu bit of English hospitality.

Spiritual matters are just awaking with the spiritual matters are just awaking with the spring-time, so Mr. Burns informs me. My publisher assures me that "The Next World" will and made a shameful noise. They led him home, however, washed his face, and laid him in his bed. Still he would not be quiet, but threw his counterpane and pillow out of the bed, crying the delay in its issue has been of some peruniary loss to him, so many applications has he cuniary loss to him, so many applications has be had for the work.

Major Forster and his interesting family intend spending the coming summer in visiting Switzerland, France and Germany, returning home to their loved America in early autumn. 37 Poicis Square, Löwlon. S. G. HORN.

LUTHER COLBY has been the editor of the Banner of Light, published in Boston, ever since it started, nearly a quarter of a century ago, and has been connected with the press of that city for half a century. For honesty, stability, integrity and devotion to his work, which must always be in harmony with his conscience, no man stands higher. For several years we had both intellectual and business relations with him and his partner in that years and sublish him and his partner in that paper and publishing house, and never had the least reason to complain; but, on the contrary, had every reason to become more strongly attached to them. the longer our business relations continued. As an editor, Mr. Colby ranks high in the fraterrity. His articles are always candid, strong, clear and intelligible. He is never personal nor vindictive, but ever charitable, as some think, too much so: but it is a virtue and not a fault. We did not start this for a personal notice, but to speak of his leader in the Banner of March 1st, on "Husbands and Wives," called out by a stir in the Legislature of Massachusetts, caused by an effort to get a law passed for the better stection of wives against their husbands. us it seems a shame that any such law should be needed, and especially in the State of Massa-chusetts, which is supposed to be the leading State in the Union in literature, refinement and religion. Our able contemporary thinks legisla-tion cannot remedy the evil, which is admitted, in husbands to wives; but he thinks it must come from an improvement in the inner mana higher and better moral character and sentiment. Of course this would accomplish it, but how to bring this about is a more difficult question. To us there seems to exist a legal obstruc-tion, and to some extent a legal justification of tyranny. So long as the wife is made an inferior in law, and in social and political life, she will often fall into cruel hands. We have long contended, and still believe, that there should be perfect equality between man and woman, in or out of wedlock; an equality before the law, and religiously, socially, politically, and as property holders. We believe, with this equality established, woman could protect herself, as in case of physical weakness, which, as we believe, is her only inferiority, she would have the support of the law.—Santa Barbara (Cal.) Independent.

Children's Department.

Written down through the Mediumship of

ADELMA, BARONESS VON VAY,

THE RUSTLING OF A TREE.

There stood a beautiful chestnut tree in a flower-garden in the town. It had grown up there, in this little piece of earth, between high stone buildings, and knew nothing of the mag-Republic and plain Mr. Grevy, or "mutton gra- | nificence of nature out in the country; nothing vy," as his opponents delight in calling him, to of the singing of the birds, nothing of the sweet flowers of the woods. It is true that a caged nightingale sang in one of the great houses; that the sparrows chattered on the roofs; and as the solitary tree knew nothing of the beauties of nature, so he did not miss either the singing of the birds or the odors of flowers. He grew up toward heaven, and saw at night all the deer stars. Under the tree was a wooden

One day a young maiden came and sat down under the tree. She had a fresh wreath of wild-flowers in her hand, which she laid on the table and looked at, smilling happily.

"Oh, what a splendid day! All these flowers he plucked and gave to me out in the green, fresh wood! And how the little birds rejoiced! how the sunbeams laughed through the green leaves! how the branches rustled and moved to and fro like the waves of the ocean, and the dew sparkled like diamonds in the cups of the flowers. We sat down on the soft moss, and as he gave me this wreath of flowers he said, 'I love you with my whole heart.

weary.

"Ah! how desolate and barren are the town walls!" said they; "no song of the birds, no chirping of grasshoppers; there is not even a green frog here. The sisters are blooming out in the fresh woods; us they have broken off and

in the fresh woods: us they have broken off and brought here to perish. Is that love?"

And the nightingale at the window of the great house sang: "Is that love?" But the soli-tary tree cooled the flowers with its gentle fan-ning; its twigs hung down sadly, but the top-most branches rustled as if in triumph to the evening stars, "He loves me!"

THE GREEN FROG.

There was once a green frog—a good-natured, foolish little fellow. He was very happy all day in the green grass, creeping between the flowers and shunning the sunlight. At midday he seldom spoke, but when he smelt rain in the air he began at once to croak. He was very fond of the moonshine, too.

the moonshine, too.

One night a couple of human beings passed, by him as he was croaking. "Ah, the beautiful moonshine!" said she. "And the mild night!" answered he. They looked at each other and spoke of love and everlasting fidelity. At this the froz croaked as a warning: "He thinks on thy gold, child! he thinks on thy gold!"

Another couple went by. They walked silently side by side. They sighed and looked at the moon: He buttoned his coat, for he thought the evening was cool. The froz croaked: "They are already tired—already tired!"

Then a child came that way; she hopped and sang in the moonshine; she thought not of love, but was happy in her life. "You do not know life!" croaked the frog, "do not know life!" The grandmother leaned on the window-ledge. She folded her hands and thought of him who

She folded her hands and thought of him who had died many years ago, and of the times when she had walked with him in the moonshine.

"Ah," croaked the frog, "she has ceased to love! ceased to love!"

ased to love . And the frog hopped away, a cold, dull philos-

OF THE BOY WHO WANTED THE MOON. There was once a little fellow who was often

"God is good, you say," answered the boy. "I will, I must have the moon." And he screamed

fields, in his little white garment, after the moon.
"There is the end of the world," he thought to
himself,: "there I can catch the moon. Yes,
there it sticks on that mountain. The dear God has nailed it on, and I will take it down." And so the boy ran over the meadows, barefooted, in his little white gament, the evening breezes playing with his fair curls. The moon seemed ever to go further and further away, but at last he came to the end of the world. There he sat down on the edge of the earth, with his feet

hanging down in space, and saw the moon still far, far away in the air.

"Oh you bad moon!" cried the boy. "You deceiver! You are not nailed to the moun-

deceiver! I ou are not nailed to the mountains, but are hanging in the sky, and there I-cannot catch you, as I have no wings."

See! there flew by him a proud eagle straight toward the moon. "Yes," cried the boy, "wings I must have, and then I can catch you, bad moon." And he cried, for he was very cold, and he wanted wings. Then there came a beautiful white area! the time through the air.

white angel floating through the air.
"Oh take me with you," begged the boy, "I should so much like to catch the moon, dear The angel however said: "There are some

things which belong to God alone, and which a little fellow like you cannot catch. Before you can mount upward you must die, and before you can be an angel you must be a good child. Come, I will carry you home to your little bed, and to your mother."

And the angel took him gently up, kissed away his tears, and laid him in his bed. The next morning when he awoke his good mother was there, and the boy related to her all about the

"I will be very good," said he, "and then I can rise like the angel up to the good God. I will ask him then how he nails the moon and all the stars to the sky.

And the boy grew up, and became an astronomer. He knows now how the stars revolve in the universe.

[To be continued.]

B. John was a nice boy. He practiced self-de-ni-al. Do you know what it is to practice self-de-ni-al? No, you say. Well, I will tell you. John and his kind aunt went to church you. John and his kind aunt went to church one day. Aunt Jane gave John a dime to put in a box for the hea-then. She also gave John a loz-enge. John liked loz-enges. Some boys would have eat-en the loz-enge right up. But John did not. He practiced self-de-ni-al. He put the loz-enge in the box. He kept the dime in his pock-et. So you see, by prac-tic-ing self-de-ni-al and going with-out his loz-enge that day, John could buy all the loz-enges he wanted the next day. He could buy a top and some auny. Stand by our media. Strengthen the "Why," said a member of the Illinois Legislature, hands of their friends and supporters. Maintain of the lacking conveniences of his hotel-room, "there our press. It is the charter of freedom. May isn't even a Bible to whet my razor on!" day, John could buy all the loz-enges he wanted the next day. He could buy a top and some mar-bles also. Now you know what self-de-ni-al isn-Boston Transcript.

WESTERN ITEMS AND OTHER ETCH-INGS

BY J. M. PEEBLES, TALES OF THE EVERLASTING MOTHER. To the Editor of the Banner of Light:

S It is nearly twenty years since the Spiritualists of Sturgis, Mich., erected their beautiful church edifice. The building is in a fine condiof Gonditt (in Styria). Austria, and translated specific church edifice. The building is in a fine condictedly for the Banner of Light. hearted. Here Mr. Wait and Mr. Gardner are the Jachin and Boaz of the society. As a whole the sisters are the best workers. May I whisper aloud that more of the religious and devotional element would prove serviceable. Abram and Nellie Smith still reside in this prairie city, the latter lecturing during the winter months. I have lectured often in this place during the last twenty years. They urge me to make with them a year's engagement. TOLEDO.

This is a thriving, growing city, with a large amount of the liberal element. I here gave some lectures upon travels, in the Unitarian church. The Rev. Mr. Craven is the pastor. By his request I occupied his pulpit a portion of the Sunday. It is estimated that a majority of those attending his church are Spiritualists. Recently I lectured a Sunday in Odeon Hall, Toledo, upon Spiritualism. The Rev. Mr. Craven was in attendance. There is a growing sympathy between Unitarians and Spiritualists. J. H. HARTER.

This fellow-worker, a resident of Auburn, N. Y., has recently lectured to delighted audiences in Akron, Cleveland and Toledo. He is now speaking in Detroit, and expects to attend the Michigan State Convention of Spiritualists. He ought to be engaged at the Massachusetts campmeetings next summer, for he makes things recent Banner of Light, of William Howitt. He lively. His humor and pathos are inimitable, and his ever-bubbling fountain of anecdote is at times in his declining years, few can claim a seemingly inexhaustible. Hear ye him.

KRISHNA, 'AND HIM' NOT CRUCIFIED.

Tell Brahmans and Buddhists that Krishna and Buddha were crucified; and, too polite to laugh in your face, they turn away pitying such ebullitions of ignorance. I have before me a letter, recently received from the scholarly Peary Chand Mittra, of Calcutta, India. Here is a verbatim extract:

MARION, IOWA.

Yesterday's mail brought me a most interesting letter from Maj. Young, of Marion. He was mine host while I was lecturing in Iowa last winter. The seeds of truth there sown are taking root. The harvest will come in due season. Concerning a visit to the Chicago medium, Mrs. R. C. Simpson, he says:

"She is the most remarkable medium that I have ever met. No candid investigator can witness the manifestations which take place in her presence without being thoroughly convinced that they are produced by the inhabitants of the spirit-world."

The testimony of Major Young, long engaged in the practice of law, and a critical observer by nature, is eminently valuable.

DIFFERENT ESTIMATES OF OCCULTISM. Mrs. Emma Hardinge Britten, writing a few months since in the Australian Harbinger of Light, upon the comparative merits of occultism and Spiritualism, says:

"Spiritualism is one phase, and only one, of occultism. Occultism, as the science of the unseen universe, is only demonstrated in a very limited degree by Spiritualism. Occultism, then, is the all of spiritual things, as Modern Spiritualism proper is a part. For my own part I strongly recommend all Spirituits to become Occultists," &c., &c.

in answer to questions from the British National Association of Spiritualists concern-

"You ask me what I think of Theosophy, and if the people of the East know more in the matter of Spiritualism than those of the West. Believe me the people of the East cannol be more ignorant than they are. I was born in the East; I have passed my life among its divers peoples, whose languages I speak. I have had communication with descriptions and power of the communication with description and covers of the west of the people of the East cannol be more ignorant than they are. I was born in the East; I have passed my life among its divers peoples, whose languages I speak. I have had communication with description is the must give way under such an amount of the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than those of the West. Believe me the people of the East cannol be more ignorant than the people of the East cannol be more ignorant than the people of the East cannol be more ignorant whose languages I speak. I have had communication with dervishes, magicians and seers. I have taken lessons in Eastern magic. I have writings and magic formulas, and I assure you that all this is nothing by the side of European that all this is nothing by the side of European Spiritualism; and that Theosophists will only lose time by seeking in Asia for the 'explanations of phenomena' which are only to be found in Europe. I have also studied Eastern antiquities, especially those of the ancient Egyptians; but there also there is little science, and it is loss of time to found societies, such as the Theosophist and others. I do not know the Society called Arya Somaj, but here there are plenty of sects of dervishes, who have their secrets (soisects of dervishes, who have their secrets (soi sects of dervisnes, who have their secrets (sor-disants), magical and masonic, but the greater part of the phenomena are merely mesmeric and spiritualistic, very badly observed and the-ologically explained."

In my forthcoming volume of a "Second Tour Around the World," I shall give considerable space to Magic, Occultism and Oriental Marvels. Spiritualism, in its higher and lower phases, explains them all. Possibly I should say that while the guest of the American Consul in Smyrna, I was permitted to form the personal acquaintance of Mr. C. Constant. I can only speak and write in his praise.

SPIRITUALISM IN THE ISLES OF THE OCEAN. A good friend in New Zealand keeps me posted relative to the progress of Spiritualism in that far-away group of islands. Both the people and the press are becoming liberal. Late copies of the Dunedin Age give full accounts of a public discussion between the Rev. Mr. Green and Mr. Charles Bright, upon the Divine Origin of Christianity. Mr. Bright, whom I well knew in Australia, is a scholar and a close, logical reasoner. He certainly got the better of his opponent in the debate. I have only pleasant memories of New Zealand.

THE ENGLISH AND ZULU WAR IN AFRICA.

I am indebted to Dr. Hutchinson, of Cape Town, Africa, for newspapers and an excellent map of the seat of war. It embraces Natal and Zulu-land. Bishop Colenso, of Natal, is as zealous a defender of the rights of the Zulus and Kaffirs of South Africa, as Bishop Whipple is of our Western Indians. Spiritualism is making headway in Cape Town and other portions of South Africa. Dr. Hutchinson is a zealous worker in its behalf, sacrificing both time and money.

A TARGET FOR THE EAST.

A few months since an Australian weekly contained a violent article against Spiritualism, one paragraph of which pronounces the pamphlet "Christ, the Corner-Stone of Spiritualism," a dangerous missile, because designed to catch the eye and "influence Christians to study Spiritism." Quite likely, Mr. Fenton. The Ceylon Observer and the Cape Town Times made war upon me, as the Banner readers well know. And now | who is to be the first lady principal.

the Philosophic Inquirer and Anglo-Tamil Free-Thought Journal of Madras, India, devotes a page in each of three consecutive journals to my doctrines of idealism and Spiritualism. Here is the closing paragraph:

"Truly has Büchner observed, 'That matter is the origin of all that exists; all natural or rather physical and mental forces are inherent in it.' But Dr. Peebles considers that everything cognized by the senses is unstable and unsubstantial. cognized by the senses is unstable and unsubstantial. Force and power, gravitation and attraction are but conditions of matter, and the conditions of a thing must remain inseparable frem the thing to which they relate. And thoughts or ideas, instinct and will, are alike the results of the material brain. Force or power, idea or thought, is no entity at all; if our doctor doubts this truth, let him conceive a thing divested of its attributes; or let him conceive force or thought abstractedly. And if he should think such conceptions possible, we ought really to class him with our Hindu Vedantists who hold the doctrine of Self-existent Ideas. We close our critique with our hearty thanks to a Spiritualistic friend, regretting to think that the mind of Peebles should be wrapped up in illusions until liberated by real knowledge."

These passages show how naturally the Anglo-Indian and the Hindu mind dive into metaphysics. If nominally materialists, their materialism takes the form of a metaphysical idealism. This critic—a clear-headed, kind-hearted Asiatic whom I highly esteem-will wake up some day in the spirit-world and find himself both a spirit and a Spiritualist. Then his "illusions" of matter will be dissipated, and he will enjoy the "real knowledge" of a spirit-existence. The spiritual is the real-matter is nothing but a shadow, a changing vesture.

THE LATE WILLIAM HOWITT.

You have the thanks of all true Spiritualists for speaking so kindly and appreciatingly in a was no ordinary man; and if a little impulsive tenderer nature, a warmer heart, or a braver soul than the royal-souled William Howitt. Never shall I forget the three days once spent in the sunny home of William and Mary Howitt, in the suburbs of London. Retaining much of their original Quaker simplicity, still their house was highly ornamented with paintings, libraries and rarest relics. He was a medium, the author of some sixty volumes, if I rightly re-"Krishna was not crucified, but died a painful death from an arrow shot. He was a somnambulist. He knew that his whole race would become extinct. The race was called Yades. While under excitement—while the race was quarreling and killing each other, Krishna retired and set on a tree expective his expressed. member, and a Christian Spiritualist. We contired, and sat on a tree, expecting his approaching departure. His feet looked like the red lottes, and a huntsman, taking them to be a bird, shot an arrow at them, hitting Krishna, and putting an end to his life."

the future. I esteemed and loved him while on earth, and now that he has passed the silent portial. I praise and honor him. Mary Howitt, a distinguished authoress, is one of the sweetest and putting an end to his life." the future. 1 esteemed and loved him while on and purest of women. May the blessings of Heaven and that peace that flows like a river be hers till she meets her companion in the better land of immortality.

REV. R. C. FLOWER, OF ALLIANCE, OHIO. It was my good fortune recently to form the personal acquaintance of the Rev. Mr. Flower, a brave, energetic worker in behalf of a broad, national Christian Spiritualism. He has a large, well-balanced brain, with the nervo-bilious temperament. He is a vigorous reasoner, an eloquent speaker, and a superior trance-medium. For some time he was a popular Disciple preacher-a sect with a rigid, unwritten creed. Naturally a student, Mr. Flower, through research, mature reflection, and the exercise of mental freedom, threw off all the shackles of theology. Soon after he became a Spiritualist, leaving the old church and taking with him full two-thirds of the church-members. By resolution they call themselves the Independent Christian Church, worshiping in the College Chapel, with Mr. Flower their pastor. Recently this church has received quite an accession of numbers. They are generally received by the right hand of fellowship. Mr. Flower continues their pastor, doing the ordinary work of about three men; that is to say, he preaches Sunday, edits On the other hand, Monsieur C. Constant, a the Independent Age, and prescribes for the sick noted scholar and author of Smyrna, Asia a portion of each day. He is not only clairvoybut a trance-me Jeachris and other medical spirits, healing the sick with great success. His friends fear that

Macedonian cry from every direction is, "Come over and help us." Recently, I lectured thirteen nights in succession with the exception of one evening. In Battle Creek, Sturgis, and Toledo, they want to make yearly engagements. Yesterday, Mr. Van Scotten, President of the Cleveland Spiritualist Society, called, urging me to become their speaker for the coming year. These tell of the signs of the times. Young men and young women must come to the front. I am weary of this incessant public speaking, infinitely preferring the quiet of my library-room. Young speakers must not wait for formal calls. Peter, James and John, the apostles and the martyrs of old, did not; but filled with the Holy Spirit they went through all the coasts of Palestine sowing the good seeds of the kingdom.

OUT TO BRO. TUTTLE'S. My stay on Berlin Heights was exceedingly brief, owing to my being obliged to attend a funeral in Kirtland-a place noted for the Mormon Temple, on the front of which is inscribed,

THE TEMPLE OF THE LORD, BUILT BY THE CHURCH OF JESUS CHRIST.

The funeral, that of Mrs. Plaisted, was held in the Baptist church, the pastor assisting in the servic**e**s.

Progress is everywhere manifest. Bro. Tuttle, as usual, was exceedingly busy, reviewing books, and doing other literary work. Mrs. Tuttle, besides her daily house duties, finds time to paint, write poems and give public lectures in the Western cities. Her efforts are highly praised.

OUR BIRTHDAY-MARCH 23D. It was during stormy March, 1822, that I came into this world of mingled shadow and sunshine -the latter ever in the ascendency. Life is beautiful, even under the excitement and convulsions of this waning century. As the years thicken about me, my soul sits lighter, ever lighter on its earthly throne. Not that I dislike, not that I want'to hurry away from my body, for we have had good times together. But I am going out of it some of these sunny days-that was the understanding when I entered it. The partnership was to last less than a century, the soul-experiences were to last for ages. I am satisfied. Ere many years, perhaps few, I shall say, "Good-by, body, go and make the grass green, and the spring flowers bloom," and then I shall go on, and I trust upward to join the in-

spaces of infinity. Cleveland, Ohio, March 23d, 1879.

Oxford is to furnish the means of higher education for women. A ladies' hall is to be established in Oxford, under the superintendence of Miss Wordsworth,

numerable hosts that people the interstellar

Banner Correspondence.

California.

SAN FRANCISCO. - C. H. Dodge, 10341/2 Folsom street, writes: "Last winter we organized a home circle for honest investigation of Modern Spiritualism, at the house of Mr. W., in this city. Our circle consisted of Mr. W. and family, Mr. H., a prominent merchant of this place, and myself. I forward you an account of of this place, and myself. I forward you an account of the manifestations received at the different scances, but do not send the names in full of the other parties, as they wish to avoid publicity. Mr. II. soon proved to be developing splendid mediumistic powers; and as we had full confidence in his integrity, we used no test restrictions, but held our scances in a dark room, as we wished for manifestations that could not be given in the light without a long course of preparation and development on our part.

First we had table-tipping, then the tiny rap, growing louder as the power increased. Standing up in a circle and joining hands, the table would be carried over our heads and then returned to its former position.

over our heads and then returned to its former position.

As our medium became more developed, we ascertained that he was controlled by White Feather, an Indian chief, who now gave us a test of his power by lifting the medium in his chair up on the table, taking him up to the ceiling and carrying him around the room. All the time Mr. H. was breathing heavily, and seemed to be in a deep trance. Placing a musical instrument called the zither on the table, it would commence sounding, then start on a floating trip around the room, sometimes whirling in rapid circles over our heads, the unseen power still playing upon the strings. The door-key would be taken from the door, thrown on the table, then, after touching each of us on the hands or head, would be returned to its proper place in the door. At our request the door bell would ring, jewelry would be taken from different persons present, thrown about the room and returned to the place it was taken from. Each succeeding seance developed rew and wonderful manifestations. Hands were materialized, touching and caressing us on the face and hands; two of our solder friends, who passed away in the last war, would beat a tattoo, one on the door, one on the table. Another, John Bursley, a physician in the earth-life, frequently spoke through the medium, encouraging and instructing us how to proceed to obtain greater results. Beautiful flowers were brought and placed in the hands of each person present, most of them wild flowers of rare beauty, for in this delightful climate flowers bloom out of doors all the year round.

Placing paper and pencils on the table we received

nands of each person present, most of them wild nowers of rare beauty, for in this delightful climate flowers bloom out of doors all the year round.

Placing paper and penells on the table we received letters, written without the aid of the medium's hand, from our loved friends gone before, bidding us be of good cheer, and describing some of the beauties of the Summer-Land.

According to instructions received from the control, we procured a fireman's trumpet, and now we converse quite readily with our spirit friends, they speaking through the trumpet suspended in the air over our heads, giving us such tests of their identity that we cannot but believe; and we know that the chasm is bridged over between this and the spirit-world, and our friends that have passed over at last are enabled to return and take us by the hand, to help and cheer us on our journey through this earth-life.

I would say to all who wish to be convinced of this glorious philosophy: form your own home circles. Surely some will develop mediumistic powers, the same as with us, who can now testify that Modern Spiritualism is true.

ism is true.

Every week we receive the dear old Banner of Light, through Mr. Snow, the agent here. Long may it live to spread its light and influence throughout the land.

There has been a man here giving exhibitions, claiming to expose Spiritualism in all its phases. He passes under the name of Charles Reed. Any common sleight-of-hand performer could do as well. He is an inlitator of Baldwin. Of course, as long as there is a guilible public longing to see the wonders of Spiritualism exposed, such men will thrive, and make capital out of it; but what we experience in our home circles we know to be beyond question."

Pennsylvania.

PHILADELPHIA.—The following appeared in the Philadelphia Ledger of March 24th:

PHILADELPHIA.—The following appeared in the Philadelphia Ledger of March 24th:

"Death of Dr. Horage Binney Hare,—Dr. Horage Binney Hare, only son of Hon, J. I. Clark Hare, President Judge of the Coart of Common. Pleas, No. 2, and grandson of the late Horage Binney Hare, only son of Hon, J. I. Clark Hare, President Judge of the Coart of Common. Pleas, No. 2, and grandson of the late Horage Binney, and of the late Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania, died on Friday last at the Island of St. Thomas, West Indies, of pulmonary consumption, being in the thirty-fifth year of his age. Dr. Hare, after finishing a collegiate course at Harvard, graduated in the Medical Department of the University of Pennsylvania, He displayed great aptitude for chemical studies, following in this respect his grandfather, Robert Hare, and prepared himself especially as a teacher of chemistry and hygiene. About three years ago he went to Germany for the purpose of making original investigations to better fit him for a larger sphere of teaching. He was for several years instructor in chemistry in the Episcopal Academy in this city, and was appointed to deliver a course of lectures on that subject in the Franklin Institute, but this was prevented by his falling health. On several occasions had health interrupted his studies, and he traveled extensively in hopes of repairing his constitution. His final illness dated from December, 1877. Since September last he has been salling on the yacht of last Friday morning was received in this city by cable on Friday afternoon. He leaves a wildow and four young children.

As a teacher Dr. Hare was comprehensive and clear, and induced his studients to take deep interest in chemical studies, by his devotion to it. His original work was characterized by great thoroughness and candor, and the unusually complete preparation which he had gathed by his studies here and abroad promises for him a brilliant career, both as a teacher and investigator. "P. Robert Hare was a ma

both as a teacher and investigator."

Ed. S. Wheeler writes, in forwarding the above: "Dr. Robert Hare was a man of vast learning and profound love of truth [comment]; he faced the scorn of the world and was abused by the yearling 'scientists' of his day. His works remain, and to-day his sons have the satisfaction of knowing their father was right as a Spiritualist, and, encouraged by the messages they receive from him, can roll back upon his traducers the reproach cast upon an honorable name.

PHILADELPHIA.-Jos. Wood, No. 1506 North Seventh street, writes, April 12th: "In the Message Department of the Banner of Light of March 29th, there is a message from 'OLI UNCLE JIMMEN'. I took it to a resident of our city, whose name occurs in it, and he has written me as follows: 'The result, I must confess, gives many strange facts. I recognize, but two points in the entire communication that I am unable to account for. The first is, my name, which is not James, and the second is, Old Uncle Jimmie, of whom I have no recollection; I have, however, heard my mother mention the name of Jim, among other negroes who died or passed out of the family previous to or about the time of my birth.'
"The other names the gentleman fully identified,

or about the time of my firth."

"The other names the gentleman fully identified, among which is that of his mother. I may add that he had, years ago, given some attention to the subject of spiritual truth, and now the presentation of the matter in Uncle Jimmie's 'message' I am suro has awakened his deepest and most earnest thought."

Missouri.

HANNIBAL.—A correspondent, "D. J.," writes: "Is it true that B. F. Underwood, under the fictitious name of 'Anti-Fraud,' in the Truth Seeker, has repeat name of 'Anti-Fraud,' in the Truth Seeker, has repeatedly proclaimed one of the ablest mediums in the world, J. H. Mott, of Memphis, Mo., a 'fraud,' an 'exposed fraud,' a 'thoroughly exposed fraud,' a 'trickster,' &c., and those who honestly and truthfully testified in his favor as tools, ignorant and credulous, when he had never seen either of the parties named; thus repeatedly testifying against well-known and responsible men whom he had never seen, concerning things of which personally he knew nothing, and deliberately stigmatizing the characters of others while concealing his own under a fictitious signature?"

MOBERLY.-D. A. Pease, in renewing his subscription to the Banner of Light, writes: "This is my fourth year in this place, and I have not heard a spiritual lec year in this place, and I have not heard a spiritual lecture. We wish we could have a good lecturer and medium call on us as they pass through this city. If they were of the right stamp, I think we could break the ice and perhaps get the boat under way, loaded with passengers of the right sort. The city numbers some six or seven thousand inhabitants. We have the promise of Mrs. C. Fannie Allyn to give one or more lectures the last of this month, as she passes through. If we could have a good lecturer and test medium, one that could give tests in the hall, I think we might make some impression." some impression.

Connecticut.

BALTIC .- A correspondent writes: "The citizens of this place have recently enjoyed the pleasure of of this place have recently enjoyed the pleasure of listening to the third inspirational address delivered in Sprague's Hall by Mrs. Nellie J. T. Brigham. Although the weather on the evening in question was unfavorable, a good audience assembled at the appointed hour, quite a number of persons from the adjoining towns being included; and many present have since expressed themselves as having been well paid for braving the inclemency of the elements on that occasion. The meeting was opened by Mrs. Brigham's presiding at the organ and singing a beautiful selection, 'We shall know as we are known;' then came an invocation, very impressive, after which the subjects from the audience were taken up by the speaker and explained most satisfactorily. The subjects are to be found in Ecclesiastes i.4 and II. Peter ili: 10. The question propounded, 'Shall we know our friends in heaven as we know them here?' was answered by the simple word, 'Pes.' The poem first given was entitled 'Mercy', second, 'Forgiveness'; each was beautiful and full of instruction to those desirous of more spiritual knowledge. We were pleased to see a number of ciderly gentlemen occupying the front seats, and exhibiting an interest in matters pertaining to their spiritual welfare. We think Mrs. Brigham wonderfully blessed, and hope she may continue instrumental in bringing the light to many unbellevers." listening to the third inspirational address delivered

New Hampshire.

PORTSMOUTH.—Charles W. Gardner writes, March 30th: "I have just finished reading the editorial in the Banner of Light of March 29th, and could not refrain

from reaching for my pen and writing, 'God bless you and your noble work.' Your position in the field is a trying one, as all picket duty is. You are exposed to the fire of the enemy, and at the same time liable to be 'picked off' by your professed friends, whose lack of perception causes them to suspect you. But what a glorious satisfaction it must be for you to feel that the dear angel-world smiles approvingly, and that with this you have such a majority! Labor on, my dear brother: it will take another life to reveal to you the glory of your work. It is said 'words are cheap.' It is not true, when they are accompanied by the spirit, and not empty sounds." not empty sounds

Michigan.

BATTLE CREEK .- To whom it may concern, and to Spiritualists in particular:

We, the officers and members of the First Society of Spiritualists of the city of Battle Creek, desiring, in connection with the resolution attached (which was passed by the Anniversary Convention), to express in some additional way our appreciation, do hereby recommend to the attention of all friends of progress Mrs. R. Shepard, who left home and friends at the call of the angel-world to battle for the cause of Spiritualism.

ism.

She has engrafted herself upon the hearts of the Society here, and we part with her in regret; but as she believes she is called to the friends East, we trust she will meet with that kindness and liberality her efforts demand.

ABNER HITCHCOCK, See'y.

MR. AND MRS. DR. J. V. SPENCER.

"G. S. COLE.

"G. S. COLE.

"HORACE MARK.

"HORACE MARK.

MRS. DR. J. V. SPENCE
G. S. COLE.
HORACE MARK.
JOHN ESTELL.
CHAS. MERRITT.
H. A. SMITH.
A. M. JORDAN.
GEO. H. GEER.

MISS JULIA A. PEIRCE.
MISSES HATTIE AND BERTA SNOW,
And many others. RESOLUTION.

Whereas, Mrs. R. Shepard was introduced to the First Spiritual Society of Battle Creek some thirteen months ago, and has labored effectively for the cause in this vicinity; therefore, Resolved, That we as a Society heartily endorse her as an eloquent and effective speaker. In our private and social circles we have found her highly interesting—a lady of rare talent, firm in her decisions and frank in her expressions. We take pleasure in recommending her to our spiritual friends East, or wherever she may go.

The above resolution was endorsed by a unanimous

The above resolution was endorsed by a unanimous rising vote by the Convention assembled at Stuart's Hall at the celebration of the Thirty-First Anniversary of Modern Spiritualism.

ALBERT A. WHITNEY, Pres, ABDERT M. WHIT

BATTLE CREEK .- G. H. Geer writes, April 5th: We have great cause to be of good cheer, at least here in Battle Creek, for the angel cause is on the forward march. Our anniversary was a complete success. Please permit me to give the results of a test scance with the flower test medium, Mrs. H. H. Sinnson of Chicago. In the parlor of C. Merrit of this city, between 1 and 2 P. M., Sunday, March 30th, I had a test scance with the above named medium. I took my own slate, washed it myself, arranged the quartett stand and two blankets and chair; I carefully examined the medium's arm before slitting down at the stand; she sat at the left of the stand. I placed the slate in her right hand, with a crumb of slate-penell about the size of a small kernel of wheat in the center, and put a glass half full of water upon slate over the penell. She then put her hand with the slate under the table, and I put my hand under hers and held it firmly under the table; I put my other hand upon hers which was on top of the table outside of the blankets, and in less than four minutes, in that position, I drew out the slate and glass, and in the latter were three beautiful carnation pinks, one red and two white. They were fresh, and broken, not cut from the stem. Six other persons were in the room, but not near the stand, These are facts. I had several trials in independent slate writing, all of which were satisfactory. There is much interest awakened here by her public tests in the hall of same character." here in Battle Creek, for the angel cause is on the for-

IMLAY CITY .- W. H. McEntee writes: "Thave just received the ever-welcome Banner of Light—the first number of my second year's subscription; and, like; many others, I feel as though I could not do without its weekly visits. I am almost the only person here who is tinctured with Spiritualism. It is about as much as one's reputation is worth in this community to avow himself a believer in the phenomena of Spiritualism. You have my best wishes for your success."

Minnesota.

ST. PAUL .- M. E. Congar writes: "The article entitled 'Volume Forty-Five,' contained in a recent number of the Banner of Light, I have read attentively, and am thrilled through and through with its earnestness, its sincerity, its benevolence and broad charity-every word seems as true as steel. It takes me back to 1855-759, when I first began to read the new gospel of Spiritualism, and became a subscriber to the Banner of Light, also to the Spiritualism, and became a subscriber to the Banner for over twelve years—hardly missed one number; and I have read it almost constantly for over twenty years, and I am proud and glad to say that I endorse every word of the editorial article I have referred to.

The old Banner can be relied upon to stand by the medlums, and what would become of Spiritualism if our mediums were crushed out. The old Banner has always been true to the medlums, and the angels have rejoiced. The Banner has always (as a rule) been kind, sympathetic, just and benevolent, and who can tell or compute the blessed influence growing out of its broad charity? And what a host it has in John Wetherbee, Prof. Buchanan, Thomas R. Hazard, and a hundred other living, loving, earnest workers. Go on, dear Banner, your compensation will surely come. Stand by the truth though the heavens fall, is my prayer for you, and I know you will do it." ber of the Banner of Light, I have read attentively, and

ALEXANDRIA .- Hannah A. Wagoner writes: "A few years ago my husband and myself, feeling great need of advice and encouragement, wrote to Mrs. A. need of advice and encouragement, wrote to Mrs. A. P. Severance, of Whitewater, Walworth Co., Wis., for full delineations of character, with advice from one of her spirif-guides as to health, business prospects, and mental and spiritual improvements. In due season we received very accurate psychometric delineations, with directions which, though simple, placed us on a line of living more in keeping with Nature's laws, and through her wonderful gift we have been benefited beyond the power of words to express. Her predictions have also proved and are proving almost literally correct.

tions have also proved and are proving almost literally correct.

Would that all might become convinced that the truest life we can live physically, socially and spiritually, is the surest means of leading us on to success and happiness here in this life, as well as to prepare us for the life beyond.

Ever thankful to the Banner of Light for the spiritual strength and instruction it imparts, I remain its well-wisher."

Colorado. LITTLETON .- John C. Bertolette writes: "I wish o inform you of a cure_which was accomplished through to inform you of a cure which was accomplished through spirit agency, the circumstances of which are as follows: My wife lost her health in October 1869, through child-birth, and has been an invalid ever since, becoming so reduced that she was confined to her bed for upward of three years, and no one who knew her thought it possible for her to ever regain her health. During the time of her illness I employed five different physicians in Denver, none of whom gave her any relief. I also had her under the treatment of two noted physicians of Independence, Mo., with like results, and their final conclusion was that there was no hope, unless nature effected a cure. In the mean time the patient slowly kept sinking, until last August, when I accidentally became acquainted with a young man named William Cole, formerly from Rockford, Ill., who was a clairvoyant medium; and the first few times he saw my wife he said he could cure her. I employed him to treat her. It was the first case of healing he had undertaken, but in less than two months she was cured, and has been gaining her natural strength ever since, and is to-day enjoying her health as well as ever, and attending her household duties without any inconvenience whatever. The medium has had several cases since, and been successful in every one. I would like to have this placed before the readers of the Banner of Light, to let the world know what can be done when the light of truth is taken for a guide. If any one should doubt the correctness of this statement, I am prepared to give all the reasonable proof that can be asked for." spirit agency, the circumstances of which are as fol-

Alabama.

ASHVILLE .- M. H. Zellner writes: "I have derived incalculable benefit and pleasure from the perusal of the Ranner of Light, which is incomparably superfor to any religious paper I ever saw. I have effected much good by handing your paper to suitable parties. I sincerely wish you may be spared a long time to feed the starving millions of blind Orthodoxy with the wholesome and nourishing truths of Spiritualism through the bright and sparkling Banner of Light."

Massachusetts.

BOSTON.—A. S. Hayward writes: "I have consulted an old-school allopathic physician of many years' practice, who is also a druggist, concerning the Dr. D'Unger cure for drunkenness, and he says that there must be some mistake about the quantity published as the recipe,* and from what I can gain from him and

*Dr. D'Unger's remedy is Cinchona rubra, or red Peruvian bark. There are eighty varieties of Peruvian bark, the kind the doctor uses being what druggists call the quill bark. He takes a pound of this, powders it and soaks it in a pint of diffued alcohol. Then it is strained and evaporated down to a half pint. The doss is a teaspoontul every three hours. The tongue of the patient is occasionally moistened between the doses the first and second days. The medicine acts like quinine, and the patient can tell by a headache if he is getting too much. On the third day the dose is reduced to a half spoonful, then to a quarter, and by degrees down to a few drops. A cure is effected in from five to thirty days, the average time being seven days.

others, I think if the red Peruvian bark had been in the quantity of one ounce, instead of one pound, and the alcohol had been diluted one-third with water, the preparation would be more consistent, practical and efficacious."

GILL.-Mrs. E. L. Chaplin writes: "The Banner of Light comes heavily laden with good things, and to my thinking the inspirational portion, or that portion which we claim to be such, is grand; no other writings compare with it. My papers are read and re-read by myself and others out of our family, until they are ragged;"

District of Columbia.

WASHINGTON.-Mrs. Flora B. Cabell, 22 Third street, N. E., writes: "If you will refer to the files of the Banner of Light for Nov. 24th, 1877, you will perthe Banner of Light for Nov. 24th, 1877, you will perceive that in a letter of that date 1 stated 1 was the very grateful patient of Mrs. Sarah A. Danskin. 1 am only ino happy to be able to say that the very wonderful cure she made in my case has been permanent. 1 am frequently applied to for her address. She made many cures among my large circle of acquaintances. I never the of sounding the praises of this truly wonderfully glifted woman. May God continue to bless her and all others who possess such heaven-sent glifts, and can and do bestow their benefits upon humanity, is the sincere wish of one who has been restored to health, and through the knowledge of the heautiful source from whence it came, been granted even a more perfect happiness."

Ohio.

TOLEDO,-Mrs. N. F. Stevens, 382 Adams street, this city, writes : "Several mediums are now being developed in this part of the country for physical, materialization and musical manifestations; also for executing pictures. Mrs. Andrews is a very fine medium for the obtaining of spirit-likenesses, also scenes in spirit-life. She has two controls at the same time; one uses her organism and gives the tests and communications, while the hand is used to paint beautiful likenesses of friends gone before to spirit-life. The medium at the same time is blindfolded."

Mrs. Stevens closes her letter by stating that she will accompany this medium on a journey eastward at an early date, should a demand for such manifestations be found to exist. veloped in this part of the country for physical, materi-

New York.

PALENVILLE .- A. McKinley writes: "I am convinced that the publishers of the Banner of Light have a hard and trying experience, and that they will never a hard and trying experience, and that they will never be fully paid for their services till they go aloft, where the law of compensation comes into full force and be-stows rewards where they are due, and punishments where they are due, to the satisfaction of justice. Justice must have its course, and no one has a right to find any fault with it. Let me here say that I feel very grateful to you and your miscen guides for the knowledge and benefit I have received from the Banner of Light, the best sheet published—to my thinking."

Ontario.

BELLEVILLE .- F. H. Rust writes: "It seems to me very important for all parties getting up circles to do two things: 1st, To take the Banner of Light, and read it regularly. 2d, To form, or at least to begin at once, a small library of spiritual librature, for their own use and for lending to inquirers. Any student of science or literature must continue to read on any given subject, or lose what he had won. Any devotee of music or of art must occasionally practice, or he will infallibly lose ground. And any Spiritualist not reading, or seeing, or hearing anything on the subject, but absorbed in business cares, must necessarily lose progress."

Mr. Bishop and the Western Infirmary.

(From the Glasgow (Scotland) News.)

Mr. Bishop and the Western Infirmary.

To the Editor:

Sin.—Mr. Bishop's published "defence" requires some rectification in so far as it refers to his preliminary interview with me. I had not heard of Mr. Bishop theore he presented himself at my office at the end of January, but as he said he came to me by some one's recommendation (I forget whose), and as he presented his testimoniats, the foremost of which, said to be written by Prof. W. B. Carpenter, stated that "Mr. Bishop was a young gentleman of New York, of excellent social position, his father being a very eminent lawyer, and Washington Irving having been his golfather." I received him with the respect due to a gentleman. Mr. Bishop told me he had given two expositions of Spiritualism in Edinburgh, the proceeds of which had been handed to that cily in ald of the unemployed, and showed me opinions of the press speaking highly of the performances. If a laso expressed his desire to ald similarly some Glasgow charity. Concluding from the evidence before me that Mr. Bishop was not only a gentleman, but a philanthropist, I mentioned that as the Western Infirmary was in need of funds perhaps he might see his way to give performances in aid of that institution. Mr. Bishop appeared to look favorably on this proposal. After thinking the matter over he negated, he could have the public halls at a cheaper rate. Informed him that he sevent of his doing as I suggested, he could have the public halls at a cheaper rate. In thormed him that he sevent of his doing as I suggested, he could have the public halls at a cheaper rate. In the proposal of the proposal of the public halls at a cheaper rate. In the proposal of the public halls at a cheaper rate. In the proposal of the proposal of the public halls at a cheaper rate. In the proposal of the p

Mr. Thomas Walker, the Spiritualist lecega Mr. Inomas wanter, the Spirituanst rec-turer, recently delivered an address to a crowd-ed audience, in the Academy of Music Theatre, on "The Spiritual Telegraph, and How it is Worked." Mr. Walker addressed himself prin-cipally to an explanation of the mode in which spirits are said to communicate with the ma-terial world. He asked his audience not to de-puise the apparently contemptible methods. spise the apparently contemptible methods. whereby the spirits communicated with mortal beings. The process might appear simple and even ridiculous, but the result was of the utmost importance. The most important messages were transmitted between persons in different ways of the weekly by means of communications. parts of the world by means of common wire, and an electric current obtained from such common materials as zinc and copper, yet the messages were not despised on that account. The most exalted sentiments of humanity were transmitted from age to age by means of the simple pen, and paper made of rags, yet those ideas and opinions became none the less valua-ble for that. It mattered not therefore that communication between the spirit and the material world was carried on by means of raps so long as the message was valuable. The means of communication might appear contemptible in itself, but what did it matter so long as it resulted in the establishment of intercourse with the immortal denizens of the invisible spheres? At the conclusion of a lengthy address, which was listened to with attention, Mr. Walker answered a number of questions, after which the meeting terminated.—The Age, Melbourne, Aus-

An old darkey caught a two-pound sucker one day, and was so well satisfied with his work that he lay down for a nan with the fish beside him on the grass. Another darkey came along presently, picked up the sucker and left a half-pound one in its place. When the first man and brother woke up, the first thing his eyes sought was the fish, and it took him some seconds to realize that something had happened. Then, turning his prize over and examining it all round, he simply said. "Golly! how dat fish am shwunked!"

New Rooks.

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BY CHARLES BEECHER.

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vat the object of this sand the abuses of ton of the me some by rail

The author amounces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts. He is a profound thinker, a careful and industrious writer, and his book is said to abound in calculations, facts and prophecies that will interest all Spiritualists.

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BY J. P. F. DELEUZE.

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

ransanen by Thomas Hartsborn, Revised edition, with an Appendix of Notes by the translator, with Letters from enfinent Physicians and others descriptive of Cases in the United States.

The reader of general Hierature is aware that during the past two or three years there has been a revival of investigations or discussions touching the nature of mesmerism and andmai magnetism. It must not be understood that mesmerism had been suffered to drop out of buman recognition altogether, because it did not appear on the surface of illerature in a considenous way until the outbreak of the controversies which have occupied no small amount of the attention of such nen as W. B. Carpenter and A. R. Wallace. Professor Crookes and others, because a large number of persons in Europe and America were meanwhile quietly applying it in different ways, but mainly to the alleviation of painful allments and cure of diseases. Now and then some facts would creep out, but their mysterious nature bailled the scientist, and he in his pride was disposed to relegate the whole subject to the domain of ignorance or charlaturry. When men of acknowledged worth, both as regards moral integrity and shining attaluments in science, like Professor Crookes and Mr. Wallner, of England, acknowledge that man possesses a property or quality of wonderful attributes, and spend much time in the attempt to discover its nature and laws, and although failing to reach their end, confess that psychic force is an agent of priceless value to men, it is not strange that other observers should be looking into it, and endeavoring to unravellts mysteries. A great deal is known concerning the processes and utilities of magnetism, but very few practical, serviceable treaties have been published, and this not withstanding the prevailing curboity of the public and a large existing demand for information. A careful examination of the extensive your whose title given above warrants us in saying that it stands alone among treaties in print as a clear exponent of the practical

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ng machinery for toring the Word as clothed upon by them fold time. As Homer, the writers of the Bible, and Milton, have he same ground-plan and landmarks for their work, so have we freely entered into their labors, and used their naterials as "lively stones" for the work whereunto we re called.

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SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, APRIL 26, 1879.

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THE MISSION OF MODERN SPIRITEMENTS IN TO ENTER INTO EVERY DEPARTMENT OF CIEF. To bring forth a new and more divine order of things; to infuse a bet-ter spirit integevery profession; to enter beisiness citeles, and proclaim the "Gorden Rice"; as the organizate standard of sction; to redeem the world; to make ment and wenter, betfer: to teach them to live according to the dictates of the inner many that their lives may be pare 45.1 true, building them up tagher spiritually.

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. O. 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. Theodore Parker, 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 souls of thousands, that cannot be demonstrated. Spiritmalism, said Mr. Frothingham, takes the ground that the dead do live again; that men and wemen, such as we knew them, exist in a spiritworld. He proceeded next to review at length the different shades of belief among Spiritual-, ists, and mentioned the names of astute, learned philosophical professors in Germany, St. Petersbury 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 unque tionably 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 once were deemed miracles no longer miraculous. When it is considered, said be, 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 usand our every-day acts? Still, he thought that lishing: the investigator should pause here. He inti- To the Editor of the Banner of Light: mated that Christians, particularly Roman Catholies, must necessarily be Spiritualists, since they believe that the virgin berself has appeared to human beings. This was the conclusion and summary of his discourse: "Whether I am to" be more than I am; whether the insoluble problem 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. We must believe in the invisible in some form. It may be a hope only, but if it be based branches were cut off. 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. Talmage, 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. Heathen philosophers, 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 seriftural 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' 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 sleepers were left in them. Among the corals And now the air is darkened with the fragments | Spiritual Philosophy.

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 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 batthe of Bull Run, he amputated limbs, throwing them out of the window, until the pile reached ap to the window-sill. All those fragments will have to take their places. Those who were 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

This is the "literal resurrection." Who believes in anything of the sort? Not even Mr. Talmage 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 through the heavy shadows of this sort of super-move error before it becomes established, stitions belief.

"Salem Witcheruft."

Under the above heading the Newburyport Meccinoic Journal of the 5th instant informs us that "Rev. Dr. Fiske closed a series of lectures. before the Athenaum last week with a description of the feeling, hamiliation, 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 by those bigoted and superstitious individuals-men high in authority-whose zeal and fanaticism have cast cternal disgrace upon the escutcheon of Massaclaisetts. Yet to-day, in this very State, there are men whose blastry in religious matters is so rampant that they are endeavoring by legal enactments smuggled through our Legislature, to suppress free thought. At 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" man again disgrace our beloved Commonwealth. But to the extract in question :

"With the change of views came bitter re-pentance. The judges made their public con-lession; 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 in view of what had harpened. 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 handed to the minister and deployed the error into which he had been led, and prayed for the forgiveness of God and of his people, and carnestly 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 caparity. During the reading of this caparities country. During the reading of this paper the good man stood with bowed head and tearful good man shoot with bowed head and tearing eye; 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-four innovent persons were not to death in Salem 1692 as witches, who were simply spiritual mediums. The heavens are again opened, and light and knowledge are dooding 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 protget von.

ing 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:

 Rels said that all organic life, whether animal or vege-able, originates in a germ. If so, what are the constituents such germs? are they a sporadic property of matter or drift entity? many; such agerms are inherent elements of mother earth, we not see a greater spontaneity of growth in one or ingdents;

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 pub-

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 for their producion, as the crystal-producing power forms crys-als 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 devel-oped as they are now, when sufficient time had en 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 branchwhich would however appear if the old nelses 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 ais way to Connecticut to fill appointments. Then he will visit Boston. If this co-worker in the behalf of Spiritualism were not largely aidthe behalf of Spiritualism were not largely anded 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 helps to belief and faith in importality all that I know of any and faith in immortality, all that I know of any future existence comes through spiritual manifestations. Mediums are the agents, the message-bearers; hence our true and faithful mediums must be sustained at all bazards."—Mind

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 ensay that the work of grave-breaking will begin gagements 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 mausoleums so deep that undisturbed silence begin with only half-a-dozen members. By inhas slept there ever since the day when the augurating public Sunday meetings, they would soon find their ranks rapidly recruited from the of the sea, miles deep, where the shipwrecked public at large, as there are thousands upon rest, the sound will strike. No one will mistake thousands of persons who are yearning for a your work, soothing your spirit when in trouble,

The B. N. A. S.

We ask attention to the letter of Mr. Stainton-Moses, which we append, in regard to the Britevery joint is reconstructed and every arm finds ish 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 born blind shall have eyes divinely kindled; 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. arm palsied; not one tongue dumb; not one car. 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.

othe 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 understood from the fact that men'would other- in possession of reliable information. A false impreswise have been obliged to go to their graves, slow once fixed Is very hard to stir. Let me try to re-

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 Howitt was a type, who prophesled 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 decease. These friends are actively employed just now in their Cassandra-like work, and a superficial view of matters gives some countenance to their

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 housecleaning 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 luxurles, 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, not only in the midst of elrcumstances 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 housecleaning, 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 Spiritualsm was on its last legs, that its only respectable organization was moribund, and that a pestilent delusion ould soon cease to bother decent people.

Permit me, sir, 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 scances flourish. I attended one only last week, where Mr. Blackburn'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 ober of our Council is at the reading -room to meet visitors, and answer their inquiries. And among the time for this object are many names most honorably known in Spiritualism-Mr. Calder, our respected President (than whom none is more zealous), Mr. Fitz Gerald, Mr. and Mrs. Desmond Fitz Gerald. Mr. Bennett Mr. Dawson Rogers, Mr. Theobold, 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, on 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 Churchby her wonderful tests is doing much to awaken an interest in Spiritualism.

FT 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 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 detalls 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: Glles B. Stebbins, Cephas B. 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, Anne 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 sea-Those wishing to secure the locations occupled 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.

SHAWSHEEN GROVE.

of Massachusetts will be held in Shawsheen Grove, Ballardvale, on Boston & Maine Railroad, nineteen miles from Boston, commencing July 22d, and closing Tuesday, Aug. 13th. Also a grand union picuic will be held in the above grove June 25th. This grove is to be put in the best order. A large, covered pavillon 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 plit 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 worshiped the letter instead of the spirit of the gentle Nazarene; that not with standing 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 enwarmly received by his Indian friends, particugood cause. Dr. H. F. Gardner was also presour heartfelt thanks to the great Giver of all medium for the blessed occasion we so fully en-

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 languid 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 deaf 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 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 we meet over there." Then he'll have to own up. But the misapprehension springs probably from the fact that Mr. Seaver, although an In fidel, 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, 'Incog-NITO' has the proof intended for me. Three expressions used are contained in 'Logic of masquerading.' I do not think these have been ings will lecture in East Hartford, Ct., and othused by any other individuals. This spirit first er localities. controlled my hand to write mechanically, four years ago; also this spirit first suggested 'clearhearing' to me, and persisted in maintaining it or applies to spirits entering the conditions of mediums; they do not know what they will enthe 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 it for thunder, or the blast of earthly minstrelsy. knowledge of the beautiful teachings of the and upholding your physical strength, so that 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 4th and 11th of May he will address the Spiritualist Society of Willimantic, 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: The Tenth Annual Camp-Meeting of the Spiritualists 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 Instition; 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 way with.

ED Dr. J. V. Mansfield, 61 West Forty-Second street, New York City, writes requesting us to trance into spirit-life, saying that he was first announce that all letters hereafter reaching him which fail to afford name, post-office adlarly the spirit-children whom he had educated dress and money, as demanded in his published through the mediumship of Mrs. J. H. Conant. advertisement, will be destroyed as soon as re-Mrs. Conant then came and gave us indubitable ceived. He is led to this step in self-defence, evidence of her presence, reassuring us in regard as since the publication of the famous Sandusky to the sublime fact of direct spirit-communion, test in these columns he has been in receipt of a and bidding us to work on undismayed in the large number of letters the writers of which have seen fit to adopt the plan followed in that ent-seen clairvoyantly by the medium. He re- case, and in consequence neglect to furnish cognized us and understood what we said to either names, post-office address, stamps or him, (remarked the medium) although unable to money-seemingly, at least, relying on the gencontrol and speak. Several of Thomas R. Haz- erosity of this aged man and medium to give ard's near and dear ones communicated with them a good test, from the payment for which him, giving very satisfactory evidence of their they apparently hope to escape. This is not presence and power to communicate. This was right: the laborer in the mediumistic field, a highly favored sitting, as the conditions were friends, is just as "worthy of his hire" as in Not long since a correspondent sent the follow-ladies and gentlemen who are willing to give of their uncommonly harmonious, and we feel to utter any other department of earthly employment. The Sandusky test (for which the principal in gifts, to our angel friends, and to the excellent 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 postthe above appear just at the time that one of the 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 spiritguides 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 exist-

Dr. Peebles speaks in Stafford, Ct., the last Facts.' The name 'Incognito' disguises 'spirits | two Sundays in April, and on week-day even-

Ilon. J. L. O'Sullivan, editor of the Democratic Review, says : "To Dr. J. Rodes Buchanan until 'clairaudience' was general. The allu- is due the distinguished honor of being the first sion to mice and mouse-traps is good; it refers individual to excite the organs of the brain by agencies applied externally, directly over them, before which the discoveries of Gall, Spurzheim, counter in the medium's elements. Good to 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 naturemoral, 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."

W. J. Colville's Lecture Engagements.

During the present month Mr. Colville has been addressing large and appreciative audiences in New York State. On Sundays he has spoken under spirit influence at Brooklyn Institute at 3 and 7:30 P. M. The subjects in the afternoon have been left to his guides, and in the evening have been selected by the audience. Unusual interest has been manifested in replies to questions, which have been put very freely on a great variety of topics.

On week-day evenings Mr. Colville has lectured in New York City and Williamsburg in addition to his discourses in Everett Hall, Brooklyn, and in private drawing rooms. He will continue his ministrations in Brooklyn Institute every Sunday until the end of May. On the first Sunday in June he will resume his duties in Boston.

Special attention is called to a lecture to be delivered in Paine Hall, Appleton street, Boston, on Tuesday, April 29th, through the mediumship of Mr. Colville, on "The True Position and Divine Mission of Woman." The entire proceeds of the lecture will be given to the Boston Spiritualist Ladies' Aid Society, a most worthy organization, whose practical object should command the sympathies of all philanthropic people. The proceedings of the evening will commence at 7:45, the admission fee is 10 cents, or with reserved seat, 25 cents. A similar lecture has been delivered to crowded houses in all the large cities of England, through Mr. Colville's mediumship, and as the purpose of its delivery in Boston is to aid a deserving charity, it is to be hoped the public may be induced to

throng the building on the occasion specified.
On the following evening—Wednesday, April 30th, at 7:30 o'clock-Mr. Colville's guides will lecture in Kennedy Hall, Warren street, Boston Highlands, on "The True Basis and Best Methods of Education."

Success the True Gauge.

At the time when the medicos of California were moving to get their "Doctors' Plot Law" through the Legislature of that State, the San José Mercury showed up the true state of the case in the following language-the trenchant criticism of which applies with equal force to the efforts of the diplomaites wherever put forth to check progress and reform in the medical

field:

"Have the 'citizens of the State of California' petitioned the doctors of the 'old school' to pray the Legislature to 'protect them from empiricism'? We have heard of no such petition, and it seems to us it will be quite time for Doctor Thompson to call in the law to force his fellow-citizen to call him in, when his fellow-citizen to call him in, when his fellow-citizen prefers to employ Doctor Spaulding—quite time for Doctor Thompson to do this when the 'citizens of California,' as a community, shall indicate their intentions of standing guard over each individual family pill-box. What special privilege does Magna Charta give special schools of physicians touching the family medicine-chest? lege does Magna Charta give special schools of physicians touching the family medicine-chest? As well might the proprietors of Moody's Mill ask the Legislature to shut off steam at the Orange and Vineyard Mills, and give them exclusive control of the family meal-chest in San José. Common observation teaches that the most successful physician commands the largest patronauto vice with the displacement of sincere displacements. and the largest paysician commands the largest patronage, regardless of diploma or scientific formula, and we submit that the Legislature has no reason or right, natural or delegated, to order it otherwise."

If any one single crime more than another should be suppressed, that crime is abortion, which is practiced more or less in every civilized community. Respectable married women are guilty of it as well as unmarried females who have lived imprudent lives. This is why the professional abortionist thrives. It is according to the law of demand and supply. The regular physicians all over the land know these facts. The serious question is, how to remedy this growing evil that is gradually sapping the very foundation of the body politic. Every abortionist should be sent to prison, for they are guilty of one of the very worst of crimes. But those who permit abortions are nearly if not quite as guilty as the operators, who are well paid for their services. This heinous sin cries to high heaven for redress, as it is murder in the first

The Southern negro exodus is on the increase. The friends of the colored man should not hurry the movement, otherwise much distress among the emigrants will ensue. The wise colored man will wait and see how the pioneers succeed before he moves West. Forty years elapsed, it is said, ere the Israelites reached the "promised land," (although they thought they would arrive there in a few weeks.) During that time they suffered terribly; but their posterity prospered abundantly; then God wiped them all out and left the land desolate because of their licentiousness and selfishness and pride. The prophecies of old must be fulfilled to the letter. The strange events happening to-day all over the world evidence the fact that the Old is about to give place to the New order of things: that God's Kingdom is to be established on earth in place of the Kingdom of Mammon.

"J. C. Braddon, Esq., of London, has lately arrived with three of the best mediums in the world, including Miss Annie Eva Fay"so ran the announcement recently out forth in the daily press of Poughkeepsie, N. Y., and the people of that worthy borough crowded the Opera House to see what "J. C." & Co. would do. The result was that H. Melville Fay (whom we have frequently warned the public against as an unprincipled trickster) and wife fled from the hall, and left the city under protection of the police, so the Poughkeepsie Courier states, that measure being necessary to save these skilled disciples of duplicity from the grasp of an infuriated audience-the members of which with one accord acknowledged that they were "sold." The Fay tribe are yet on the wing. Look out for them, friends!

A gentleman of high standing in the State of New York writes to us as follows: "My esteemed brother, I congratulate you on the noble support you have had of late, in a literary point of view, from the very best of sources, the earnest and true friends of the cause." We return grateful thanks for the kind words which come to us quite often of late from many parts of the country, assuring us that our course is approved and that the Banner of Light was never more acceptable than at the present time. God and the good angels helping us, we shall stand firmly at our post, neither turning to the right nor the left to cater to selfishness, let it come from whatever quarter it may.

BJ J. F. Merriam, Lawrence, Mass., writes, April 16th: "Please send me one more copy of 'THE VOICES,' by Warren Sumner Barlow. The copy I had I lent to a friend, and he was so well pleased with it that I disposed of it to him. This book is truly a sparkling gem that should be in the hands of every Spiritualist, to lend to those who have the least desire to rise above the fog of sectarianism."

Meetings in Lawrence.

The Spiritualists of Lawrence, Mass., organized some six weeks ago, and the Society has since held regular Sunday meetings and had lectures from some of the best speakers in the field. Large and interested audiences are in attendance, and an unusual interest is manifested to learn more of the facts and philosophy of Spir-

En Sunday afternoon, April 20th, at 3 o'clock, Robert Cooper addressed a good audience in Paine Hall, Boston, on "Materialization"—his remarks being followed by a discussion of points raised in the discourse. After explaining the various theories with regard to matter (the latest being that the hypothetical atom was a centre of force), and referring to the phenomenon of the passage of matter through matter, Mr. Cooper dealt with the facts of materialization, which, commencing with the formation of hands and faces, had culminated in the production of the full human form-the greatest wonder of a wonderful age. He gave his own experience, and cited that of various scientific men in England and elsewhere, particularly referring to that of Prof. Crookes, who during a period of three years investigated the spiritual phenomena. Drs. Storer and Wright, and Messrs. Hor-

can snuff out the sun."

C. P. Pratt writes from Milford, Mass., April 12th : "A very interesting séance was held at the house of Dr. E. A. Pratt, by Mrs. Maud E. Mitchell, on the evening of the 10th inst., at which all present were afforded such tangible proof of spirit presence that none could doubt that the dear ones 'just over the river' were communicating to them sweet and loving messages. We wish all might have an opportunity to visit one or more of Mrs. M.'s séances and receive these beautiful proofs of spirit-power."

M. PIERART.—The death is announced, on February 14th, of M. Z. J. Pierart, at the Dru-M. PIERART.—The death is announced, on February 14th, of M. Z. J. Pierart, at the Druidic House, which he had established at St. Maur, near Paris. M. Pierart was a Spiritualist, and author of several books on religious subist, and author of several books on religious subjects. He was also editor of the Benedictin de St. Maur; his last book was an important work on L' Histoire du Monde Primatif. The news of his departure will be received among Spiritualists with great regret.

By reference to our third page the reader will find a clear statement of the circumstances attending Petticoat Bishop's "allocation" in Glasgow, the letter being from the pen of one of the principal gentlemen there who endorsed and brought forward that incorrigible scapegrace, and who now joins with his compeers in that

Edited by Herman Snow. 186 pages; price \$1,25. This work contains inspirations given through the mediumship of Mrs. Anna D. Loucks, and is a work of intrinsic worth, deeply interesting and instructive.

We are in receipt of the first number of a monthly periodical of sixteen pages (price two pence), entitled "The Vaccination Inquirer and Health Review." London: Edward W. Allen,

11 Ave Maria Lane, (E. C.) A fine article by Dr. Babbitt, of New

York, will soon appear in the Banner.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] M. C. Vandercook, after filling a two months' engagement in Brooklyn, returned to his home in the West, April 10th, where he will remain during the summer. Address all correspondence to him at Allegan, Mich.

G. H. Geer, of Battle Creek, Mich., is to lecture for the First Society of Spiritualists of that city during April. The first Saturday and Sunday of May he is to hold a quarterly meeting at Paw Paw, Mich.

Dr. L. K. Coonley has been prevented by ill health from being in Massachusetts the present month. He anticipates speaking in Portland, Me., during some of the Sundays of May.

Capt. H. H. Brown, since he finished his two months' engagement for the Brooklyn Society, has been recruiting for awhile, but has meanwhile finished his course of Wednesday evening lectures in Everett Hall, Brooklyn; spoken once for the benefit of "The Helping Hand Society" in New York; and given a course of four afternoon lectures in New York City, the last two of which Were pronounced April 22d and 23d. He is announced to give a course of five lectures in Vineland, N. J., commencing April 24th. Will fill engagements in New York, New Jersey and Pennsylvania the month of May, and desires Western engagements for June and July. Address him 116 Dean street, Brooklyn, N. Y.

Mr. and Mrs. J. Madison Allen will remain in Atlanta, Ga., till May, and will then return northward by way of Chattanooga, Tenn., Stevenson and Huntsville, Ala., and other points in Alabama, Mississippi, Arkansas, etc. Mr. Allen will answer calls to lecture on Sun days and week-evenings along the line of route, should any be made.

J. H. Rhodes, M. D., has removed from Morton to 6006 Vine street, West Philadelphia, Pa.

Talent and worth are the only lasting grounds of distinction. To these, the Almighty has fixed his ever-lasting patent of nobility. These it is which make the bright immortal names to which all may aspire.

ome numerical 30 clock.

People's Spiritual Meeting formerly field at Eagle Hall) is removed to Pythian Hall. Tennont street. Services every Sunday inorming and Itermoon. Good mediums and speakers always present.

EAGLE HALL.—Solution Monthly. **EAGLE HALL**—Spiritual Meetings for speaking and sests are held at this half, 666 Washington street, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette during provided.

Singing provided.

PARIMER MEMORIAL PARLORS, "The Spiritualist Ladies" And Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton street, every Friday aftermoon and evening, Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

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

ARROTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sun-day afternoon at 3 o'clock, under direction of C. B. Marsh,

Amory Hall.—Once more the beautiful sunlight illumines the face of nature, after so long a scries of storms, and once more go forth the worshipers to praise the Divine Spirit, after their own fashion—some with the pomp and; show of earthly splendor, while others strive in purity of heart to worship God in spirit and show of earthly splendor, while other's strive in purity of heart to worship God in spirit and truth. So let us worship not only on the Sabbath day, but in our daily walks of life, ever remembering that Nature has no intermittent Sabbath, but that its worship is continuous. This is the spirit we endeavor to inculcate at this place next Sunday afternoon.

The Under date of March 25th, a friend of a correspondent of ours now in London writes: "Of course the Jesuits will do all they can to overset Spiritualism, and the Protestant Churches will do all they can to help them, just as all the gas companies in the world would unite to put down the electric light if they could hope to do so. I think, however, that in spite of all its enemies, whether secret or open, whether from without or within its ranks, Spiritualism is safe in the hands of the American people, and must and will perform its mission, though no doubt the opposition must continue to retard it. The day has gone by for its suppression. Its enemies can no more smother its light than gas companies can snuff out the sun."

Is how of earthly splendor, while other's strive in purity of heart to worship not oldy in truth. So let us worship, not only on tout day, but in our daily walks of life, ever remembering that Nature has no intermittent Sabbath, but that its worship is continuous. This is the spirit we endeavor to inculcate at the Lyceum. The exercises to-day were as follows: Overture: Singing: Responses; Orchestral Selection; Banner March: Answers to the question, "How Best to Make Heaven"; Original Essay, by Arthur P. Shedd! Remarks by Dr. H. B. Storer: Piano Solo, Nellie Thomas: Recitations—"The Father's Soliloquy." Charles Dayls, "Another Little Wave." Make I Ganshorn. "What Can I Give?" Maud Davis, "Meadow Talk." Jennie Smith, "Song of the Frog," Emma Buck, "The Old Man in the Stylish Church," Affy Peabody: Reading, "A Hundred Years from Now," Mrs. Francis: Recitation, "How Maudie Kept Watch, "Maudie Lord; Reading, "Annie's Ticket," Helen M. Dill; Son Children's Progressive Lyceum No. 1, 7 Boston, April 20th, 1879.

Amory Hall Meetings .- M. Milleson has inaugurated a series of meetings to be held at Amory Hall, Boston, on Sunday at 2:30 and 7 P. M., April 27th, to be continued at the same hours

April 27th, to be continued at the same hours each Sunday indefinitely.

These spiritual meetings, we are informed, will be conducted according to the strictest rules of propriety. It is announced that "In the afternoons the platform will be occupied by a variety of talent, speaking, tests, and describing of spirits, thus keeping up that variety which alone can make meetings of lasting interest. The wings will be rendered additionally interest.

The wings will be rendered additionally interest. The wings will be the display of some of esting and instructive by the display of some of Mr. Milleson's charts and beautiful spirit paint-

of no small importance."

On next Sunday evening will be shown "Death and Ascension of Little Violet," a work coming from artists who have crossed the valley of death, which will tend to lift the souls of ley of death, which will tend to lift the souls of the audience into that realm of contemplative thought. Thus by employing the kindergarten school of spiritual science, lessons can be grasped that cannot be perceived in any other way. As there is no fund to pay the expenses of these meetings, an admission fee of ten cents will be required at the door.

Mr. Milleson also wishes to give any one who may have spirit drawings or paintings an opportunity to exhibit the same at Amory Hall on Sunday evening next.

Sunday evening next.

brought forward that incorrigible scapegrace, and who now joins with his competers in that foolish manacuvre in acknowledging that they have all been, in American parlance, "sold."

VERIFICATION OF A SPIRIT MESSAGE.—O. L. Fuller of this city sends us this paragraph: "In the Banner of Light of March 15th is a spirit-communication, 'From a Friend to O. F.,' which I recognize as coming from a friend with whom I was in almost constant attendance during his last illness, and when he passed away. It is all true,"

Bo When the demand of the Anniversary reports upon our space shall have abated we purpose giving to our readers many valuable articles, including essays, critiques, etc., by A. E. Newton, and others, lectures by Mrs. Cora L. V. Richmond, W. J. Colville, John Tyerman, et als., and other matter, the whole of which is now on file awaiting publication.

VISIONS OF THE BEYOND, by a Seer of To-day, or Symbolic Teachings from the Higher Life, Edited by Herman Snow. 188 pages; price \$1,23.

with an orchestral selection.

The Lyceum has completed arrangements for holding a May-day festival, when the hall will be opened, and the afternoon devoted to the enjoyment of the pupils. A collation will be provided by the ladies, free of all expense to the children. In the evening a ball will be given, the proceeds of which will be devoted to the

purpose of obtaining books for the use of the school. A good attendance is hoped for.

This Lyceum inaugurated a course of Sunday evening lectures and concerts on Sunday last under the direction of Mrs. Hattie E. Wilson, at under the direction of Mrs. Hattie E. Wilson, at which the following individuals assisted in the exercises: Opening song, Miss Nellie Thomas; recitation, Albert Rand; song, May Waters; lecture by Mrs. Wilson; song, Miss Thomas; recitations by May Waters and Arthur Rand. Miss E. Dawkins accompanist. Lectures will be given in Armory Hall every Sabbath evening until further notice. C. F. RAND, Sec'y. Children's Progressive Lyccum No. 2, Charlestown District, Boston.

Puthian, Hall, was well filled last Sunday af-

Pythian Hall was well filled last Sunday afternoon with people who are interested to hear and know all they can in regard to "Obsession"; the consideration of which theme was continued the consideration of which theme was continued from the previous Sunday. Dr. Charles Court was the first speaker, and gave some interesting items of experience with persons obsessed, both in this country and England. Dr. F. Webster of Brockton followed, disclaiming entirely the does a fevil spirits," and consequently of "obsession," but thought that the cases of "obsession" (so called,) could be traced to some physical or mental derangement, or to inherent qualities. Mr. Abbot Walker (formerly of Salem,) took a different view, and related some items of took a different view, and related some items of experience, which were of value in proving the phenomenon. Daniel Came, Mr. Plummer, Mrs. Fisher, Miss F. Wheeler, Mr. McGarrahan and Mrs. H. D. Chapman, also took part.

The consideration of the same subject will be continued next Sunday afternoon at this place.

Charlestown District — Abbotsford Hall.—On Sunday afternoon, April 20th, quite a large and intelligent audience assembled in this hall at the usual hour, 3 o'clock. Mrs. M. C. Bagley occupied the platform as speaker and test medium. After a voluntary on the organ by "Professor Heath," the blind musician, and singing by the delet the nealling gave a chort discourse. lessor Heath," the bind musician, and singing by the choir, the medium gave a short discourse, after which nearly one hour was occupied in giving tests, nearly all of which were recognized as correct. Next Sunday, April 27th, Dr. J. H. Currier will speak in this hall at 3 p. M. C. B. M.

DISCOVERED (?): OF WHAT THE SOUL IS COM-POSED !- A professor in the University of Stuttgart announces his conclusion that the soul of man is "a special form of albumen which constitutes an aura that may rise above the threshold of consciousness."-[New York World.] Now, Joseph Cook, where are you?-Boston Post.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceam No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% of cheek. The public cordially invited. D. N. Ford, Conductor.

ARYORY HALL. HIGH STREET CHARLES TOWN DISTRICT. The Children's Progressive Lycam No. 2, of Reston, holds its Session every Sunday morning at 10% cheek. The public are cordially invited. Admittance free. J. B. Hatch, Conductor.

INVESTIGATOR HALL. PAINE MEMORIAL RULDING, APPLETON STREET.—Robert Cooper will becture in this hall every Sunday atternoon, Services commence at 30% clock.

Arrangements for our May-day festival are Arrangements for our say-day testival are completed. Mediums in Lynn and vicinity have kindly responded; also Mrs. Cutting and Mrs. Carlisle-Ireland of Boston will be present. The afternoon service will commence at 2500 p. M. Alvisi are presents. Admission to cents. The evening service to conclude with concert and ball, at 80 clock p. m. Tickets, 25 cents. The festival is to be held in Centennial Hall, Market street, Lynn.

George Dillingham.

The Liberal Lengue Movement.

Mr. Hudson Tuttle, of Rerlin Heights, O., has been agointed by the Board of Directox of the National Liberal cagneto represent his state on the Executive Committee, very then of the movement in Ohio is requested to particularly the state of the movement in Ohio is requested to particularly of the search of the movement of the National Committee, which Mr. Tuttle by fetching the search of t ter, not forgetting to enclose a postage stamp.

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These Messages it heate that 'spirits carry with them the characteristics of their earthly life to that beyond, whether for good or extle consequently these who pass from the earthsphere in an undeveloped state, exectually progress to a higher condition,

We ask the tender to receive no destrine put forth by spirits in these columns that does not compert with his or her reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings

FRIEAR AFTER Soots. The Hail will be open at 20 clock, the Hail will be open at 20 clock, the checketine the desir will be cosed, be ther allowing entrained at open at 20 clock, the checketine the desir will be cosed, be ther allowing entrained at open at the first open the result of the states, except in case of About a great state of the messages given at the Ramoet spirits forcut medium and ourselves, we respectfully request that these who at any time may recognize the party communicating will do us the favor to be seen.

communion.

2 Operations answered at these Séances are often propounded by individ assumong the audience. Those real to
the controlling intelligence by the Cluttman, are sent in by
cuttons delete.

REPORTS OF SPIRIT MESSAGES. GIVES THEOLGH THE MEDITASHIP OF

MIS. JENNIE S. RUDD.

Invocation.

Thou great God of All, may we come into thy presence with love; may we bring to thee thankofferings from the hearts of those who live on earth, and in return may we take back to earth the feeling of love which thou sendest forth as the children of men need. Oh, we feel that thou death. I have been gone some three years. I will be unto us a father and mother, a protector return because I feel it best to do so; because I and a kind benefactor. May we do our work acceptably to thee.

Questions and Answers.

CONTROLLING SPIRIT,-Mr. Chairman, we are

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

Overs.—Ry C. B. F., Sturbridger Mass.' In the Banner of Light Oct. 17th, the controlling spirit, in speaking of departed spirits being sexed in the spirit-world, said, "But we speak not here of temearmated human beings." Will the controlling spirit please explain more particularly who are remearmated human beings."

And why were they remearmated?

And why were they remearmated?

Ans.—It may be that in expressing our opin-ion we shall come in conflict with many others who hold opposite opinions, but as every indi-vidual has a right to his or her own thought, let me express mine. I believe that at the birth of wery many children, and not only at the birth of very many children, and not only at the birth but at the hour of conception, there is an overshadowing by an individual from the spiritworld. And when that child is born it is overshadowed—the spirit goes with the child through babyhood, through childhood and maturer life, and thou borous as it were a part and reveal and they become, as it were, a part and parcel of each other. The mirror in which you look reflects your own image, and affords a fitting illustration, perhaps the best I can give. Q.- By the same. Do such remearnated

beings understand or realize that they are rein-

A.—If an individual is remearnated, takes possession of another individual, it is most likely that he knows something about it. When they get through this life, and enter the spiritual, then they surely are aware of all the experi-

then they surely are aware of all the experi-ences that have taken place in the earth-life. Q.—By the same. Was Jesus of Nazareth a remearmated human being when he was born and fived in earth-life? A.—Jesus of Nazareth was a peculiar individ-ual, born under peculiar circumstances, over-shadowed by the angels, a spirit brought to the surface because he was beded. Circumstances called Napoleon to the tront in the days when the French needed a leader: Abraham Lincoln the French needed a leader: Abraham Lincoln came forward when America required him; it was the same with Confucius, and every other important individual who has figured in history; they have been brought forth when conditions called them. Jesus of Nazareth came to do a work which angels wished him to do.

Fanny E. Whitcomb.

Mr. Chairman, I have made a special request that I might be permitted again to enter your auditorium and speak whatever word I could. I believe in Spiritualism: I would do whatever I could for it. I would help humanity, and bring into the ranks of love all that I could. As I have seen more of the spiritual in the few weeks that I have been in this particular sphere of life, I can now understand that God is a God of love, that all his ways are peacefulness and all his paths are pleasant. When I clasped my lit-rle girl Mamie, and drew her near to me—when If girl Manne, and drew her hear to me—when I found the other loved friends who had gone beyond, and they pointed me to the cottage where I might dwell in peace, in love and joy—there came to me a feeling of blessedness, a power of love for the great Infinite; and yet there was a feeling mixed with it that I must return to earth and tell those who were left that 1 still live. Please say it is from Faunie E. Whit-comb, of San Francisco, Cal. Feb. 13.

Oscar Pendleton.

I am Oscar Pendleton, of Biddeford, Me. I am sixty-five years old. I passed from this life some years ago in 1840, I believe. I never supposed years ago—in 1840, I believe. I never supposed I should be called upon to say anything for the benefit of my follow-beings, but if it is necessa-ry that I bring my affidavit, I am willing to do it in favor of this peculiar manifestation of the return of spirits, for I believe it is true: I know

it is true, and I honor it.

Now, I've been gone a great many years, but I've had to look after the wood-pile and after the lumber-yard, and all that sort of thing, and I've got tired of it, because I can't make the boys do as I want 'en to. If you can show me how I can rid myself of the whole thing I shall be glad of it. [I think you will get rid of it and take a step forward by coming here.] You think I won't have to carry so much of a load, do you, after I 've been here? Well, I 've traveled considerably since I 've been what you call dead. I just dead with there." aint dead, neither. That's a mystery to me! I aint dead! Why, I'm alive! I've got all my faculties; but I can't make one of 'em hear what I say to 'em, I can't make 'em feel when I touch 'em: I can't do anything. When I sign my name, 't aint no account at all. That's what I call simmering things down to a pretty fine point. If you can help me I'd like to have you, or tell me what I shall do. I want to break loose from this. I want to leave the wool and the lumber this. I want to leave the wood and the lumber and everything of the kind. I don't want to go back there. I don't care what I do, if I can

only feel better than I do now.
I'm going now, and if I find you are right, I'll come back and tell you. Feb. 13.

Eliza.

Eliza, to her son, George S. D. When the summer moonlight falls upon you, when Sunday comes, and you open the door of your spirit and Let no grief, my friends, come to the heart, invite the power of love to come in, when you ask the dove of peace and good-will to descend from the great spiritual world, remember 1 am with you. Doubts may arise, darkness may glide on, the door of your house may open, and yet there may seem to be no angels there: hut ever will she who tried to guide your footsteps in childhood, in youth and manhood, and who stands in company with your father, and with your grandparents, do for you all she can. But be patient, teach your flock love, peace that good-will: send not forth the darkness, end not forth the darkness, end not forth late, send not forth late, send not forth late, send not forth late readful element, but send forth love and truth. Feb. 13.

Mary Ann Subtler.

Let no grief, my friends, come to the heart, was dead in your flow darkness arisen to life and to glory.

I died of a disease that wastes away the body, but it never deadens the mind.

Jessop Wakeman.

Jessop Wakeman.

My residence was in Southport, Conn., and I died there. Jessop Wakeman. Grand fact of immortality! Boundless as the ocean, deep as the sea, are thy truths, oh Eternal One. Thou givest life, and thou hast power to enrich the great and feel these things occurred while a light was burning in the room, the medium sitting beside us in the room. Multitude the cabinet and we hood not pretend to say. The medium calls them "spiritual manifestations" and I don't know but that it is as reasonable to attribute these things occurred while a light was burning in the room, the medium sitting beside us in the room. Multitude the cabinet and we hood, with the cycling of the room, the medium sitting beside us in the room. Multitude the cabinet and we hood not pretend to say. The medium calls them "spiritual manifestations" and I don't know but that it is as reasonable to attribute these things occurred while a light was burning in the room, the medium sitting benside of the cabinet and wheld up by a hand in full view until nearly consumed.

All these thi invite the power of love to come in, when you ask the dove of peace and good-will to descend from the great spiritual world, remember I am with you. Doubts may arise, darkness may come, time, with its ever fleeting footsteps, may glide on, the door of your house may open, and yet there may seem to be no angels there; but ever will she who tried to guide your footsteps in childhood, in youth and manhood, and who stands in company with your father, and with your grandparents, do for you all she can. But be patient, teach your flock love, peace and good-will; send not forth the darkness, send not forth late, send not forth the dreadful element, but send forth love and truth. Feb. 13.

The spirit Messages gracked the Banner of Light Public Free-Circle Meetings, through the medianish per Messages in this Department.

We also published this tage reports of Spirit-Messages

aut, because the gentleman said I could come if I wanted to. I'm coming, and I'm going to tell you why I'm coming. He said, this was a doctor's shop. You see, ever so many have been here and been curred, and they come to earth now, feeling ever so good. One was deaf and couldn't hear a word, another was lame, another was blind. Now I aint blind nor deaf, I aint anything, event I can't use my hot hand. and anything, except I can't use my left hand and arm at all. I was run over. You see it was taken right away from me, and I couldn't do anything with it. I was run over by a carriage:

anything with it. I was run over by a carriage:
't was a nice carriage that run over me; it run
over my shoulder. It was in Troy, N. Y.

My name is Mary Ann Subtler. My folks came
from Germany years ago, but I did u't get the
language, I could n't talk German to you if I
tried. Since I've come here, I can use that
land, I could n't before I come. Do you think,
I'm going to get well, so I won't ever have it
hurt me no more? Yes; try and see how well
you can use your arm. She tries to lift it. I hurt me no more? Yes; try and see how well you can use your arm. She tries to lift it. I can? You're the best doctor that ever I see. The doctors in the hospital didn't help it a bit. I'ltell everybody of you, and bring all the folks here to get eured. Annt Mary was as good as she could be to me, and so was father and mother, but they didn't know so much as you do; if they had, I should have got well. I was thirteen years old. I was crossing the street, I can't tell you what street, because I hadn't been there a great while when it happened. Feb. 13.

Feb. 11.—Lorenzo Do tog B. Bicknell, You're had been they had been the part of the first of the first of the linestigation years old. I was crossing the street, I can't tell you what street, because I hadn't been there a great while when it happened. Feb. 13.

William A. Fletcher.

I wish you would say that William A. Fletch-Offespendents.

Off Mrs. Rudd holds to private cheles, the receives no expendent the residence of Thestays, Thurstays of Fidal's until after residence of Thestays, Thurstays of Fidal's message to his friends. He would like to have them recognize him, and, if they can, allow him to speak to them at the first opportunity.

Feb. 43.

George N. Danforth.

George N. Danforth, of Egypt, 4th, returns with love for his friends, and desires to send a letter to Carrie, hoping that she will meet with success, trusting that father will do for her all he can. I trust this letter on the spiritual wing, knowing that friends of mine have your paper. that it will be sent to those to whom I wish it sout. I passed out of this life in a strange way: sent. I passed out of this life in a strange way. I will not mention it. Suffice it to say that carelessness on my part was the cause of my wish to gain access to a higher condition in spiritual life. Feb. 13.

Anthony Coles.

I am Anthony Coles, from Minneapolis. I left this form about the 10th of May, 1875, from a trouble in the stomach, which none could un-derstand, but which I now know to have been cancerous. I return here in justice to a friend of mine, who is now in Nashville, Tenn.: his name is Lewis Benton. He is staying there for a few is Lowis Benton. The is staying there is a con-weeks, and as I know that the man with whom he is connected sometimes toads your paper— which I always supposed was a humbug-I have which I always supposed was a humbug-I have come here to say to him that if he will go and represent things as they are, the insurance will come right, and he will not suffer from the cause about which he is troubled now. Tell him to do the best he can, and I will aid him. The best thing he can do is to start from the West at once. Please advance this. April 15.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUM-HIP OF

MRS. SARAH A. DANSKIN.

Henry Gohlinghurst.

I died in Cleveland, Ohio. I was twenty-two reflect in Cleveland, Onto. I was twenty-two years old; Henry, the eldest son of Mary Gohlingburst. I departed from you, mother, but now in the silence of the night I return to greet you and make you grow acquainted with the intercourse that exists between the two worlds. Though a novice when encased in the desh, still, beginn hearmal to have having learned the law, I return to educate you, as far as I can, in knowledge of the truth that through death I have been quickened into life, and my love for you has grown boundless; every faculty has been brought into activity and every my Creator in passing me from under the rod and carrying me over the river of life, where his mercies and his loying kindness will never cease.

This will be wondrous to you, mother, for you saw my eyes closed and my lips hushed; still tonight through a stranger's lips I speak to you. Mother, remember I am not dead: I am living in a land of heauty, where, by the unfoldment of angels, I can return and greet you, wiping away the tears from your eyes and making joyous the heart that was sad. Look not for me, mother,

my mind.

Alice Riggin.

From my very childhood I have had disappointments. All whom I loved and all who loved me had to die. My name was Alice Riggin, the eldest daughter of John and Alice Barringer. In my latter days I had no home of my own: I lived with my son, who kindly tended to all my wants. He resided on Light street, in the grand old Monumental City. All who seek me, hearken to the voice which now I send upon the winds. I am as busy as the little bee, trying to gather honey from every flower; but alas! disappointments are mine in the land of spirits, as much so as in the natural world. I see things, I reach to gather them, they fade away, and I am left alone to ponder over all the mysteries which seem to surround me in what is called death. The sun that shines around me seems not to warm me, and I feel as if I was a stranger in a strange land, with my heart open asking for conviction. The angels speak kindly to me, but their speech I seem not to comprehend. Is it ignorance, or is it because I have disobeyed some of the laws of life?

Beautiful is the hereafter to those who can comprehend. I will search into all these mysteries and find out what treasures are in store for me. I neither weep nor lament, but ask to know more of myself.

Samuel Owens.

Having learned that there is a foundation in truth in communicating between the two worlds, I feel as if it would be a great pleasure and privilege to offer a few consoling words to those who think I have left them forever and forever. Samuel Owens. I lived in Harford County, Maryland. I was about forty years old, and I can, with the clearness of spiritual sight and light, say, I am not in the grave, but am one of the inheritors of that beautiful land which the tried and taught Christians call

heaven. Blessed repose, for through it comes tranquility and peace of mind. When we awaken to consciousness, we then realize our relationship to Deity, and commence the noble work of progression. It is a pleasant theme for contemplation, to know that a law exists through which the so-called dead can make manifest their life, with all its advan-tages. We are wonderfully tried physically while encased in the fleshy tenement, but after that pays its debt we go on, rejoicing in the soul's freedom. To me this is new, but in its newness there is gratification; with gratification comes knowledge, and with knowledge power to explore my inheritance in that kingdom which is

Let no grief, my friends, come to the heart, no tear dim the eye, for he that was dead in your midst has arisen to life and to glory.

giving my sentiments loudly or strongly, I held them tightly and firmly, and they have been a benefit to me

I would not if I could exchange relationship. Although I have left many dear friends on earth, still I have met many dear ones on the other side life. A strange feeling creeps over persons in the silence of the night when they meditate upon the wondrous change which they know must sooner or later come to them. I am an explorer over the territory of this new home, where there are houses and lands, waters, flowers, birds and animals. All are dwellers in this beautiful world, which is outstretched by the one grand mind, call it what you may, Jehovah, Jove or God. To thee do I acknowledge my weakness, and ask thee in thy power to make me strong, whereby I may go forward to do thy work, that which will benefit humanity.

I will ask those who read this not to cast it aside, but investigate every line of it; and in the investigate, was will find life and intelligence.

the investigation you will find life and intelli-gence through it all.

I have spoken according to the feelings of my heart and the unfoldment of my brain, and with

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

Mary C. Lipphit; Margaret O'Brien; Elizabeth J. Lovell; Whippie; E.b. 28; C.—; Sarah D. Waykand; Lucy A. Brown; Ruth Bichadosn; George E. Eddy, March L. Jim O. Libby; Charles O'C.—r; James Hart; C. Ondall; L. B., 10 I. R. 8; Patrick Rling, April L. James Aubrey Hills; Lucy A. Anderson; Thomas Macatty; Aronymous; Josephine A. Thomas, April L. James W. Parker; Charle; Namey R.— u; Sadic Leominster; Mault; N., to her father; Robert Mansell Massen.

the Leominster; Maint; N., to her father; Robert James Masen,
April 8. - Emima J. Philipps; Albert H. Keene; Phebe A.
Ctossman; John Chandber; A Frlend,
April 16. - Fanny C. Perry; George L. Long; Mary N.
Morse; The Flat-Boatman; Charles Foster,
April H. Snowdrog, to J. W.; Margaret Milk; George
M. Dobson; Mary A. Champlain; Mary, to William Potter,
April 15. - Bathsheba B. Jones; Whinle; Louis Way; J.
Edwards; Parily,
April 77. Dr. Walter B. Congdon; Walter Richards;
John Gurney; F. Everrett; Gus E. Goward; A. S., to Fan19.

April 18, Fanny E. Whitmore; George N. Smith; Gilbert Morris Delano; Terrence Martin; Daniel Mason,

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

Dizabeth Woodcock; Lowis Shejard; Susan Bernard Lewis Whitefield Lowis; Mathias Taylor; Mark Purmot,

Spiritual Phenomena.

CLEAR AND CONVINCING MANIFESTA-TIONS.

To the Editor of the Banner of Light:

Will you kindly allow me space in your excellent paper to publish, at the request of many friends, an account of the wonderful manifestations we have been having in this city recently, through the mediumship of Mr. Allen, better known as "The Allen Boy "? At the urgent request of a lady who had attended one of Mr. Allen's séances in Amherst, Mass., where he resides, he was prevailed upon to come here for a few evenings. He held five seances at my house, one at each of two other places in this city, and two in Brooklyn, all of which were very successful. The manifestations of this medium are what are termed "physical,"

I believe, and I will try to enumerate some of them. Formerly his seances were always held in the light; but finding that this was causing hemorrhage of the lungs, his séances are now mostly dark, and when held at my house, were conducted under our own supervision, as follows: The room in which they were held is a front room on the second floor! the doors and windows being securely fastened and sealed, a table was placed in the centre of the room, upon which were arranged aguitar, three bells and paper and pencil. A dulcimer, weighing more than thirty pounds, was then placed on two chairs behind the medium and outside of the cirele, entirely out of his reach. All joined hands, the medium taking his place in the circle with the others. During the manifestations, which generally lasted two hours, each person in the circle in turn sat beside the medium and held his hand. The first manifestation was generally music on the dulcimer. Pleces requested mentally by different members of the circle were played beautifully. The guitar would then leave the table, float around the room, touching the celling and bumping the heads of those present, at the same time To Mr. Danskin. I thank you kindly, sir, at these was something wonderful to hear, and such as for granting me the privilege of expressing the no mortal could possibly produce, either in light or sentiments of my heart and the unfoldment of darkness. Sometimes, while the dulcimer was being darkness. Sometimes, while the dulcimer was being played, the bells left the table, passed over the heads of the circle and continued ringing in perfect time during the performance; at the same time the guitar was played, and a perfect initation of a snare drum accom-

panied the music. During all this time and until the manifestations ceased, the medium's hands were resting on the hands of persons each side of him. If the medium could pro duce these manifestations himself, unaided by any unseen force, he would be a more wonderful phenomenou than has ever been seen or heard of. During the se ance, nearly every one in the room received written messages from their departed friends, together with whispered communications, and often kisses and caresses. While the writing was going on the noise of the pencil on the paper could be distinctly heard by every one in the room. The dulcinfer at times left the chairs on which it was resting, floated over the heads of those in the circle (playing at the same time) and took its place on the table, where it remained for a short time, and again returned in the same manner to its former position These are not all of the manifestations which occurred at these séances, but they are sufficient for my purpose, which is to show that such things do take place at these séances which cannot be accounted for by any law or principle known to science. No doubt many will reject the whole thing because the manifestations were produced in the dark, but to such I would say

Please be patient for a little time. g On the evening before Mr. Allen left New York he gave a light séance, my husband, a lady friend and myself only being present. A small closet was used as a cabinet, and I arranged everything myself. Having nailed a blanket across the door, at the height of four feet, and placed a guitar inside, we all took our post tion with the medium outside the cabinet, sitting close around him and holding his hands. .. In fifteen or twenminutes a gentle rapping was heard behind the blanket, and presently a hand made its appearance from behind the blanket at the side furthest from the medium. My husband grasped this hand and held it for several seconds. Several toilet articles were then passed over the top of the blanket, and then the guitar was handed over, playing meanwhile. We took it passed it back again, and requested another tune. It then took its position in mid-air, in full view from one end to the other, with the strings toward us, and in that position a tune was played, but no hands were visible. It was again handed to us, and both black and white hands made their appearance above the blanket many times. Three times a hand and arm nearly to the elbow appeared, the arm being clothed in a white sleeve like a shirt-sleeve, the band and gathers at the wrist being distinctly visible. I wish also to state that I shook hand with these victors are the tong the blanket. hands with these visitors over the top of the blanket. There were some parlor matches in the closet, and we were a little startled by one of these matches being lighted and held up by a hand in full view until nearly

[From the Cape Ann (Mass.) Advertiser, April 11th.] Spiritualism.

Interesting Lectures by Mr. J. Frank Baxter-Names of Spirits Purporting to be Present Given and Iden-

tified in a most Satisfactory Manner. Mr. J. Frank Baxter, the well-known Spiritualistic lecturer and singer, occupied Proctor Hall [Gloucester] Sunday afternoon and evening. There was a good audience in the afternoon, who listened with most profound attention. The speaker was introduced by Mr. Eben Page, and the exercises commenced with Mr. Baxter's singing "Angel Hands shall ever Guide Thee," accompanying himself upon the organ. He has a sweet vet powerful voice, and all of his songs were beautifully rendered. Then followed the reading of a poem entitled "The Spirit-Mother," and another song, "Mother rich, says that every event recorded as a matter of his Kissed Me in My Dreams." The subject of the lecture | tory in Oriental theology beyond the new era, or prior was: "The Possibility and Probability of Spirit-Life to the time of Alexander, is involved in more or less and Communion." It was logical and fortified by facts which had great weight with his audience. The claims of Spiritualism were clearly defined, its beauties shown. have been written upon the subject of the Hindu reand the great boon of immortality which its doctrines | ligion and its gods and holy books; some of these have so satisfactorily proved, both from the Bible and from found their way into one library, and some another, the revelations which have been so frequent during the past thirty years, were eloquently depicted.

which render his lectures so interesting, and which ligion from those who read the works in the other. Mink Course B. Rudie Courses and the works in the other may generally be depended upon as an accompaniated B. Barrows; Annie Windsor; F. E.—1; James B. Brady.

F.b. 25.—Bathsheba Litchfield: Marcus M.—1; Frank; John Usershom; George W. Wesley; Annie S.—1; Frank; John Usershom; George W. Stowe; Eawin Harris; Lydia Sigour, John Usershom; George H roborated by Mr. Eben Page and others in the audience." The name of Samuel Hanscomb was then glven.

The lecture was then continued, and the services were closed by Mr. Baxter's singing, "Tell Me, ye Winged Winds."

In the evening the hall was packed to its fullest capacity, many standing up. The exercises commenced with the song "The Old Musician's Farewell to His Bridge"; song, "How the Gates Came Ajar," and then the lecture on "Spiritualism, and the Practical Good It what true Spiritualism is; its progress already made, the brilliant future so near at hand, its immense power for good, both as regards material and spiritual aid and reach, converting even the most avowed infidels. He mentioned a long array of celebrated divines, poets, and were impressed and guided by the invisibles, who once lived here upon the earth, but were now in the spirit-world, yet still pursuing their work of helping mortals and benefiting the world by sending back the glad tidings of immortal life. Whatever opinions those who listened to this lecture may entertain concerning the subject of Spiritualism, no one present could deny that it was ably presented, and every statement made clearly defined and made capable of positive proof. and pulpit that large numbers in our insane asylums were made so by Spiritualism was refuted by facts and figures from the keepers of these asylums themselves— for instance, one in Connecticut, where the keeper over his own signature says that out of the number under his itualism, while twenty-six per cent, were there on account of other religious ideas.

After the lecture some of the spirits purporting to be present manifested themselves. This is indeed a most singular phase, and must be witnessed to be thoroughly understood and appreciated. Said Mr. Baxter, "I see an old man before me, who says he died Sept. 7th, 1868; appears to be about eighty years of age, and I think must have followed the sea some fifty years. He gives the name (spelling it out) of Fragrens. He belonged in Riverdale, and was a member of the Methodist Church in that place from its commencement. His first name was William." This was also fully corroborated by persons in the audience.

Next came another individual " who said he was not

a church-member, and had not been long in spirit-life. Says he came from West Gloucester. Should say that he was identified in many of the reform movements of his day. He says that he should be recreant to his principles if he did not make himself known, and gives me the name of THOMAS HASKELL."

The next manifestation was in form of an ocean view, water extending a long distance; there were heavy clouds, and now a thick fog had settled down over the water. He saw a little speck of a boat, or rain it were two forms all enveloped in the mist. When this cleared away, saw a vessel. Her name was WILLIAM PARSONS. JOHN EDWARDS is the name of one of the men, and WHITNEY Is the name of the other. Their dory was capsized and both were drowned. They were anxious about children. Capt. Hodgdon was in command of the vessel, and the loss of the men was also corroborated by persons in the audience. [We find by looking over our files that William Edwards and Angus Harrigan were lost while attending their trawls, Jan. 15th, 1875, and that they belonged to sch. William Parsons, 2d. The query now is, did Edwards ever go by the name of John, instead of Willlam, and did Harrigan ever use the name of Whitney as an allas, as fishermen sometimes do? We would like some proof of this if any of our readers can give it. EDS. ADVERTISER.]

Then appeared what purported to be a spirit, who gave three initial letters, J. O. F., and said "this day, April 6th, is the first anniversary day of my death. I passed away April 6th, 1878, in Florida. My name-was_ JOSIAN O. FRIEND."

Mr. Baxter then remarked that he felt a fearful heat. It was most intense. He saw the water again, and a tug-boat or steamer. On her flag, or banner, he read the name S. E. WETHERELL. Now the intense heat has passed, and he sees the name CHARLES BRANT. Now appears water, and it seems rising or boiling, and some one is scalded. This was recognized as Charles Brant, engineer of the tug-boat S. E. Wetherell, who was scalded to death on board.

Mr. Baxter continued, "If I had hold of the pole of a battery it would describe my feelings exactly. My foot seems like a block. This spirit passed on with some shock and was more or less connected with the water. There are two, and they give the name of DAY. One is JOSEPH DAY. My hand is moved to point in this way, toward Annisquam, he says. The other name is LEON-ARD AUGUSTUS DAY, and he says go to San Domingo, if I wish to know where he died." These were father and son, and the statement was fully corroborated. Mrs. Day, widow of Capt. Joseph Day, was present.*

A song was then sung, followed by a fervent prayer, and the audience were dismissed, wondering over what they had seen, and all agreeing that it was a most remarkable meeting, whether it may be styled Spiritualism or any other ism. The above is a report of the proceedings, and those present, as well as the readers of the Advertiser, can draw their own conclusions.

"The spirits whose names are thus cited, sustained in earth-life the relationship of father and brother, respect-ively, to John W. Day, of this office.—ED. B. OF L.]

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

In the Banner of Light of the 12th inst. there appears a message through the mediumship of Mrs. Sarah A. Danskin, from HENRY BROOKS, of Upper Marlborough, Md.

As you desire to have the messages that appear in the Banner verified, I have felt it to be my duty in the cause of truth, and also for the encouragement of the medium through whom it came, to state that I have shown his message to some of his intimate friends, who say that it is very like his style, both in its directness and conciseness.

was a gentleman who was highly esteemed in this County, having been twice elected Clerk of the Circuit Court of Prince George Co., and was serving out his second term of six years at the time of his departure for the "higher life." He signed his name Brooke, though he was as

frequently called Brooks.
Yours for the truth, GEO. MELLING. Bladensburg, Md., April 15th, 1879.

ORIENTAL HISTORY.

To the Editor of the Banner of Light:

As the interest in the investigation of Oriental bistory seems to be rapidly increasing in the public mind, and many persons have written to me within the last few years for my opinion as to the best authors to be consulted on the subject, I have concluded to answer some of them, and others like interested, through the Banner of Light. To me it has been a very interesting subject of investigation and study for twenty years. But the pleasure in the pursuit of this investigation has often been very much marred by the endless discrepancles exhibited by the numerous authors who have written on this subject. They agree upon scarcely anything. That voluminous historical writer, Mr. Gooddoubt, and hence has been a matter of endless dispute among writers and readers. Several scores of works and as they differ widely in their statements upon even important points, those readers who consult the works During the afternoon he gave two of his peculiar tests . in one library will form very different views of that reabilities. It is foolish to dogmatize when nearly every question is an open one, and must ever remain so. [3] This matter is illustrated in my own experience.

When a controversy arose as to the correctness of some statements I made in "The World's Sixteen Crucified Saylors," appertaining to the Oriental Gods, I discovered in the forty letters I received from historical readers that the disputants were some on one side and some on the other, according to the authors they had consult-Harp," followed by reading of the poem "The Rainbow ed. And then it is sometimes difficult to frame language in such cases so as to make the matter clearly understood. In "The World's Sixteen Crucified Sahas Accomplished." For upwards of an hour Mr. Baxter viors" I have spoken of the representative of the cru-held the close attention of his audience, in explaining clifed Quexalcoate of Mexico being at Alexandria in the time of its founder without any thought, as some have understood it, of an intercourse being established at that early period between the two countries. I simbenefits, reaching those whom the Church could not ply meant a representative of that form of religion. afterwards found in Mexico, whose origin nobody knows, though many have been astonished to find it so professors, mechanics, philanthropists, writers and strikingly similar in many of its leading features to the thinkers, who acknowledged the claims of spirit power. Christian religion. How the Asiatic religions and Mexlean or Aztee religion and Christian religion came to possess so many features in common, is a deeply interesting problem, but one hard to solve. It tends to show the impenetrable obscurity in which all oriental and theological history is involved. And yet some modern writers seem to assume that all such questions are settled. Were I to assert that Buddhism is an older form of religion than Brahmanism, and that it existed long before Brahmanism, I should become a target for the The statement which had gone abroad through the press | critics. And yet several authors maintain the position. (See Allen's History of Ind., 484.) Or were I to deny that Chrishnu was the eighth God, or incarnation of Indla. I should be laughed at for my ignorance. And yet several authors leave him out and put in Balaroma as the eighth incarnation. (See Allen, p. 378.) This seems charge but one per cent, were there on account of Spir- ! to entirely upset their chronology and apparently wellarranged system of theogony. And yet the writers lived and dwelt in India, and got their information from . the Hindus themselves. To consult different sects of the Hindus would be like consulting Calvinists and Universalists as to what constitutes Christianity. I have read twenty-two works on the Hindu Gods, most of whose writers assume that Gautama and Sakia-muni were the same God. But one writer and translator. claiming to possess entirely "new light" on the subject, seems to place them fifteen hundred years apart. And a work entitled "Theological Criticisms" denies that they were the same God. These are a few specimens of the endless discrepancies that exist amongst the writers on these theological enigmas, which tend to show the imprudence of dogmatizing. Some have cherished the hope that Max Müller, as he is a professor of Orientalliterature, and has been long engaged on the Vedas, and has written much on the subject, and especially upon its antiquity, would afford some new light on the subject. But I have seen nothing of that character yet from his pen, not even in his "Chips from a German Workshop." And if Horace Greeley's statement can be relied upon, his translation of the Vedas can throw no new light on the subject, as the same works, according to Greeley, were translated forty years ago (in 1838).

As for the most reliable works to be consulted on the subject, that must be a matter of opinion, and my opin-Ion. I am aware, differs from that of some others. Sir Godfrey Higgins having devoted twenty years to the investigation of Oriental theology, and drawn his information from all parts of the world, ought to be considered well informed certainly, and I know of no reason why he should not be considered reliable. But his work as a whole would not be interesting to the common reader, as it is encumbered with a vast amount of philological lore employed in tracing the origin and analogy and construction of words and letters and languages, and in tracing them from one nation to another. which would interest but few readers. Hardy's "Manual of Buddhism," Max Müller's "Chips from a German Workshop," Robinson's "History of India," Gangooly on "The Hindus, their Life and Religion," "Hue's Journey," &c., "Malcom's Travels," and Johnson's "History of the Principal Religions," and some larger though more costly works, may also be mentioned. Amberly's" Analysis of Religious Bellef" is another valuable work, as he treats the Oriental religions quite extensively, but he acknowledges serious difficulties in getting at the truth. He tells us, indeed. that the history of the Oriental gods can never be written-at least he makes this statement of one of the principal gods of India, Gautama. Two positions, however, may be assumed with respect to those Oriental religions: 1st, That they existed, 2d, That their followers entertained a great variety of opinions upon every question of theology. . KERSEY GRAVES. Richmond, Ind.

William Cobbet on Vaccination.

" I contended that this beastly application could not. in nature, be efficacious in preventing the small-pox: and that, even if efficacious for that purpose, it was wholly unnecessary. The truth of the former of these assertions has now been proved in thousands upon thousands of instances. For a long time, for ton years, the contrary was boldly and brazenly asserted. This nation is fond of quackery of all sorts; and this particular quackery having been sanctioned by King. Lords, and Commons, it spread over the country like a pestilence borne by the winds. Speedily sprang up the ROYAL Jennerian Institution,' and branch institutions, issuing from the parent trunk, set instantly to work, impregnating the veins of the rising and enlightened generation with the beastly matter. 'Gentlemen and Ladles' made the commodity a pocket-companion; and if a cottager's child (in Hampshire at least.) even seen by them on a common, were not pretty quick in taking to his heels, it had to carry off more or less of the disease of the cow. One would have thought that one-half of the cows in England must have been tapped to get at such a quantity of the stuff."

What the Folks are Saying.

That the affair of Bishop was the event of last week.
That the smart Yankee fairly got round the

learned professors on Gilmorehill.
That the Hon, the Lord-Provost and the rest of the signatories to the requisition are feeling

of the signatories to the requisition are feeling immensely small.

That more people have been exposed by Mr. Bishop than the Spiritualists.

That Professor Gairdner's "diseased faculty of wonder" is greater than ever.

That he wondered how an impatient audience would not wait to hear his lengthy harangue.

That he now wonders if ever he will hear the last of Bishop's expose of Spiritualism.

That the students are laughing consumedly at

That the students are laughing consumedly at how their pastors and masters were trotted out by "an independent American gentleman."— The (Glasgow) Bailie.

Our Children's Lyceums.

The Santa Barbara Lyceum.

To the Editor of the Banner of Light: The question in many minds is, "How can we make the Children's Lyceums successful?" The inquiry is wise. Out of the many schools that have been organized but few remain. The evil that befell the departed we may not know; let us hear from the living: by what methods do they live and prosper?

Let me give the one year's life-experience of the Santa Barbara Lyceum; our way and work may be suggestive, and others may send us the blessing of helpful words:

A year ago we organized with forty souls. We had no books, no equipments, no cash. Soon, however, money was raised for fifty copies of the Manual. Then Chicago, Cleveland and San Francisco sent us singing-books, Manuals and papers. Our method of teaching is somewhat original. Each class selects a subject, and each member studies out the lesson and gives his or her conclusions. These lessons are often given to the whole school with the opportunity for questions and suggestions. Among the topics so considered we have had "glass," "paper," "electricity," the various metals, the flora and fauna of some of the States, etc. In this way much needful information has been obtained, and the members, of all ages, have been alike interested. Every member of the Lyceum is expected to have "wise words."

The first Sunday in the month is exhibition day. The lecturer gives way, and the entire time is devoted to singing, speaking, gymnastics, etc. On that day we take collections. In the year just past we have given three evening entertainments, which have added to our exchequer. We have expended over a hundred dollars in books; we take fifty copies of the Young Folks' Rural. We contributed fifty dollars toward Christmas presents for the children: we pay ave dollars per month hall rent, and incidental expenses amount to about twenty dollars. The Lyceum is out of debt and has a small fund in the treasury. This is the year's record. The second year opens with new officers and fine prospects.

Why do so many Lyceums fail? First, the lack of accord among the grown people. The disposition often is, "rule or ruin." A vast amount of yielding, and the exercise of a patient and forgiving spirit are demanded; without these human graces there will be no unity in Lyceums. Another trouble is the lack of strong, earnest workers. Those who labor for love's own sake are few. The children are often restless and turbulent; the teacher tires of the unrequited task and retires. No wonder. Yet these very "fire-brands" need a helping hand and the blessing of words that cool but do not freeze.

There is still another cause of death. Our Lyceums have been stereotyped—run in grooves. Day after day we keep the same rounds. Young America wearies of the old, and strikes out for nooks where ferns and violets are fresh with dew. Who wonders? We of larger growth tire of dull sermons. I am confident that our need is new thoughts, new inspirations. Let us deal less in methods and books, and go to the heart of the child; learn his needs and the varied avenues to the soul; bring out the angel, and the demon will forsake the field. I have no rules, no guide-books. I but suggest.

H. F. M. Brown.

Santa Barbara, Cal.

Verification of a Danskin Message. To the Editor of the Banner of Light:

The message given through the mediumship of Mrs. Sarah A. Danskin, published in the Banner of Light March 20th, 1879, from MARY LAMB, is all correct except the name of the State. My is all correct except the name of the State. My wife informs me she failed to give the name of the State, (it was put down Massachusetts, but should have been Vermont.) What is more consoling and cheering than to have a kind "message" from the home of our friends in spirit life? I seem to realize they are with me, trying to influence me to lead a pure life, and prepare to meet them, when the change comes, on that beautiful shore nevermore to part.

NATHAN LAME

NATHAN LAMB. Bridgewater, Vt., April 1st, 1879.

The author of "Dawn," "Allegories of Life," "Branches of Palm," etc., Mrs. J. S. Adams, (formerly Miss Harriet Jones, of this city,) is writing a new book similar to the first above named, and will publish the same as soon as a sufficient number are subscribed for to insure against loss. Subscriptions may be ad dressed, Mrs. J. S. Adams, care of Adams & Co., 203 Tremont street, Boston. Her "Allegories of Life" is one of the prettiest things of the kind in the language.—Gardiner (Me.) Home Journal.

The works of Mrs. Adams named above are splendidly written productions, which is a guaranty that the new book she is preparing for the press will meet with public favor.

In J. W. Seaver, Byron, N. Y., writes: "As a true and reliable exponent of the phenomena, philosophy and religion of Spiritualism, I consider the good old Banner of Light far in advance of any other publication devoted to the same cause. Many hungry, seeking souls all over the country bless you for your devotion to this heaven-born work. May your Banner never cease to wave or its Light fail to continue to illuminate the spiritual horizon."

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and expending of the property and property the propulgation of the pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

On Monday, March 31st, William Henry King, in the 74th

On Monday, March 31st, William Henry King, in the 74th year of his age.

He was a veteran militiannan of the State of New York, the organized the "Napoleon Cadets," and hi 1831 was appointed Capitain in the 142d Regiment Light Infantry. He also belonged to several other military organizations. The friends and relatives of the family attended the funeral, which took place at St. Augustine's Chapel, New York City, on Wednesday afternoon, April 2d. Although not professedly a Spiritualist, he took great interest in the subject of Spiritualism, and often said, "If true, it is the grandest religion ever given to man." Let us hope that ere this he has fully realized its truth, and that he may soon be able to return and communicate to those whom he has left behind the blessed knowledge of a life beyond the grave.—Com.

From Lebahon, N. H., March 28th, Lucy M., wife of

Stephen Slaighton, aged 61 years.

Mrs. S., with her companion, was among the first to investigate the claims of Modern Spiritualism. Although never enthusiastic, yet she earnessly sought after and joyfully accepted every manifestation tending to throw light upon the great question of immeritality. She had been subject from her youth to severe fits of sickness, one of which, more than twenty years ago, took her near death's door, but she was saved through the skill of an eclectic physician, after allogaths had pronounced her case utterly hopeless. Her last brief sickness, though painful, left her mind clear, up to the last moment. She was a faithful wife, devoted mother, sister and friend. Being cheered by a sublime living faith Stephen Slaighton, aged 61 years.

in the future, no wonder that her last words were, "So happy! so happy!" As 1 gazed upon the slient form, so calmily reposing in its life-like sleep, with the joy of those last moments lingering upon her features, and then turned my gaze upon the screne countenance of him with whom sle had walked somany years in loving companionship. I thought truly our spiritual Philosophy cannot be all a delusion.

Afthough the weather and travelling were very bad, yet a goodly number of friends gathered together to sympathize with the hereaved family, pay the last sweet tribute of affection to one belowed by all, and listen to a discourse by A. E. Simmons, of Woodlstock, Vt. L. A. STURJEVANT.

From North Brookfield, Mass., March 31st, of bronchia consumption, Hattle E., wife of Isaac H. Boyd, and daughter of Capt. James Holland, formerly of Barre, leaving a large circle of friends. She was affirm believer in the Spir-

A correspondent informs us, under date of April 19th, that Mrs. Cora Foster, of Chicago, Ill., died recently at Hot Springs, Ala. The writer says:

Springs, Ala. The writersals:
"I have just returned from her funeral. She was sick three
or four weeks with an affection of the liver. She has gone, I
trust, to be a bright and useful spirit in the Summer-Land.
My acquaintance with her was short, but I loved her very
much.

Hot Surings, Ala. Y.

MRS, A. B. Hot Springs, Ala,"

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

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lycenin meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Bello Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10½ A. M. and 7¼ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Eaton, Secretary.

CLEVELAND, OHITO.—Spiritualists' and Liberaltsts' Sunday School.—The Children's Progressive Lycoma
meets regularly every Sunday at 12'5 P. M. in Halle's Hall,
33 Superfor street. Chas. Collier, Conductor; Mrs. Emelie Van Scotten, Guardian; Mr. George Benedict, Sectetary. The public are cordially invited.

INDIAN APOLIS, IND.—The First Society of TruthSeckers meets for religious service at 86½ East Market street,
every Sunday at 2½ and 7½ P. M. J. R. Buell, President;
S. D. Buell. Secretary.

Seekers meets for religious service at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 32 West 22d street. Children's Progressive Lyccum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. U. R. Gross, jr., Recording Secretary; H. Dickinson, acting Treasurer. Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every. Sunday at 2½ P. M. at Lyric Hall, 250½. North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden street. H. B. Champion, President; Mrs. Dr. Samuel Maxwell, Vice President; J. R. Jones, Treasurer; J. P. Laming, Secretary. Speakers engaged: E. V. Wilson during April; C. Fannie Allyn during May.

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

SAN FRANCISCO, CALL.—Under the patronage of the

Sunday at 3 P. M.

SAN FRANCISCO, CAL.—Under the patronage of the
San Francisco Spiritualists' Union, a Children's Progressive
Lyceum is held at 10½ A. M., and a Conference at 2 P. M.;
also regular Sunday evening lectures are given at Charter

Oak Hall, Market street.

SANTA BARBARA, CAL, — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15 P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scarvens, SALEM, MASS,—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President,

SUTTON, N. H.—Sochety holds meetings once in two weeks, Chas. A. Fowler, President; James Knowlton, Secretary.

retary.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Cooney, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer, Children's Progressive Lycenn meets at 1942 p. WORCESTER, MASS.—Meetings are held at Unionall every Sunday at 2 and 7 P. M.

Annual Re-union. The Spiritualists and Liberals of Contral New York will hold their second Annual Reünion in Music Hail, West Winfield, N. Y., Saturday and Sunday, May 24th and 25th, 1879, commencing at 1 P. M. J. Frank Baxter, of Boston, Mass., the celebrated public test medium, speaker and singer, is engaged. Mrs. Cornella Gardner, of Rochester, N. Y., is also engaged and other speakers are expected. Board at the hotel at reduced prices. A cordial invitation is given to all. S. W. PECK, Deansville, N. Y., F. A. E.V.
L. D. SMITH, West Winfield, N. Y., Committee.

West Winfield, N. Y., April 14th, 1879.

West Winfield, N. Y., April 14th, 1879, The Next Quarterly Meeting

The Next Quarterly Meeting
Of the Spiritualists of Western New York will be held at
Ridgeway Corners, Orleans Co., N. Y., on Saturday and
Sunday, May 17th and 18th. Mrs. E. L. Watson, of Titusville, Pa., and others, are expected to address the meeting.
We extend a cordial invitation to all who are desirous of
gaining knowledge of the Spiritual Philosophy,
J. W. SEAVER,
GEO. W. TAYLOR,
Committee,
Mrs. E. Greegory.

Per order of Committee,

S. G. SHEFFER, Pres., South Haven, Mich, LOTTIE M. WARNER, Sec., Paw Paw, Mich.

Advertisements.

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THE WRITING PLANCHETTE,

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentalty. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 75 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails at MERCHANDISE RATES, but are charged Letter Postage, 25 cents; or they can be sent by express at the purchaser's expense.

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MAGNETIC AND ELECTRIC POWDERS Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute Diseases.
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DR. J. E. BRIGGS'S THROAT REMEDY.

MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Ascettons, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle. Never sent by mally by express only.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. BENSMORE Pub. Voice of Angels.

Jan. 4.

DR. J. E. BRIGGS'S

Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CURE OF

ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mall on receipt of price \$1,00 per box, or six boxes for \$5.06. or six boxes for \$5.00.

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Adbertisements.

BALTIMORE ADVERTISEMENT.

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Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 701 Saratoga Street, BALTIMORE, MD.

DURING afteen years just Mas. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cared through her instrumentality.

She is claimadient and clairvoyant. Reads the interior condition of the nettern systems are the properties. She is claimadient and clairvoyant. Reads the interfor condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a schentific skill which has been greatly enhanced by his fifty years' experience the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin. 18 an unfailing remedy for all diseases of the Throat and Lungs, Tebercular Consemption has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH, A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for §5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect care is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y. April 5.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numeron parties who have been curied by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Circulars and References.

April 5.

SOUL READING, Or Psychometrical Delineation of Character.

Mrs. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of ladr, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in gast and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints to the inharmonbousty married, Full delineation, \$1,90.

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on, \$1,00.
ess, MRS, A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
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Bose Growers.

Feb. 15.—10teow

Joy to the Afflicted! THE LAME WALK, THE DUMB

SPEAK, AND THE BLIND SEE!! A LL Diseases to which human flesh is helr to, cured by Magnetic Treatment, or greatly benefited even when medicines have falled to produce any beneficial effect.

DR. R. T. WILDE, Natural Magnetic Physician. Located at the United States Hotel. Portland, Maine, has had typarallele becass for the last five years in Portland, as many will testify. Consultation free. Out-of-town patients can be furnished with board at the Hotel at reduced rates. Post-office address, Rox 1953, Portland, Maine.

Aw*-April 19.

The Orient Mirror. A N AID TO CLAIRVOYANCE. Price, \$1,00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Tremont street, Boston. Jan. 18.

JOHN WETHERBEE.
STOCK BROKER AND DEALER IN CURRENT SECURITIES,
Office No. 18 Old State House, Boston, Mass.
Feb. 15.

Spiritualist Convention.

The Association of Spiritualists, for Van Buren and adjoining Counties, will hold their next Convention in the Opera House, at Paw Paw, Saturday and Sanday, May 3d and 4th, 1879, commoneting at half-past two o'clock on Saturday. Geo. Geer, of Minnesota, is engaged as one of the speakers, and Mrs. Olle Childs, of Greenville, Mich., will conduct the musical exercises. A general invitation is extended to all.

S. G. Sheffer, Pres., South Bayer.

WANTED IMMEDIATELY: 25 Young Men and Women to prepare for special positions as Book-keepers, Penmen, Salesmen, &c. Situations Guaranteed. Address with stamp, COBB'S COLLEGE, Palnesville, O. Jan. 4.—13teow

DR. C. D. JENKINS,

Astrologer,

MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR Astral, Corebral and Mesmeric Science, No. 67 Dover street, Boston, Mass.

TERMS.

THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place. It is necessary to know, as near aspossible, the time of birth, also the place.

Dr. Jenkins having made "Medical Astrology" agreat part of his study, will give advice on all matters of sickness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not hestate to seek information, his aim being to caution and advise with sincerity, and with the most scrupulous regard to the feelings and interests of all. Send stamp for Circular.

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
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April 7.

Boston, Mass.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

envelope.

JOHN M. SPEAR, office of the Banner of Light,
Jan. 17.—† 9 Montgomery Place, Boston, Mass, NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and ulmstrated manipulations, by Dr. STONE. For sale at this office. Price 41,25; cloth-bound copies, \$2,50. Sent by express only.

MIND AND MATTER:

A SPIRITUAL PAPER LATELY COMMENCED IN PHILADELPHIA. A Free, Independent, and Liberal Journal.
Publication Office, Second Story, 713 Sansom St.

J. M. ROBERTS......PUBLISHER AND EDITOR. C. C. WILSON......ASSOCIATE EDITOR. TERMS OF SUBSCRIPTION. To mail subscribers, \$2.15 per annum; \$1.09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands.

CLUB RATES FOR ONE YEAR. Five copies, one year, free of postage \$8,00 Ten 15,00 Twenty 30,00 Mediums in Roston.

MRS. A. W. WILDES,

No. 863 Washington street, Boston. A SURE Remedy for Catarrh-a cure guaranteed. Sen for \$2,00. Rheumatism cured in three days. Office hours 10 to 12, and 2 to 4. Sw*-March 15.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. TMIOSE desiring a Medical Diagnosts of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra, Jan. 18. – 13w*

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My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and delility,
send leading symptoms, and if the medicine sent ever falls
to benefit the patient, money will be refunded. Enclose &
for medicine only. No charge for consultation. Nov. 30.

MRS, E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medlum. She has been very successful in her specialities. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs, Culting gives Vapor and Medleated Baths at her house or at the residences of patients.

Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, 20 Chapman stree Boston, Circles Wednesday and Sunday evenings, April 26, -4w*

Susie Nickerson-White, MRANCE and MEDICAL MEDIUM, 430 West Brook-line St., Hotel Brookline, Suite 1, Roston, Hours 9 to 4, Feb. 15. 26w

I. P. GREENLEAF,
Medical Clairrogant and Homeopathic Physician.
Office and residence, 91 Waltham street, Boston, Mass.
April 5.

MRS. M. A. EATON, MAGNETIC PHYSICIAN, Business and Test Medi-um, No. 53 Harvard street, Boston, Patients treated at their homes if desired, [w* April 26,

CLARA A. FIELD, BUSINESS MEDIUM, 7 Montgomery Place, Boston Aprillo.

April 5.

A. S. HAYWARD'S MAGNETIZED PAPER \$1.00. Magnetic treatment from 9 to 4. 5 Daylest, Boston. April 5.

MRS, JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail fe cents and stamp. Whole life-reading. \$1,00 and 2 stamps. 37 Kendall street, Boston. 28° April 26.

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-434 Castle st. April 5.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass Office hours from 10 A. M. to 4 P. M. 13W 5- Feb. L. MRS. E. J. KENDALL.

TEST AND BUSINESS MEDIUM, 8½ Montgomer Place, Boston. Hours 10 to 4. April 19. DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at April 19. – 4w*

MRS. IDA RANDOLPH, the celebrated East 111 India Medium, will hold Circles every Sunday and Wednesday evening, at 7:30, at 3 Tremont Row, Room 19 Boston. April 26. MRS. A. C. SYLANDS, Magnetic Physician and Medical Clairvoyant, will treat patients at their April 26, -2x*

MRS. M. W. LESLIE.

TRANCE, Test and Business Medium, 28 Winter street, 2w*-April 19. JOSEPH L. NEWMAN, Magnetic Physician, has removed to No. 32s Shawmut Avenue, near Union Park, Boston, Mass.

CAMUEL GROVER, HEALING MEDIUM, No. 36 Dwight st. Dr. G. will attend functals if requested, Nov. 30, -26w*

RS. O. B. GLOVER, Clairvoyant and Mag-

PRANCES M. REMICK, Trance Medium, Spir-itual and Physical Healing, 65 Clarendon street. Boston. April 12, – 184

A Trance and Prophetic Medium, 150 Tremont St., Room?, Jan. 25. - cam UGUSTIA DWINELLS, Clairvoyant,

KENDALL'S This remarkable medicine Curb, Callons, &c., or any enlargement, AND WILL RE-MOVE THE RUNCH WITHOUT BLISTERING or caus-

Do not fall to send for my latest 20-page Illustrated Newspa-per, with much valuable information. Free. New Flanos, 8125, 8135, and upwards, New Organs, 865 to 8140. Be Sure to write me before buying elsewhere. Beware of Imitators. Address, DANIEL F. BEATTY, Washington, N. J.

Alcow—April 12.

The Massachusetts and New Mexico MINING COMPANY.
INCORPORATED MARCH 29, 1879.

100,000 Shares, par value \$25 each. Stock Forever Unassessable, OFFICE, 7 EXCHANGE PLACE, ROOM 23,

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ELIJAH WEEKS, of Silver City, N. M., Vice Pres.
EDWIN ABBOTT, of Boston, Treasurer,
G. B. HASKELL, of Boston, Secretary,
W. H. NEWCOMB, of Boston, General Manager.

DIRECTORS.

JOHN S. ABBOTT, ISAAC B. RICH, CHAS, D. JENKINS, EDWIN ABBOTT, G. B. HASKELL, W. H. NEWCOMB, OF Boston, JOSEPH T. YANKIE, of Silver City, New Mexico.

The property of the Company consists of the Legal Tender ædge, 1500 feet. In length by 600 in width, situated at Silver 'lly, Silver Flat Mining District, Grant County, New Joyleo Ledge, 150 feet In length by 604 in wloth, situated at Suver City, Silver Flat Mining District, Grant County, New Mexico.

During the last ten months' work, 216 tons of ore extracted from this Mine returned \$25,000, being at the average rate of about \$124 per ton. This at an expense for milling of \$25 per ton.

For the purpose of erecting a new mill the Directors will sell 20,000 shares of stock at the price (for the present only) of \$2,000 shares of stock at the price (for the present only).

of \$2.00 per share.

Prospectuses and samples of ore at company's office,
April 19.—4w

"SANITAS SANITATUM OMNIA SANITAS," The Vaccination Inquirer and Health Review. A MONTHLY JOURNAL devoted to the Investigation of Vaccination, Hyghene and Sanliation. Conducted by Mr. WILLIAM WHITE, formerly editor of the Sanliary Inspector, and supported by a corps of able writers. The INQUIRER will contain sixteen pages, the same size as Chambers's Journal, and will be sent to any address in the United States, postpaid, for 16 months for \$1.00, or 4 copies one year for \$3.00. Address WILLIAM WHITE. 4 Kemplay Road, Hampstead, London, England, cow—April 12.

The Psychological Review. IMPORTANT ANNOUNCEMENT.

A FTER a year's experience it has become manifest that the time is not ripe for a Spiritualist's Quarterly, and that the subscription of los, perannum is too much for many porkets. It has therefore been determined to issue the REVIEW monthly, commencing with April, 1873, at SIX-PENCE per number, or 7s, per annum, in advance, post free, The new monthly will be 48 pages, or similar in size to the "Spiritual Magazine."
P. O. Orders payable to the Publishers. HAY NISBET & CO., 52 Ropework Lane, Glasgow.
Letters to the Editor to be addressed to the care of the Publishers. II, NISBET & CO., Repework Lane, Glasgow, April 12, —eow

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF A SPIRITUAL AND PSYCHOLOGICAL SOCIE-TIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTFRER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes. Fublished on the first of each month. Price twopence, Annual Subscription 2s, 6d., of E. W. ALLEN, 11 Ave Maria Lane, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free. Aug. 24,—tf

Ach Hork Adbertisements.

THE GREAT Electro-Magnetic Physician. SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

DVY the Positives for any and all manner of diseases accept Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers, Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers, Buy a box of Positive and Negative (half and half) for Chilis and Fever. Pever.
Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00, Send money at my risk and expense by Registered Letter or by Money Order. Pamphlets mailed free. Agents wanted. Sold by Druggists.
Address Prof. Payton Spence, 138 East 16th street, New York City.
Sold also at the Banner of Light Office. April 5.

FITS CURED!!

An infallible and unexcelled remedy for Fife, Epilepsy or Falling Sickness, warranted to effect a speedy and Permanent Cure. "A Free Bottle" of my renowned specific and a valuable Treatise sent to any sufferer sending

DR. H. C. ROOT, April 12. iv. 183 Pearl street, N. Y. DUMONT C. DAKE, M. D., THE GIFTED HEALER, so celebrated for his many emarkable cures, and wonderfull aculty in locating disease, has no peer in the successful treatment of all Chronic Diseases incident to both sexes. Remedies sont to any address. May be consulted free of charge, or by letter, with stamp, I: West 26th street, New York City. [482] April 19.

JUST PUBLISHED---SENT FREE. ~ COMPLETE History of Wall Street Finance, containing & CO., Publishers, 17 Wall Street, New York, Nov. 2.—1)*

MRS. J. W. STANSBURY Will write you a Psy-and answer brief questions on Health. Business. Marriage, &c., with advice, and practical thirts concerning the future, and mail you free the "Guide to, Clairvoyane," Send-name, age, sex and lock of hair, with 35 cents (stamps). Consultations at office, 10 to 12 v. M. and 2 to 5 r. M. 4), 90 and \$2.00. Audress No. 162 West 20th street. New York City. 2w*-April 19.

THE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS to DR. ANDREW
D STONE Troy. N. Y. and obtain a large, highly illustrated Book on this system of vitalizing treatment,

50 CHROMO, Gold-Border, &c. 10c. no 2 alike, or 20 Cupid cards, 10c. J. B. HUSTED, Nassau, N.Y.

HISTORY OF THE COUNCIL OF NICE, A.D. 325,

With a Life of Constantine the Great:

With a Liie of Constantine the Great;
Containing, also, an account of the Scriptural Canona, as adopted by the Christian Charch; the Yote on the Dirichly of Christ; the appendiment of Sanday as a legal-Sabbath in the Roman Empire; and a general exhibition of the Christian Religion in the days of the early Fathers.

BY DEAN DUDLEY,
A Lawyer and Historian.

This is a second callion of the original work, and greatly enlarged and improved, with/a portrail of Constantine, and many critical nodes from all the great writers on these subjects. The first callifon was published in 1890, and we found it very interesting and highly approved by various sects; in fact, by all lovers of Imparital listors of Dogmas, Creens, Divine Humanity, Ilible Canons, and Inspired Superstition. NOTICES OF THE PRESS.

From the New England Historical and Genealogical Register, Jan., 1861.

This work upon the Nicene Council is one of a great deal of research, and at the same time proves the author to be a scholar of varied learning. It will be found a very convenient manual for those desirons to investigate the transactions of the early Christians. The work is gotten up in a very handsome style. From the Vermonter, Dec. 11, 1850.

The author of this book is a young lawyer of Boston, and we confess to our surprise on reaching such a work from him, for having enjoyed his acquaintance for a number of years, we had not conceived that he was sufficiently interested in Church listory, though aware that he had a penchant for looking upand bringing together the things of long ago, The bent of his mind will readily be perceived when the fact is made known that he.s. an active member of various Historical societies. Mr. Dudley has given a vast deal of information in a very small space, and has so simplified everything that his work is well adapted to the minds of the people at large, and by reading it they have will be sure to themselves vastly increase their knowledge of Church History. It is beautifully printed and stongly bound. From the Vermonter, Dec. 11, 1800

tory. It is beautifully printed and stongly bound.

—From the Roston Investigation, Aug. (1), 1861.

REPLY TO CORRESPONDENT, "W. F." The "History of the Council of Nice" is a sketch of the proceedings of the famous synod, which met A. D. 25, to discuss and settle the scriptural canon, the nature of Christ, his relation to the Delty- and, in a word, to let the world know which was the genuine Christian religion and which the bogus? Onlighing, was n't it? and very modest! The book is quite interseding on account of its rate and entions disclosure. You will be pleased and edition with its great amount of historical facts, which cannot otherwise be got at without considerable research;

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The Simplicity of the Art; Magnetism Available as a Remedial Agent; As a Tamer of Lunatics and Beasts; Animals charm Animals; Animals Indamate Men; Man Fascinates Animals; Magnetism Instinctive to Animals and Man as a Curative; Human Influence, Mental and Physical; Philosophy of the Power; Its Consistency with Nature; All may be Magnetized; Il Health Profits poses to the Action: What Subjects are Best; Modus Operandi; To Charge the Subject; To Abstract the Nervous Anra from Him; How to Proceed during Somnipathy; How to Wake Him; How to Develop His Interior Faculities; To Magnetize for Local Pain or for Disease and Surgery; To Form a Human Battery; Mode of Procedure; Six States of Magnetism between Natural Steep and Death; Objections to Clairvovance Mc; Counsels and Cautions; Influential and Controlling Causes: Danger to Subjects and Patients; Magnetic Pathology: Hx Action upon the System and the Diseases it is peculiarly suited to; Other Medical Systems owe some of their Success indirectly to this Agent; Self-Magnetizing; Who can Magnetic ty Onalities Favorable to Success; Magnetic Virtue of the Sexes; Temperament in Magnetizing; Striking and Convincing Experiments; Four Magnetic States, with Phenomena of Each; Distinction between Somnaminulism and Calvovance, etc.

From the above titles, selected from the Table of Contents, it will be seen this little manual is very comprehensive. Pet-sons baving an interest in the subject should send for this book. BY JAMES VICTOR WILSON.

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[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 expendingly autromitte subject of 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 "Lego," I read; therefore, "to read again," and "Ligo, 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 reminiscence, or is to read again the processes of the combinations of entities and of nebular 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. THE RELIGIOUS NATURE OF MAN!

our reach. This is the orizin 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 confer 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 diadmired. Next in order of development is di-vine 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 sympa-thy gradually brings man into sympathy with

In proportion as a manuscul is filled with dis-In proportion as a maniformul is filled with divine lave, it lives in the good that it does too thers, or that it sees other vital or ganisms 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, holds but 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 mutual love causes a mutuality of life among its sharers; and that by loving in God's amon and mutual toye causes a mutuality of the famong its sharers; and that by loving in God's way either persons or principles and qualities; that God loves, we actually live in them, or conjoin them to our spirit's body.

Being infinite in its nature, Divine Love can averture account.

evermore spread and grow intenser wherever it is kindled. It can enable millions to live each a 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 soils, can then enable him to incarnate himself in harmonized generations, and mations, and worlds. Divine Love is ubiquitous and cancionary or the human soul a body nitous, and can give even the human soul a body-whose birth into new heavens never caases,

whose growth is eternal.

This outlook suggests the irrepressible 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 their thoughts to this subject, which has been variously named as a branch of Natural History, viz., Ethnology and Anthropology, by Peter Camper, the Netherland Anatomist, who instituted rules to measure the shapes and sizes of skulls, whereby the facial langle and its variof skills, whereny the lacket angle and its dis-ations were shown to correspond to the varieties of mental endowment of the human brain. Mons. Jacquart, of the Museum of Natural His-tory in Paris, took exceptions to Camper's views. Blumenbach, Cuvier, Jacquinot, Pritchard, Blumenthal and Sathain, 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

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 find it a babitable 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 blendings of sun and earth presence in the various metamorphoses that produced the mineral generally and animal history. ence in the various metamorphoses that produced the mineral, vezetable and animal histories, the values of which culminate in the molecular experiences of the human kingdom, and

ries, the values of which culn-inate in the molecular experiences of the human kinzdom, and dispatible fact that many of the most thorough 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 minutiae of this evolution, let us trace our ancestry from the groveling isolations and contentions of cave life through tribal consociations, in the struggle to care for a helpless offspring; the subjugation and domestication of animals by pastoral claus, 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 on 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 comparison of the structure of the content of the content of the content of the invention and institution of means to facilitate comparison of the content of the conten 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 the general joy shall resound from pole to pole, wherever a man may be found to hear and feel the harmonious melo-

[Concluded in our next.]

SAN FRANCISCO, CAL.

the Anniversary exercises in this city, we have audiences, the very best of speaking and music, been put in possession of the following tribute: with such a glorious cause as Spiritualism, why 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 initial delivery.

FRANCES GREEN MCDOUGALL. Since our last Anniversary one of our sweetest

sisters, one of our noblest women and most gifted seers has joined the angel hand 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 yanished, leaving us alone.

Rarely, if ever, lived a nobler soul, a lovelier woman or sweeter poet than Frances G. McDougall. Preëminently grand in all the rich and rare gifts that ever mortal was endowed with, she consecrated them to truth and right.

"Dear sister, 't was thine envied part
To blend the charms of mind and heart
In fullness given.
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 per 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 untiring energy to the cause of humanity and truth. She had 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 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 they brought "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!

She led us higher up the narrow stairs
That wind to heaven,
Watching and bending
O'er us with love we counted like no other.
To the still ending.
It found her with clasped hands and parting breath,
Loving and faithful even unto death.

Around her northly way his she neared the

Around harman very mass she neared the sunset-land, shadows had gathered to cloud the brightness, but when the morning came she belief the beautiful the morning that the beautiful the brightness. held the dawn of a "perfect day.

"The mawn of a perfect may."
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 son along with them.
Until the earth cutsoaring, 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 Price's 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." This language is found in the Connotton Valley Times, 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, 1818, in the family of John D. Fox, of Hydesville, incar Rochester) N. Y. The family of Wr. Fox were well known in the naich. rox, of Hydesville, dear Rochester) N. 1.—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 unimpeachable for truth and veracity. The youngest girl, Catharine Fox, was the first spiritual medium who gray hold transpired treads in table for Catharine Fox, was the first spiritual medium 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 first sang together, and all the sons of God shouted for joy in that 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 ageney having done little to propagate it.

Abner Hixon then gave a short but pertinent address on the relation of Spiritualism and Ma-terialism, and divers reasons why they should cooperate in their efforts to elevate humanity from their superstitions and priest-ridden con-

ditions.

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 succinet view of hour, subject, "Spiritualism the First Light of our Future Home." He took a succinct view of the prominent religious of the world and their sacred books or Bibles, as the Shaster of the Hindus; the Zend-Avesta of the Persians; 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 teaching of their priests; all predicated upon belief, faith and 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 who reside there and of what they speak and teach when they commune with their yet loyed ones left behind for the time being. The evi-dence possessed by Spiritualists that this com-munion held by them is true, is plain and positive to their outward physical senses, and also to their reason. Mr. Price referred to the in-disputable fact that many of the most thorough

lies and friends, because perhaps they did not belong to church, were suffering the torments of eternal hell-fire.

Some of the discussions were spicy, but allywe are informed, were respectful and intel-lectual. Those participating, we are further told, "consider the meeting a success in every respect, exceeding their anticipations, and re-solved 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 While we have received no report whatever of a complete triumph. A commodious hall, large should there be failure? We are all proud of our meeting, and when we take into considera-tion 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

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,
Sunday morning, a conference, followed by
Giles B. Stebbins, who made one of the most
telling speeches of the session, (founded on his
own experience) on "The Hydesville Raps."

At the close of this meeting, the resolutions
adopted at our State Convention were endorsed
amid the greatest enthusiasm, especially those

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. Steb-bins, for the interest he manifested in this meetbins, 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 meetings.

ings.
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 it really brings to by far the greater portion-of

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 brighter."

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 assemblage 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 poems are universally voted of a superior order. The Spiritualists of this city, who have had no

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 our conduct of the grand old Banner of Light is universally commended by all Spiritualists with whom I come in contact. I trust you will 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 go into the "Saviour" 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 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 as-sistance, ever keeping in mind "the day we cel-ebrate," and *why* we celebrate it.] L. H. H. ebrate. 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 delivered by the writer was, by 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 head the advice of our 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, is the prayer of your humble servant and fellow-worker for the truth, B. F. HUGHES, M. D.

Owing to the unaccountable apathy of the Spiritual-Owing to the unaccountable apathy of the Spiritualists of this city, who are sufficiently numerous and influential to command the respect of this or 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 stirring preparations for its proper observance. 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.

1848.

1818.

Stern blgots gazed Into the skies
To see their Saviour coming down
To shock the world with dread surprise.
And sinners doom with angry frown;
They looked with confidence to see
The great payillon 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 raise at last;
In judgment set, he then would doom
The wicked to eternal death,
The righteous give immortal bloom.
Sustained with his almighty breath.
But lo! instead, a gentle sound
Was heard in Hydesyllie's humble home,
Proclaiming to the world around,
Death holds no dread—the grave no gloom.
The resurrection-trumpet sounds
Afar o'er distant land and sea,
Until 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, child of earth! Hell stands aghast!
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 bigots prate of endless pain
Or stark oblivion to the soul,
Our spirit-friends return again
To tell us of progression's goal;
They tell us of bright summer-lands
With gentle slopes and sparkling rills,
Where spirits with congenial bands
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;
The way, worn and the weary there
Shall find a rest from all their toil,
While grief and woe and grim despair
Shall nevermore their pleasures foll.
Let priestly dupes with fervent fre
Pray for destruction of their foes;
Returning spirit friends desire
To meet our dear ones gone before,
Where joys elysian "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 they had not seen before.
But pries

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 Harmonial Philosophy and recounting some of their experiences of the spiritual phenomena: Mr. T. A. Lyne gave some excellent readings in his masterly style, and Messrs. Ward, Gunn, Harris, Armstrong and Mrs. Hunt pro-

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 the address the President of our day 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 years was inversiged for the occasion by a lady poem was improvised for the occasion by a lady medium present.

B. LIEDEAN."

BRIEF PARAGRAPHS.

LET IT PASS. 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;
Rather sing this cheery song—
Let it pass!
Let it pass! Let it pass!

Strife corrodes the purest mind;
Let it pass!

As the unregarded wind,
Let it pass!

Any vulgar souls that live
May condemn without reprieve;
'T is the noble who forgive.
Let it nass!

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 ...

Let it pass! Let it pass!

The immense demand for U.S. four per cents, by American bankers - \$90,000,000 !-- 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 enough 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 sald 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 Samuel?

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 list, 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 is n'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 hospi-

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 bereafter 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 "IKE PARTINGTON AND HIS FRIENDS" to find out how the merry rogue would large them."

improve them.—Boston Post.

While riding to Hariford we read Mr. Shillaber's book, and though "Ike Partington" was no such a 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 Gardiner (Me.) Home Journal. As Ben's publishers forgot to send us a copy, we can

only copy the above.

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

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

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

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 vampires 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 160,000 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 finally 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 imdoubtedly be routed.

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 cupidity? Perhaps our worthy brother, Rev. Mr. Cook, can enlighten us in these particulars, and tell us at the same time about the "motes."

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 snail-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

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.

RESURGIT: A Collection of Hymns and Songs of the Resurrection. Edited, with Notes, by Frank Fox-croft. With an Introduction by Andrew P. Peabody, D. D. Lee & Shepard, Publishers.

This volume, as the prefatory note states, explains itself, and, we may add, justifies itself. It is the result of a more careful search than has been hitherto made in the rich field of resurrection-poetry. It is likewise specially adapted to the period of Easter, which commemorates the resurrection of Christ. The songs and hymns here collected and arranged are of the choicest character, including those which are more as well as less familiar. The editor avows that he has sought to apply none but the standard of religious feeling and poetic beauty. The collection is both comprehensive and representative. It contains one hundred and seventy-seven different pieces, extending over fifteen centuries of sacred song and representing the poets of eight distinct nationalities. Classification and chronological arrangement will greatly assist the reader in the ready use of the volume. Notes are prefixed to the hymns, which have been carefully prepared from the most accessible sources.

AT THE BACK OF THE MOON IS a humorous and really brilliant brochure of verse, dedicated "To all whom t may concern," professing to give observations of lunar phases. The author styles himself very consistently "A. Lunar Wray." It is composed in Phases. each of which takes the writer and reader another stage on this marvelous dream journey. The publication is neatly and attractively done by Lee & Shepard, THE PHRENOLOGICAL JOURNAL for April-S. R. Wells & Co., 737 Broadway, New York City, publishers -has the following articles among its table of contents: The Chinese at Home, their Social and Domestic Customs," etc.; "Brain and Mind," chap. XIII.-"The Action of Faculties," etc.; "Poe and Rachel"; "Elizabeth Thompson, the Young English Painter, with Portrait"; "Real Teachers and Real Teaching"; "The Diet of Man, Its Origin and History"; "Physiological Effects of Water Baths," etc., etc.

THE TEXAS SPIRITUALIST - published at Hempstead, Tex., by Charles W. Newnam-presents the following as its table of contents for April: "Spiritualism From the Pulpit"; "Is it Praying or Preying?" "From Whence Came Man?" "The Teachings of Spiritualism"; "The Spiritual Phenomena Before the High Court of Appeals"; "Bible Lessons in Spiritualism"; Spirit Levitation"; "Importance of Different Phases of Mediumship"; "Items of Interest"; "Spirit Com-'Corroboration Obtained"; Editorial munications ": Department.

THE MAGAZINE OF ART for April- published by Cassell, Petter & Galpin, 596 Broadway, New York-has several excellent illustrations and much matter of marked interest to the admirers of paintings, statuary, etc. The brief blographical sketches of prominent artists which this magazine regularly gives are particularly valuable for reference. Among the plates of the present number may be specified: "Richmond Castle," "Lady Warwick and her Children," " Death of Major Peirson," etc.

RECEIVED: THE HERALD OF HEALTH for April: M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York.

THE MANUFACT lished at 37 Park Row, New York, by H. N. Black, P. H. Van Der Weyde, M. D., editor.

THE FAMILIAR SCIENCE AND FANCIERS' JOURNAL for April; published at Springfield, Mass., by Joseph M. Wade, editor and proprietor. BOTANICAL INDEX for April; published in Rich-

mond, Ind., by L. B. Case. VICE'S ILLUSTRATED MONTHLY MAGAZINE for April; published by James Vick, Rochester, N. Y.

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