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> Written for the Banner of Light. LIFE'S SILVER LINING. IN TWO PARTS. BY JOHN WETHERBEE.

II.

The bright star of the evening had long since set, the halfgrown moon was high in the sky, shedding her silvery light/ on the clouds and the earth below. The sky was both cloudy and clear in spots, the clouds were thin and airy, and borrowed light of the young moon and shone in company with her. It was far into the night, and yet too light for the stars to be out in force; an occasional one, shorn of half its bril-liancy, could be seen in the depth between the clouds that so

while the seeress's eyes, sitting as she was at the window, were looking out and up into the night, her thoughts, in sym-pathy also, had an upward twist. A break in a cloud had widened into a field, and a sort of charm came over her, and the night side of nature seemed in abeyance, for without throwing it she had shut the over of her bedy and the over details. knowing it she had shut the eyes of her body and opened the eyes of her soul; and where the soul is, there is day. The outlook now was a field of mellow light, beautiful and very resting to the eye—one could look forever on the scene without weariness; it was not radiant with light alone, but full of life, animate and inanimate; trees growing thick and luxuri-ous, but casting no apparent shade; the grass was soft like velvet, and the whole scene was frescoed with flowers. A happy group of persons, old and young, formed a part of this celestial tableau; they were graceful, handsome and happy; the old only seemed old by their decorations; no signs of age were in their faces, but wisdom's marks; the young were lovely with health, and everything denoted contentment and happiness.

There was something of common interest among the group; what that occupation or pleasure was, was not exactly appa-rent; the persons referred to as part of this pleture, or vision, were talking, but no sound reached the ear of the seeress, though the scene had approached, but imperceptibly, close to be a contained to it. her or she to it. The seeress seemed now to be an outlying part of the general tableau. Two of those transparent be-ings (we say transparent, for there was an ethereal look to the whole thing all through, from sky to people,) particularly interset der. interested her. The whole happy group were moving to and fro, and at this moment seemed to have separated from the two personages referred to, as if about to leave them alone; these were two beautiful female spirits; one of them seemed about twenty-five years old and the other was much older; it seemed as if we could say of them, in the words of the poet, "one of them was young and both were beautiful." The name of the elder was Hannah Barney and the other was Euma. The seeress di not know how she got the names— they seemed to have been whispered to her inaudibly, or imthey seemed to have been whispered to her inaudibly, or im-pressed—she knew they were named thus. The secress had often had such visions before, and had often in this mysterious way sensed the names of spirits, and that otter in this mysterious Hannah Barney and Emma—came to her, she recognized the younger as a relative that she had seen in earth-life, but now dead. 2. The elder of these two radiant ladies seemed to be holding something in her hand which the seeress had not observed before, and looking so intently at it, or the radiant lady, she had hardly noticed that the rest of the picture had faded al-most out of sight; it was all there, but indistinct, as if a thin vell or vapor had passed before it; but the two referred to remained distinct, and the something that was in the hand of the older one had taken form and had become the head and outline of the form of a sleeping young man, which, as it came into distinctness, was the bed and sleeping apartment, and the young man asleep there; and a sheeping apartment, and distinct, the beautiful spirit whose hand was upon his head, and Emma, the younger, also, seemed to be dissolving out of sight, as all the rest of this phantomatic picture had already done. The outlines of the two were there still, while the bed-room picture was in strong relief, as if to impress the seeress that they were guardian spirits. There were pleasant smiles-upon the sleeper's features, and looking intently, the seeress saw it was the face of a relative of hers, Luke Young, of whom we have before spoken; and then the tableau van-ished, or dissolved, in turn, into a cloud, for the eyes of the soul of the seeress were closing, and her natural eyes had accord and share before spoken cut on the cluw day the cloud The outlines of the two were there still, while the bed opened, and she was looking out on the sky, and the clouds and the moon also, which in her long reverie or trance had sunk low in the west, for she had been an hour or two asleep, if it was sleep; and in this illusion of beauty she had seen the inner working or spirit-side of human existence, or a seg ment of it, for a purpose, and was in this case but a dream, a dream of peace; but all dreams of peace are not visions, though some dreams are, and this was one, as the reader wil perceive. The day that Michael Chase failed the young disciple Luke Young went home with a heavy heart, as has been said. His heart was heavy not so much in sorrow for Brother Chase, only as the misfortune bore on him, as for himself; heavy re-sponsibilities rested on him, more than he could stand under, and this added triffe to him seemed almost to break him down. He was bewildered with his outlook, and hardly had any disposition to sleep when night came; and awake, it was unmitigated grief.

owed the stores for his necessities. His credit was good, for all knew he was a good and hard-working boy; he early had become a church-member, but no saint among the brethren had ever given him a lift; but several had gouged him in small ways in his simplicity; but it would extend our story to go into the particulars; suffice it to say in reference to his finances that he had gone behindhand in the last two years, first \$50, then it grew to \$100 then \$150, and now, in his nine-teenth year, he was nearly \$200 behind, money owed, and no way of reducing it. There was never a boy more harassed than Luke was at this time; he had reached the end of his rope, and any adverse circumstance, however triling, would rope, and any adverse circumstance, however trifling, would have demoralized him. A sickness, a loss of employment, was now sure ruln; a scattered family never again to be gathered, that was the way it looked to him.

**But standeth God within the shadow Keeping watch upon His own, ''

Luke, though one of the cheerful and hopeful kind, was certainly a boy of sorrows and acquainted with griefs. For the last eight or ten months he had been serving Michael Chase on a salary of \$300 a year, and with a lingering hope of increase, which for reasons already stated did not seem to rise on his horizon, but instead of it a failure of his employer, and of course a stoppage, at least for a spell, of the very mod-

erate supply that was, or had been, coming in. From this brief story of Luke Young we see why he went home the day of Michael Chase's failure with a sad heart. He owed near two hundred dollars; he had no money and was then carning none; his credit had been on the strain, and soon it would be known that he was out of employment, then farewell to the necessaries. It was indeed a dark hour for Luke, but it proved in this instance that the darkest hour is not before dark it has a burder bound of that how the just before day. It has already been said that Luke was troubled, and as night drew near was sleeples; but at last dreams and sleep had found him. In the hours of that night he was environed with happy life; happy faces surrounded him, and their presence was resurrection to him. They all seemed to know him, and better than he knew most of them. He saw one or two in happy and radiant estate that he re-membered as a child who had died before he knew what death was. He saw his aunt Emeline, who had died within a war. She then was this aunt Emeline, who had died within a year. She then was thin and ghastly, so like death in life yet so good that he loved her like a mother. In her appari yet so good that he loved her like a mother. In her appari-tion in this dream she did not cough any, her face was round and ruddy, the plcture of joy and health. There was also a radiant lady there that he felt very near to; she seemed like a mother. He could not name her, and yet felt that with some few removes he came from her loins; she must have been in the ancestral line, for he saw the maternal look, and needed no introduction. He felt at home with her. In dream-land how many mothers he had! but only one on earth; yes, two: his mother's mother. They will be promoted some day, one after the other, "and some day," said he, "I will follow, and be where I will not be so bothered as I am now." Luke knew this was only a dream, and that dreams had no method in them; still the morning sun found him happy and resolute. He could hardly account for it. All 's well, seemed to run through him, and yet he knew all was not well; there was no intelligent reason why he should feel any better than

was no intelligent reason why he should feel any better than he did the day before; he owed just as much money and was just as utterly unable to pay it, and his responsibilities were perfectly staggering; and yet he seemed to have a feeling that he was not to be rubbed out, and his frugal breakfast tasted good to him. Any one who could have seen Luke as he went down town that morning would have said the wind was south west with him; and it was a mystery even to him, for he knew, under the circumstances, there was no intelli-gent basis for it. The spirit or soul sometimes senses coming events that are, at the time, below the horizon of the intel-

any. He remembered how the Israelites spolled the Egyptians with God's approval, and did not see why, with Chase's permission, he should not spoll, in a retail way, his "Egyp-tians" also; he knew the Hebrews had worked hard for four bundred years on scant pay, and he knew, also, he had worked for a long while on half pay, so the matter did not trouble him, " For ever the truth comes uppermost, And ever is justice done."

We should say this of Luke Young—that his piety, though manifested in the Orthodox form and perfectly genuine, was of a mild type and in a decade was wholly lost, and, when in mature life and skeptical in religious matters, he more than index to for this experimentia. made up for this questionable proceeding, not to the direct source of this "forced loan," but by giving a helping hand to many passing through similar struggles, and in this way he fully paid back this opportune godsend, or whosever "send" it was. The Spiritualist will have no trouble in seeing the source or the circumstances that proved such a benefit to Luke and placed him where he could command the situation in his affairs. This complete right about face in Luke's affairs caused the

matural feeling that he was being looked after, so long as he was making every effort in the line of duty, by Providence in human form or superhuman, he had no clear convictions himself, only the fact and the feeling preceding it, and he never after was inclined to borrow trouble, took a cheerful look of life in general, and if dark prospects came he looked for coming sunshine, which never failed him; if fortune

smiled he was happy, and if it frowned he was happy also. Mr. Chase survived his misfortune many years. He had always impressed the saints with his piety and his misfortune as one of the consequences of his sacrifice for principle, of which the reader has been informed, and, having only a wife and no family, an opening was found for him, in a quiet little town, in a clerk's office, where the labor was light and without much responsibility, and thus he was shelved and soor forgotten. The busy world went on without him, and Lake with it. Ten years after this a notice appeared of the death of an old man of sixty years — and the usual comments of outer bits, where your way afficiently there are a single to be a single quiet piety—whose name was Michael Chase, once a mer-chant of Boston, but very few of the business men of the day remembered him, so soon, in the sphere of mercantile life, is one forgotten who has no money at his disposal.

Versus Dr. Carpenter.

DR. CARPENTER ON SPIRITUALISM.*

BY ALFRED RUSSELL WALLACE.

The wollectures which Dr. Carpenter gave some time since at the London Ins. Itution were generalls all ported by the press and lost to some controversy. They were the published in Fra-ser's Magazine, and they are now republished with what are considered to be pièces justificatives in an appendix We may therefore fairly assume that the author has here said his best

Dr. Carpenter enjoys the great advantage, which he well

gradually went behind, spending a little more than he could afterwards, in his then flush condition, he wondered why it in 1845 accepted and wrote in favor of the reality of the facts; earn acting as clerk in a store and various clerical and other was that men, even plous men, could be so generous with other people's money, and so frugal and even mean when owed the stores for his necessitiles. His credit was good, for using their own; but this particular act did not disturb him to the store and even persecution, had raged on this controversy, abue, and even persecution, had raged on this the store and even persecution. controversy, abuse, and even persecution, had raged on this very matter. Great physiological authorities were egregious-ly in the wrong then, and the natural inference to those who know the facts is, that other physiological authorities, who now deny equally well attested facts, may be no more infalli-

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ble than their predecessors. Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmerizer on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or true clairvoyance-agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when the mesmerizer and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies this readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy" and to be "imposed on by cunning cheats," which this shows. This may be admitted; but it evidently has no bearing on well authenticated and carefully observed facts, perfectly known to every student on the sublect. Our author maintains, however, that such facts do not exist, and that " the evidence for these higher marvels has invariably broken down when submitted to the searching tests of trained experts." Here the question arises, Who are "trained experts." Dr. Carpenter would maintain that only skeptical medical men and professed conjurers deserve that epithet, however ignorant, they may be of all the conditions regulate for the study of these, delicate and fluctuating phewould only give that name to inquirers who have experiment-ed for months or years on this very subject, and are thor-oughly acquainted with all its difficulties. When such men are also physiologists. It is hardly consistent with the histori-cal and scientific method of inquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Prof. Gregory's own house, who was mesmerized at several streets' distance by Mr. Lewis, without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark : "His (Mr. Lewis's) utter failure under the scrutiny of skep-tical inquirers, obviously discredits all his previous state-ments, except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels" ("Mesnerism, Spiritual-ism," etc., p. 24). Now will it be believed that this state-ment, that I "place full faith in Mr. Lewis's self-asserted powers," has not even the shadow of a foundation? I know nothing of Mr Lewis or of his powers, self-asserted or other-wise, but what I gain from Prof. Gregory's account of them; inthe subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reasons for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

"Tired Nature's sweet restorer, balmy sleep,"

came to Luke at last,

"Which like the world his ready visit pays Where fortune smiles; the wretched he forsakes; Swift on his downy pinlons files from wee. And lights on lids unsuilled with a tear."

This was one of the exceptions to the rule, and from the sweet dream that he experienced he could and did add the further words of the poet, his namesake, in feeling, if he did not say the words.

"From short (as usual) and disturbed repose I wake. How happy they who wake no more! "

But before we philosophize any more, or before a further de-scription will be intelligent, something should be said of him preceding his introduction to the reader, which we will do in

a very few words: Luke could hardly remember the time when he had not responsibilities that nobody but a mature man should bear. ten he had not only to support himself, but in part mother and family of three, beside himself also. At fifteen the responsibility rested almost wholly on him; but great are the resources of courage and poverty, as the proverb says. He was diligent in his studies, and industrious outside of them, and by hook or by crook he kept the souls and bodies of the family together, and happy as they could be under the circum-stances of resting so heavily on the oldest son, and he only a boy. It was an age of economy, that was lucky, and a dollar went a great ways. All along his increasing teens the wants of the growing family increased also, and all he could do he

lect, and it must have been so with Luke's spirit at that mo-ment; but we will not speculate about it, but go on with the story.

He went to the store with the closed shutters, and he had not been long in the counting-room before Mr. Chase came in also. - He said to Luke: "We have a little work to do, which we may as well commence upon at once; the other clerk and the boy would not be here, as they would not be needed; we have got to take account of stock," said he, " and post up the books and make out a statement. Mr. Potter is to be the assignee, and has now the charge of the assets." Mr. Chase seemed to fall into a brown study, and after a long then silence he said: "This is perfectly awful!" and then noticing that he was not alone he repeated it, addressing himself to Luke: "Only think," said he, "I left a good and successful business and came into Boston with twenty thousand dollars cash in my pocket; and now, hardly ten years. I have not go a cent and ain an old, used up man. It is perfectly awful !" Luke had lost none of the bnovancy that sunrise that morning had brought to him, and he did pity Mr. Chase as his two hands were on his somewhat bald head, and he said to him. "Don't feel so had; you have a great many influential friends, and something bright may open. Only think of my case," said Luke, and here Luke grew eloquent over his own troubles, and Chase said, "I know it, I know it, and that has troubled me for months. I knew your struggles, Luke, and

I knew I was paying you only three hundred dollars salary, with a family to support, when your services were worth every bit of five hundred dollars." Such consideration almost brought the tears into Luke's eyes, for appreciation is the next best thing to remuneration. Chase continued, and said, Yes, Luke, when brother Potter, the assignce, was asking me what salaries I paid my clerks, and he noted down my re-ply, I said three hundred dollars to your name, and I wish now I had said five hundred dollars, it would have made no aliference with me, and no appreciable difference to the cred-itors, and it would have done you good, and be just what you deserved; and I should have felt better myself. Oh! how foolish I was not to have had my wits about me. My troubles have me do me stund "

have made me stupid." _ It would be difficult to describe the feelings that crowded into Luke's mind at the bare thought of having been so near sal vation, but he made out to say, "Mr. Chase, would you have let my salary be five hundred dollars if you had not said it was three hundred dollars?" "Yes! Luke, in a minute," he replied, "and would now if there was any way." A wave of inspiration ran through Luke's mind, and he said instantly, hardly knowing what he did say, "You might let me come into your employment six months sooner than I did." "Luke Young!" said Chase, "you shall come a year sooner than you did. That was a good thought; it relieves me; it has en-abled me to do my duty to you, my dear young friend, and puts three hundred dollars cash in your pocket." Before that day closed, Luke Young was wholly out of debt, and was bet ter off than he had been since he could remember.

While finishing up the bankrupt business, Luke's eye fell upon a nice piece of silk, and he thought he would make his mother a present of a new dress, as he was now in affi tent circumstances, or felt so, which is about the same thing; and he said to Mr. Chase, "What ought I to pay a yard for be said to Mr. Chase, "What ought I to pay a yard for some of this slik? It will hardly bring cost if sold at auc-tion, as was the plan." Says Chase, "What do you want it for, Luke?" who replied, "A dress for mother; she has not had one for many years, and I thought I would be a little said Chase of the start years, and I thought I would be a three extravagant." "I syour, mother a large woman, Luke?" said Chase. "No, sir," replied he, "she is quite a small woman." "Then," said Chase, "you cut off yards enough of that silk to make a very large woman a dress, and say nothing about it, and any other little things that will come handy at home, Luke, help yourself; I had just as lief you would have a hundred dollars or so of stockings and dresses as any one else."

It can hardly be supposed that this streak of good luck was an interposition of Providence or an answer to prayer, though Luke had prayed enough in all conscience. Luke al vays did seem to think the dream that he had showed an interest if not an interposition in his affairs. Spiritualism, which might explain it, had not appeared, for this was forty years ago and over; but he never could help feeling that the dream, the buoyancy of his splits the following day, and the transcendent luck that followed on its heels, had something to do with this dispensation, and doubtless it had. Luke always

knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain special early training (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true, and should, therefore, settle the whole matter. He has another advantage in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his oppo nents, Dr. Carpenter has rendered it almost impossible to an-swer him on every point, without an amount of detail and re-search that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more importthe matter can be brought to a definite issue; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion, as, for example, the unfounded and totally false general as-sertion at page 6, that " Believers in Spiritualism make it a reproach against men of science that they, entertain a prepo session in favor of the ascertained and universally admitted laws of nature." Vague "general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims

mencement of his preface. He claims, therefore, to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well-considered judgment. He may, indeed, believe that he has thus acted for dominant ideas are very powerful—but any one, tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one-sided narrative-of a partisan; and, instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evi-dence. We will now proceed to demonstrate the truth of this grave accusation, and shall in every case refer to the au-thorities by means of which our statements can be tested.

The first example of Dr. Carpenter's "historical" mode of reating his subject which we shall adduce, is his account (pp. 13-15) of the rise of Mesmerism in this country, owing to the successful performance of many surgical operations without pain during the mesmeric trance. Dr. Carpenter writes of this as not only an admitted fact, but (so far as any word in his pages shows) as a fact which was admitted from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physiologists, that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Ben-jamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. Elilotson and others as "trumpery," and as "polluting the temple of science." He

must know, too, that Dr. Marshall Hall professed to demon-strate "physiologically" that the patients were impostors. because certain reflex actions of the limbs, which he declared ought to have occurred during the operations, di not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain," etc., London, 1843. Dr. Carpen-ter tells us how his friends, Dr. Noble and Sir Johu Forbes,

* "Mesmerism, Spiritualism, etc., historically and scientifically consid-ered. Boing Two Lactures delivered at the London Institution, with Preface and Appendix." By William B. Carpentr, C. B., M. D., F.R.S., etc., etc. New York: D. Appleton & Co. 1977.

assertions of an unknown man. It is impossible adequately using language which I should not wish to use I it up pass on, therefore, to the evidence which JJr Carpenter declares to be fitly described as "the slenderest." M. Dupotet, at the to be filly described as the stenderest. A Diporet, at the Hôtel de Dleu, in Paris, put a patient to sleep when behind a partition, in the presence of M. Husson and M. Recamier, the latter a complete skeptic. M. Recamier expressed a doubt that the circumstances might produce expectation in the palent, and himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come till half an hour later. He an-ticipated that the "expectation" would be still stronger the econd time than at first, and that the patient would be merized. But the result was quite the reverse. Notwithtanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep, either natural or som-nambulic (Teste's "Animal Magnetism," Spillan's transiation, p. 159). The commission appointed by the Académic Royale de Médecine in 1826 sat for five years, and investi-gated the whole subject of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclu ions:

cent the unsi

the public believe that I, and others,

"14 We are satisfied that it (magnetic sleep) has been excited under circumstances where those magnetized could not see and were entirely ignorant of the means employed to occasion it."

These were surely "trained experts"; yet they declare themselves satisfied of that, the evidence for which, Dr. Carpenter says, has always broken down when tested. Baron Reichenbach's researches are next discussed, and

are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment upon them. Dr. Carpenter lays especial stress on his character of histo-rian and man of science in relation to this inquiry. He parades this assumption in his title-page and at the very com-mencement of his preface. He claims, therefore, to review the neuronal stress on the science of the subject o had seen him do it. One of them, for instance—an intellect-ual and able Manchester gentleman—" could be brought to see flames issuing from the poles of a magnet of any form or color that Mr. Braid chose to name." All this belongs to the mere rudiments of mesmerism, and is known to every oper-ator. Two things, however, are essential: the patient or sensitive must be, or have been, mesurerized, or electro-bi-ologized as it is commonly called, and the *suggestion* must be actually made. Given these two conditions, and no doubt twenty persons may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, etc., being all caused to see this or any other thing in agreement, by being merely brought into a dark room and asked to describe accurately what they aw. Yet this is what Von Reichenbach did, and much more For, in order to confirm the evidence of the "sensitives" first experimented on, he invited a large number of his friends and other persons in Vienna to come to his dark room, and the re sult was that about sixty persons, of various ages and conditions, saw and described exactly the same phenomena Among these were a number of literary, official, and scientific phenomena. men and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nied, a physician; Prof. Endlicher, Director of the Imperial Botanic Garden; Chevalier Hubert von Bainer, bar

The rister; Mr. Karl Schuh, physicist; Dr. Russky, Professor of Chemistry; Mr. Franz Kollar and Dr. Diesing, Curators in the Imperial Natural History Museum, and many others There was also an artist, Mr. Gustav Anschütz, who could an an artist, Mr. Gustav Anschütz, who could combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen?— that they all quietly submitted to be told *ubat* they were to see, submissively said they saw it, and allowed the fact to be published at the time, without a word of protest on their part from that day to this? But a little examination of the reparts of their evidence shows that they did not follow each other like a flock of sheep, but that each had an individuality of perceptive power, some seeing one kind of flame better than another; while the variety of combinations of magnets sub-mitted to them rendered anything like suggestion as to what they were to see quite impossible, unless it were a deliberate and willful imposture on the part of Baron von Reichenbach.

[To be continued.]

LIGHT. BANNER \mathbf{OF}

self-existent being is represented by and com-

devised and instituted by Deity, and that, this is

The suggested interpretation of the opening

declaration will also render intelligible the state-

should be thereafter subjected to a gradual but

continous change in the form thereof, then no

to occur in the form thereof; and this, I infer, is

Affirmed-in-the-statement referred to. The sug-

will also harmonize it with the subsequent teach-

ings, representing that the firmanent called

Reasoning thus, it seems to me, the lesson of

the seemingly mysterious statement, "And the

spirit of God moved upon the face of the waters,"

may be substantialy stated thus : As originally

designed in the divine economy, life-giving rays

of "consciousness" termed in the statement " the

teachings of the history.

TA SONG OF ETERNAL LIFE. BY MALY F. DAVIS.

From the far hills, over the restless main, A kind volce calleth me; Pure, sweet and clear, as drops the falling rain,

Cometh its minstrel-y Down through the space where the star-diamonds shine,

Down to the vale where dwells this heart of mine, Cometh a volce laden with love divine, Singing this song to me:

I dwell in light, over the restless main, Purer than earth can know; Over me steals no weariness nor pain,

As to the hills I go-The sunlit hills, white with the light of God, Where fair flowers burst in splendor from the sint.

And fragrant groves, by angel footsteps trod, In fadeless beauty glow.

Sweet is the voice of gently flowing streams On this eternal shore From cry-tal depths, the soul of music seems

Rising for evermore; And Songs float outward from the waving trees,

As if an unseen satisfied touched the breeze, Waking the strains of long lost melodies, Never to stumber more.

Pure are the brows whence pain has fled away, Pure, and with radiance crowned; Glad are the eyes with joy's resplendent ray.

That once in tears were drowned. White robed and sinless is the importal band That Death has ferried to the shining strand Of this fair clime, the blessed Summer Land, Where blissful songs resound.

Orange, N.J.

Original Essays.

THE RELATION OF MEDIUMSHIP TO MORALITY. BY GEORGE A. BACON.

To the F fiter of the Banner of Lights

subject which has never been fully or satisfactorily discussed. Our two prominent organs, the Banner of Light and the Religio-Philosophical the severest and most exacting conditions. The terized by form, it may be rationally accepted Journal, have beth editorially called attention wonder is that we are favored with one-half that to the subject on several occasions; and recently creatly comes. Better for all if a spirit of gratea distinguished gentleman of this city, whose contributions to American and European Spir-tion. itualism are worthy of the most enlightened. appreciation, has further and more emphatically referred to the matter in relating his experience. with a noted physical medium. One or two others also have incidentally alluded to it, but It remains for yet further consideration as one of been far more favored. They know and possess the unsolved questions growing out of a philo- all that the clergyman does, and something more. gested interpretation of the opening declaration sophical comprehension of a branch of what may be termed moral anthropology.

with the hope that it may suggest and provoke as legitimately a religion as a science. While its | land called earth appeared on the third day, and something worthier from others better qualified by experience, observation and study, than is the 3 tion and classification, in its transmitted thoughts writer, to enlighten the public regarding these and teachings, its moral inculcations, its ethical matters.

Count ercially speaking, every item of fact relating to mediumship, increases our stock of its spiritual relationship. For η_{min} iter, higher, knowledge and adds to our "present worth." truer expression and unfoldered 4 (its inherent) Concerning this questioned relationship, every character in this direction do wildly a require, on experienced investigator knows that personal ex- the part of its believers, acceptors, " id exponents, pressions, prejudiced opinions, caustic criticisms, other and wiser, purer exhibitions of its princisnap-judgments-of these there has been no end. But there is too much involved, there is too great [

man whose personal character, according to the ' pliedly taught matter was originally "created world's popular standard, is declared to be bad, | out of nothing." may be, notwithstanding, an excellent instruferred to is based on the assumption that all of ment through whom the arisen ones can readily communicate. Who that has had much experience in these

matters does not know that some of the grandest form of a Personality inherently conscious as a ing teachings of nature, that it be specified, for if utterances, the noblest thoughts, and most comprehensive conceptions have been given by those | composed of coëxisting atoms external to Delty; whose characters, it is clalined, were stalned by and that the lesson of the statement, "and darkness was upon the face of the deep," is that the unworthy and ignoble acts. A medium as well as a minister, may be gifted in his distinctive self existent atoms thus coexisting are inherentsphere, while morally both may be decidedly bely inert. Reasoning thus, as I read the statement " In low par. From the tiny infant to the octogenathe beginning God[®]created the heaven and the rlan, ranging through 3 des and degrees, touching all heights and another the expressed earth," the lesson of it substantially is that when through physical mental, in physical forms and Deity and matter were thus coëxisting in their forces, have losse in the drous phases of maniself-existent mutual relations, God of his own festations known to the world, and apparently free motion mentally conceived an ideal pattern of "the heaven and the earth," and devised and without reference to the moral or mental character of those through whom they chanced to come. adopted a specific method or economy designed Innocent, pure minded maidens have been selzed, and adapted for exerting his inhering power to true-spirit and matter being in fact synonymous obsessed, and made to say and do those things cause the organization and existence of the mate- terms. which they abhorred and only devils are supposed [rial heaven and earth, corresponding with the to encourage; on the other hand, those known ideal pattern of each as it was conceived and hearing on the part of my readers, I submit the to be more or less gross, dishonest, and unscru- existed in the Divine Mind, and that the stateputous have, by their rare powers of influx, | ment, "And the spirit of Go-I moved upon the face voiced the thoughts and aspirations of angels. of the waters," refers to and affirms the institu-Seemingly the law is, adaptation, not character, tion of the Divine Economy so devised and adoptmeasures the spiritual outcome. Given the proper 'ed. and adapted channel, who shall limit the result? [Reasoning thus, it seems to me the lesson of

While it is plain that physical manifestations, the statement, "God created the heaven and the may occur independent of the moral qualities of earth," substantially is that what we term the the agent, it is no less true than preferable, that ""economy of Nature" was "in the beginning" he or she who stands mediatorily between us and our loved immortals, and becomes the channel evidenced in the concluding declaration of the through whom tenderest and most sacred mess history, to with "These are the generations of sages are conveyed, should, in all the graces of the heavens and the earth when they were cremanhood and womanhood, be worthy of that ex-lated in the day when the Lord God made the ceptional position; the more worthy, in all re- Pearth and the heavens, and every plant of the spects, the better the satisfaction and total result. field before it was in the earth, and every herb of Every close observer, however, knows that the the field before it grew," for only by construing mind of the medium, consciously or otherwise, of the statement "God created the heaven and the necessity colors the communication. But exact- carth" as suggested can this concluding declaraly to what extent this is true, no one has yet been [tion be rendered intelligibly consistent therewith. able to determine save perhaps in special cases.

Unfortunately the great majority of our pro-Exactly what relation, if any, exists between fessional media to day are so circumstanced ment, "And the earth was without form and a medium and his or her moral character, is a and circumscribed by a variety of causes, that void," for though it may be plausibly questioned they have to exercise their special gifts-often whether an ideal pattern of the earth could exabnormally or illegitimately developed - under ist in the Divine Mind without its being characthat if it was designed in the divine economy that the earth, when rudimentally organized, fulness tempered our criticism and condemna-

Despite the efforts made to traduce them, both specific fixed form of the pattern could possibly within and without the ranks, mediums, as a cover and definitely represent fully the continuclass, are fully the equal of ministers in all that | ous change designed in the history of the earth pertains to essential morality. And assuredly the lesson the author intended to and figuratively they ought to be. In many respects they have If evermore knowledge and power impose obligation, mediums should excel ministers. The Our own contribution is respectfully submitted writer has always claimed that Spirifualism was heaven was made on the second, and the dry phenomena form the basis of scientific investiga- thus happily dispose of a seeming conflict in the philosophy, its translation and reproduction of ideas-these have to do with its religious sphere,

" Purity of heart and life are the richeskof huan interest at stake, to permit any such co-parts, man possessions; perfect obedience to the highstatements to go unchallenged as the general est attractions of the soul, the only means of statements to go unchanged as the kentrol est actactions of the spiritual infunction penned therein, or as it is figuratively expressed by the better informed portion of the spiritualistic pub-lie. Neither individual bias, hasty assumption, who, yet living, has ever sought to embody it thus domiciled in atoms, individualized as liv-ling, conscious entities therein, as originally dein which to consider a question of such magni- and patent. We plead for honesty and integrity, signed in the divine economy, or as it is figuratude. It is altogether too important a matter to for justice to one's self and neighbor, for thor, fively expressed by the author : "There was ough uprightness and purity alike on the part of Light." As there seems to me to be disclosed in media and communicant, knowing that propor. this statement a tangible definition of the constitionately commensurate results are sure to fol. [tutional distinction between spirit and matter in sessions in favor of this or that medium, or this low, Who is qualified and authorized to dogmaor that side-is what is wanted. While a diver- tize as to the possibilities of our human, not to say Metrose, Mass., Feb., 1878. -

of invaluable benefit, of unmeasured good to atomic condition thereof, and, thus construing second day's history seems to refer mainly to the others. It sometimes happens that a man or wo- these terms, acquit the author of having even im- origination of the stellar system I infer there is disclosed in the first day's history the germs designed in the Divine economy for originating Reasoning thus, it seems to me the premise re-"the firmament called heaven."

In submitting the foregoing interpretation, I respectfully ask, if there is any inconsistency in prised in Deity and matter, Deity existing in the lit with either the text of the history or the seemselfhood, and matter existing as a limitless abyss lits accuracy is conceded I feel sanguine the rationale of the philosophy it presents can be

successfully sustained. The tendency of many free thinkers is to materialism, and those who claim that material atoms are animated with spirit indwelling therein must be prepared to meet the question, "Is there a constitutional distinction between spirit and matter in origin as well as in essence and inhering characteristics-and in what does the distinction consist?" for if it be conceded that all self-existing material atoms are animated with spirit indwelling therein, it will, it seems to me, logically follow that materialism is substantially

Trusting the foregoing may have a candid K. same for their criticism.

Philadelphia, Pa.

Written for the Banner of Light. "THE HOUSE OF GOD."

Is that the house of God where human art 周辺 Displays itself in pictures on the walls, Whose lofty dome and altar-every part For human praise and admiration calls? Dwells God in temples such as that below. And is it there He doth His glory show?

That fane was reared by human toil and skill Its decorations speak of human pride, Which seeks with outward show the mind to fill, And thus its own deformity to hide. On that glit altar, beautiful, but cold, Appears no other sacrifice but gold.

Is that God's minister to mortals sent, Who comes to them with studied words to tell That they are doomed to endless punishment, The tortures and the agonles of hell? Was that the gospel Jesus came to bring, That man is born to endless suffering ?

How little of the simple, native grace, In which God's word and all His works abound Appears within that consecrated place, Or in the labored manuscript is found. The burdened soul that seeks relief in prayer Repeats in vain the forms of worship there.

Bur listen to the notes of "sacred " (?) song That from behind a crimson curtain rise ! Now peaks the solemn organ loud and long, And now the voice in plaintive cadence dies The measured notes which through that temple rin Proclaim the praise of-those who play and sing I

- Behold I upon that turret lifted high. The cross of Jesus glitt'ring in the sun, To tell the world that once there came to die For man a poor, despised and lowly one. Contrast His life of poverty and woe
- With all the pomp that fills the house below. 'T is not by building fanes that reach to heaven That man is saved and God is giorified,
- Nor can the sins of any be forgiven Till they have overcome their selfish pride: For what but pride would rear the cross in air -Which on their shoulders men di-dain to bear?
- "God dwelleth not in temples made with hands," Nor takes delight in studied forms of prayer, But where the human soul with love expands, His spirit finds a ready temple there; And men should praise and worship God above By lives on earth of Harmony and Love, P. E. F. New York, Feb., 1879.

Verification of Spirit Messages. AMY C. APPLEMAN.

nected with the Shaws, except two brothers who married my daughters. Mary S. Bates was the daughter of Mrs. J. M. and N. B. Bates, her father. She "was seven years old, going on eight," as she says. They lived in the house with me, and after her father died she came into my part of the homestead and boarded with me. Mary said she knew something about your hav-

ing circles; that was so, because she heard the messages read and talked about. She said, as she was going out, "I saw a spirit, but was n't scared, because father came and helped me, and then there was three more of us up here, and then there was three more of us up here, and we left mamma all alone." She says there have been some "changes, but we've got along with it nicely. We 've got a nice home, and it's a big" family now we're all together." My wife, brother, sister and nice died just be-fore Mary S. Bates the first the 4th of March

fore Mary S. Bates, the first the 4th of March, the last the 6th of August 1873; and previous to this there were five children of mine who died— all together making the blg family that she is with now.

She says, "they'll know me because they used to know Grandpa Shaw." I was one of the band which played at all the spiritual picrics held at Island Grove, and she used to come with me and sit on my clarionet box to hear the music and see the people dance, which was probably the reason to her of their knowing her.

The message as it was given in the Banner was recognized by all as coming from Mary S. Bates. Yours truly for the cause, DANIEL SHAW.

North Abington, Mass., Aug. 21st, 1877.

AVERY BABBIT.

To the Editor of the Banner of Light: In the last number of the Banner, July 21st, is an the inst number of the Banner, July 21st, is a message from AVERY BABBIT, of Auburn, N. Y. His sister, Mrs. Eber Sanford, lives near me; she says it is true, every word of it. I think it will do much good. REBECCA HOWARD. Southbridge, O., July 20th, 1877.

FRANCIS TODD.

To the Editor of the Banner of Light: I make it a rule to tell you all I happen to know of any one who gives a message through the Banner. In your issue of July 7th I notice the name of FRANCIS TODD, from Newburyport. He says he "passed out in 1861," at the age of eighty-three. He remarks: "I will aid every young man that I can find who feels that he has ref a rock to do and fock that he number he how. got a work to do, and feels that he must be hon-est and true." In the year 1816 I was a green est and true." In the year loto I was a given country chap, seeking my fortune in Boston. I found employment a few months in the dry-goods store of Samuel Chase & Co., on that part of Washington street called then "Cornhill." Mr. Chase's "Company " was, I presume, this Fran-cis Todd, who thought highly of the young man and furnished him a small capital to trade upon. Mr Chase went frequently to Newburyport to consult with his principal and make report of his business. This was strongly stamped upon my memory, from the fact that it was my business to make up these reports, and I once com-mitted an error of two hundred dollars, for which I received a good schooling and a deep mortifica-tion. I can hardly doubt that this communicattion. I can hardly doubt that this communicat-ing spirit is the Mr. Todd who was Mr. Chase's special friend. Some time since I wrote you my reminiscences of Daniel Pinney, of Stafford, Ct. I am gratified to see that they are all corrobo-rated by a writer in the Banner of July 14th. Yours, JULIUS A. WILLARD. 327 Fulton street, Chicago, Ill., July 21st, 1877.

SAMUEL WOODWARD.

To the Editor of the Banner of Light : In reading the Message Department, as published in the last Banner, I see one from the spirit of SAMUEL WOODWARD, who left the form at Keene, N. H. Now, as I was well acquainted with him, I will here say that a better or more correct description of him in as few words could not be given. I know it to be true. He truly de-scribes himself, in the points of being an editor, as having been "what they term a free-soiler in the early days"; as having been a "Baptist"; and the time he has been in his *spirit* home, and his (he was seventy-two); and what he says in rela-tion to his belief, "Every one who ever knew me will admit that whatever I believed I believed spirit of God," being a living substance enamining from the Divine Mind, and specially emitted by Delty to represent, manifest and execute the divine economy, entered upon their appointed mission by "moving upon" or penetrating inert material atoms, to domicil and individualize therein, or as it is figuratively expressed by the some of their mother's relatives in Massachuset. I did not know their names, nor had I heard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the mother are little girl. I made inheard of the little girl. I made inheard of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of the death of the little girl. I made inheard of theard of theard of theard of t

be decided upon the if we divit of any such spiritualistic Bunsby.

What is the truth-not one's personal prepossity of opinion naturally exists concerning, the 1 our divine nature? moral responsibility of media, by those who have to deal with them, is there not some general rule or law which will justly apply to them individually and collectively ?

What is the basis of mediumship? on what "To the Editor of the Banner of Light ?" does it depend? Is it not true that neither sex, Belleving the Genesis history of creation was age, color, temperament, pecuniary condition, mental culture nor moral character govern it? #nating-from advanced intelligence entitled to our Does it not manifest itself in spite of each and "thoughtful consideration, and that it admits of an all of these environments? They may be the interpretation presenting a philosophy of nature means of either aiding or retarding its develop- which finds such seeming confirmation in the terial atoms as the actee involved in originating ment as circumstances determine, but they are teachings of science that we may rationally renot the cause of its existence. This is to be found in the laws pertaining to physiology and , will be to present what seems to me to be the psychology. "Mediumship is mainly the offspring of physical peculiarities," says a thoughtful writer, and who can gain ay it? Mediums that however numerous the suns and planetary popular conviction that each material atom senare persons who, without particular merit or des systems now existing may be, their number must merit as such, indicate special susceptibility to be limited, and they must collectively constitute is referable to spirit indwelling therein, or to spiritualistic manipulation by gift of organiza- a unit, having its own centre and its circumfertion. One who claims to know, a disrobed intel- ence boundary lines, hence must be limited in ligent personality, speaking for himself and from dimension, and therefore not coëxtensive with the other side, affirms that "it is the peculiar self existent, limitless "space." The inclination magnetic emanations from persons that give of my mind has been and is to regard the docspirits power to communicate through them."

Modifications are secondary and incidental. All and claiming it is an open question which of who have borne witness are more or less agreed these two conceptions of Deity is correct, I frankthat mediumship is structural-not something ly avow my reason and my intuitions alike conthat can be procured of the pharmacist. Exer- strain me to accept God is literally "a spirit," cise develops it, as it does everything else. If and that "creation" did begin locally in space, pursued under intelligent and favorable auspices, as impliedly affirmed in the teachings of the Gencorresponding effects are sure to follow. It is esis history. true mediumistically, as in any other specialty or department of life, other things being equal, harmonious relations inevitably tend to evolve better, higher and more satisfactory results.

But the question recurs : what relation do mediums sustain to morality? Practically is it not one of incident or accident? Is the relation any of the deep, and the spirit of God moved upon different from that of any other special class, say artists or poets? It is solely an individual rela- to me, substantially teaches that Deity, "the tionship, independent of any peculiar gift. Mediumship, as such, sets up no claim of merit or | ent being at the time when "In the beginning demerit for its presence or possession. It makes itself known by virtue of natural law.

"The germs of mediumship are innate," says the wise veteran, Allen Putnam, "not special inference is "the deep" and "the waters" exgifts to their possessor because of moral excel- isted external to Deity, the question for solution lences :" and the eminent author of the "Seers is to what do these terms respectively refer. of the Ages" further adds that "the manifestations of mediumship are graded really according to the constituent structure of the organism." | also, that these terms were used by the author to | In plainest prose, because a man is a medium he refer thereto, and, accepting thus, regard "the in a material atom, and "the morning" to its In plainest prose, because a man is a medium he refer thereto, and, accepting thus, regard "the in a material atom, and "the morning" to its is neither better nor worse, necessarily, for being deep" as figuratively implying the unknowable progressed condition when existing as an entity such, while the existence of the fact may prove extent, and "the waters" as alike implying the unembodied in matter; and reasoning thus, as the There are no Bateses in North Abington con-

THE MOSAIC THEORY OF CREATION.

written under the guidance of inspiration emafirst day, presuming, as my reason teaches me, trine of Divine Personality as being more ration-Primarily, then, mediumship is organizational. at than the doctrine of Divine Omnipresence;

> Without further preface I submit as I read the teachings of the history; they are predicated on an assumed premise contained in the opening declaration: "In the beginning God created the heaven and the earth; and the earth was without form and void, and darkness was upon the face the face of the waters "; which premise, it seems deep," and "the waters" comprised all of exist-God created the heaven and the earth"; and as

Divine Personality is too clearly affirmed in the history to admit of question, and as the logical

Reasoning thus, I submit, if we accept the eternity of matter we may consistently accept,

origin as well as in essence, and inhering char-

acteristics which if carefully considered may aid us in construing some of the lessons which Nature is daily presenting for our study, I feel impelled to briefly dwell on the rationale of the suggested interpretation of "light."

I submit, as the teachings clearly imply, the term "light" was used by the author to specially designate a newly existing substance; the origination of its existence being a resulting effect of the spirit of God moving upon the face of the waters, the logical inference is that "the spirit of God " as the actor, and " the waters " or mathe existence thereof, were respectively repregard it as worthy of our careful study, my effort sented therein, hence the term "light" was used to designate a compound atom of which spirit several lessons contained in the history of the and matter were the constituents. Thus construed, the lesson of the teaching accords with a sually known to us is animated with life, which state the proposition squarely, "spirit motion gives, and matter motion takes."

Passing on to the next statement, it seems to me the lesson of it substantially is, that when consciousness thus domiciled in an atom attains to a perfected individualization therein as a living, conscious identity, or as the author expresses it, "God saw the light that it was good," prompted by inhering aspirations to progress to a higher condition of being, for unfolding its germinal capacities and affinities, in conformity with the divine economy, "light," or spirit as I will now term it, severs its connection with the atom it is domiciled in by withdrawing therefrom without its individualization as an entity being impaired thereby, or as it is figuratively expressed, "God divided the light from the darkness," and thus withdrawing progresses thereby to the higher condition of existing unembodied in and untrammeled by matter as a living, conscious identity, or as the author states it, "God called the light day."

Reasoning thus, it seems to me the lesson of the statement, "And the evening and the morning was the first day," substantially is that the progression of spirit from its rudimental condition when emitted by deity to a perfected individualization as a conscious identity existing unembodied in matter constitutes the first link in the chain, defining its appointed mission to culmination in the grand ultimate of the Divine economy, to wit, the human spirit man; and that "the evening" refers to its rudimental condition while progressing to individualization domiciled

Ionted her. Yours respectfully, Mrs. J. PARK. Mystic River, Conn., Oct. 1st, 1877.

HENRY BACON. To the Editor of the Banner of Light:

In your issue of Nov. 17th is a message pur-porting to come from Spirit Henry Bacon. In justice to yourself and Mrs. Rudd, I would say every sentence is characteristic of the man. He was our beloved pastor and friend during his pas-torate in East Cambridge, Mass., from 1834 to '37 (it was his first settlement). He was an earnest, warm-hearted man, very impulsive, and from what we have since learned, we have no doubt he was highly mediumistic. The date of his death, and the esteem in which he was held, I will give by copying from a Philadelphia paper of March 20th, 1856 :

"THE REV. HENRY BACON, a well-beloved and elo-quent divine of the Universalist p reussion, died in this city yesterday morning, in the 43d year of his ago. He was paster of the Church of the Messfah. He was anative of Boston, Mass., for nearly twenty years. He was editor of the Ladies' Repository, and a correspondent of many of the Ladies' Repository, and a correspondent of many of our leading religious, as well as secular periodicals. He was, besides, the author of several highly valuable works," That such an earnest worker should, after a sojourn of over twenty years in spirit-life, avail himself of the Banner Circle to call attention to the truth of spirit-communication, is to our minds certainly reasonable. Yours for truth and light,

M. S. AND MARY A. BOYER. Reading, Mass., Nov. 29th, 1877.

MARGARET C. COOC SHALL. To the Editor of the Banner of Light:

In justice to the cause of truth which the spiritworld is struggling to bring forth, and your request for recognition of the spirits who send heir messages through Mrs. Rudd at your public circles, I forward the following: I notice the message of MARGARET C. COGGS-

HALL in your issue of Sept. 1st, '77. Though my-self in no way related, I was in my early manhood a neighbor, well acquainted with the family, and intimately so with Rebecca and Margaret referred to in the message, then and for many years living at Colchester, Conn., (now between forty and fifty years ago.) and I have not the slightest doubt of the identity of Mrs. Coggshall as the mother of the children she speaks of as with her, and of those probably living, Rebecca and Margaret, to whom I shall send her message if I can ascertain their present abode, they having long since married and left Colchester. I feel quite confident also that I know the friend of "Mary Eliza," "Ann Eliza," referred to in the message. Respectfully, Kingston, Ulster Co., N. Y. R. H. ISHAM.

HATTIE BISHOP. To the Editor of the Banner of Light:

In the Banner of July 14th, 1877, is a message from the spirit of HATTIE BISHOP. I was ac-quainted with Hattle some twenty-five or thirty years. She taught our district school and board ed in our family. She has been in spirit life nearly three years, and the message that she gave is good proof of her identity. I am told that she sometimes signed her name as Mary M. Bishop. Yours, Nottawa, Aug. 31st, 1877. THOMAS WEST.

MARY S. BATES. To the Editor of the Banner of Light:

in Keene. While Mr. Woodward was among us in the mortal form his word was unquestionable, and now that he comes to us from his spirit-home and tells us of his knowledge and experience, and asserts and affirms the truthfulness of immortality and of spirit-communion, can we not believe him still? His relatives are all trustworthy and intel-lectual, and can but feel grateful for this sure evidence that "he still lives," and I feel certain that all candid ones who knew him "will admit" that the manifesting spirit is none else than what it purports to be—"SAMUEL WOODWARD," and we hope to hear from him again and often.

ELLIOT WYMAN.

East Westmoreland, N. H. June 30th, 1877. Fo the Editor of the Banner of Light:

Being this morning at the house of a friend-a subscriber to your paper—he read to me in your ssue of June 30th a message purporting to come from SAMUEL WOODWARD, of Keene, N. H. Before reading it, however, he asked me-know-Before reading it, however, he asked me-know-ing that I was formerly from that vicinity—"do you, or did you ever know any one in Keene by the name of Woodward?" My reply was that I had known several by that name. "Did you know Samuel Woodward?" "I did." He then told me there was a message from him in the Banner of Light. I desired him to wait a mo-ment before reading it, until I should first tell him comething of the men ac known the war him something of the man, as I knew him several years ago. I will not tax your patience, nor that of your readers, with details, but will simply say that the subsequent reading was in exact ac-cordance with the previous description, only by reason of my absence for some years from that vicinity, I was not aware of his having closed his earth-life. Being myself a sincere seeker for

earth-life. Being myseir a sincere seeker for truth, and earnestly hoping to find it in the line of the "Spiritual Philosophy," as it assuredly is a comfortable theory to say the least, and if truth, most precious indeed, I was pleased to find in your "Message Department" one which is, to say the least, characteristic of the man whose name it bears.

TS. Yours for the truth, J. B. SMEAD. Fitchburg, Mass., July 6th, 1877.

To the Editor of the Banner of Light:

Some four weeks ago I saw in the Message De-partment of the Banner a communication purporting to come from SAMUEL WOODWARD of this place. I have known Mr. Woodward for twenty years, and consider the communication to be a correct description of the man.

A. A. STOWE. Keene, N. H., July 22d, 1877.

VISIONS OF THE BEYOND; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow. Boston:

VISIONS OF THE BEYOND; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow. Boston: Colby & Rich. Well might one repeat the hymn, "Mark the soft fall-ing snow," as he floats through these enceelinging gentle visions, generally of the recovery of these who have been lost in this world. Sometimes it is an abandoned woman; sometimes a railroad victim through eleven years of the second life; sometimes even sevency. Ave years of contin-ued stupor; sometimes even sevency. Ave years of contin-ued stupor; sometimes even sevency. Ave years of contin-neaven-all of whom are set right by the effort of Brother Snow's medium, assisted by a choir of benevolent spirits. Besides this worlderful influence exerted upon the olier working slowly but successfully to rules that have fallen, whose joy at recovery infinitely outwelfus their penitence at having gone satray.-*Christian Register*.

If you give to the fainting soul at your door a cupof water from the well of truth, it shall flash back on you the radiance of heaven.

MARCH 23, 1878.

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Children's Department.

THE MASQUE OF THE MONTHS. [BY AUSTIN DOBSON, IN GOOD WORDS.]

Firstly then churl on of Janus, Rough or cold, in drugged clad, Comist with rack and rivens to pain us-Firstly thou, churl son of Jahus, Caverned now is old sylvanus; Numb and chill was made and lad. Numb and while youn sylvanus, Numb and chil were make and tad. After thee thy dripping brother; Dank his words around him cling; Mist his footsteps swathe and smother— Atter thee thy dripping brother. Heart set couples husb each other, Listening for the cry of spring. Hark i for March thereto doth follow, Bilthe-s herald tabarded; O'er hum files the shifting swallow— Hark I for March thereto doth follow. Switt his horn, by holt and hollow, Wakes the flowers in winter dead. Thou, then, April, Iris' daughter, Born between the sterm and sun; Coy as nymph ere Pan hath caught her, Thou, then, April, Iris' daughter, Now are hight and rustling water; Now aro might and nest begun. May, the jocurid, cometh after, Now are mirth and nears begin. May, the jocuid, cometh after, Month of all the loves - and unine--Month of mock and cuckoo-langhtor, May, the jocund, cometh after. Beaks are say on roof and rafter; Luckless lov, rajgak and pine, June the next, with roses scented, Languid from a simber spell; June in shado of lealage tented--June the next, with roses sconted. N w her livs, still roses sconted. Sings the mournful Philomel, [Concluded next meck] [Concluded next week.]

WILLIE'S TWO LIVES.

(Some two years since there appeared in the columns of the New Jerusalem Messenger (Swedenborgian) a flue story, replete with 'p itual lessons concerning child-life in heaven'. We reproduce extracts from it at the present time, stating by way of preface, and in strict justice to its author ('T. L.'), that many distinctively dectrinal points, inculcations and allu-jous with which the narrative was interspersed have been exputiged in the version which we here present. -Ed, B. of L.]

I.--HIS EARTH LIFE.

I.—HIS EARTH LIFE. I want to tell you about a little boy I once knew, who, after living a short time on this earth, was taken away to live in heaven. I shall call him Willie. First, I will tell you about his life on the earth, and then about his life in heaven. All I shall say about his earth-life I know to be true, and what I shall say about his heaven-life will also be the truth, so far as I can find out what happens to little children after they go to heaven.

Willie was born in the summer-time. His papa and mamma lived in New York, but they had two little children, Willie's elder brothers, and for the sake of getting them away from the heat and bad

the things around him. He slept most of the time, only waking up when he was hungry, and then, when he was fed, going to sleep again; but the sweet, soft air of the country kept him very well, and he grew stronger and stronger every day, until at last he began to enjoy the bright sunshine and the singing of the birds, and the nice smells that floated into his room from the fields and flowers and from the oce an, and liked to watch his little brothers playing on the floor. Willie stayed at Newport till the cool autumn weather began, and his papa and mamma thought it best to go back to New York. There he came into a new house. It was a house that slood op-

into a new house. It was a house that stood opposite a pretty little church, which had a large yard in front of it, full of grass and flowers and trees, and Willle's nursery windows looked out the summer before, and by the time they were ready to come back to New York Wille had learned to toddle about on his feet, and was very proud of it. Then another winter and another summer went by and Wille could talk a good deal, and when he got old enough he learned his the Baptist Church was opened for her. letters and how to read, and by-and bye he was sent to school. He had good fun, too, playing like other boys. In New York he had his sied and skates and wagons and tops and kites and balls and mar-bles, and he could use them pretty well. Every summer he went somewhere in the country, either to the sea shore, where he sailed and bathed and fished, or to the mountains, where he rambled in the woods, or rode about in a carriage, or boated on the water. Besides the two brothers who were born before he was, he had another little brother who was born after him, so that there were four of them together; and what with them and the other children he knew he had plenty of company and very happy times. Now, as I have promised to tell you the truth, I must confess that Willie was sometimes naughty. He would get angry and quarrel with his broth-ers once in a while, or he would not mind his papa and mamma and nurse, or he would behave badly in some other way: Whenever this happened his papa and mamma used to talk to him and tell him how wicked it was to do so. And, to make him remember to try and not do it again, they used to punish him. But I am glad to be able to say that Willie always, after he had been naughty, would be sorry for it, and would kiss his brothers and his papa and mamma and nurse, and promise to be a good boy. Still his papa and mamma had to watch him very carefully, and had to take great pains to teach him to behave as he hluoda should. So Willie went on, playing and studying and growing bigger and bigger till he was about seven and a half years old. Most of the time he had been perfectly well, and was active and strong. He used to hug the people he loved so hard that one of his aunts gave him the nick-name of ursa minor, which is the Latin for "little bear." But he was an effectionate hear and did not mean the he was an affectionate bear, and did not mean to hurt those he hugged, like a real bear, only he felt so loving and was so strong that he could not help squeezing them with all his might. He had a many little face and a solid, sturdy figure, and every one who saw him thought he would grow up to be a big, stout man. But all of a sudden he began to be sick. He did not feel at all well when he awoke in the morning, and when he got up he became very soon tired, and wanted to go to bed again. Of course a doctor was sent for, but when he came he said Willie only had a little cold and fever and that he would soon get well. But he did not get well, and then he was taken to another doctor who knew more about little children's sicknesses. This doctor, as soon as he saw Willie, asked him to open his jacket that he might listen to the beating of his heart; and when Willie had done so he put his ear down to his heart and listened to it for some time quite carefully. When he got through he looked very grave and said something was the matter with Willie's heart, and that unless the greatest pains were taken he would not live to grow up a man on this earth. As you may suppose his papa and mamma went to work right away to do what they could to cure their little sick boy. Summer was com-ing on and they sent him up into the mountains, because the doctor said the mountain air would be better for him. This did not do any good, so they took him to another place in the country where he did get a little better, and in the course of the following winter and summer, by great pains, he improved so that they really thought he would be sure to get well. But he had to stop running and jumping, and part of the time was not even allowed to go up and down stairs him-self, but most be to be non-carger with the time in self, but must let his papa carry him. Then, in- or so would pay him or her beyond doubt. We ling. By order of the Executive B A.P. stead of going to school he had his lessons at are twenty-six miles from the railroad depôt, MRS. L. E. BAILEY, Secritary.

BANNER OF LIGHT.

Connecticut.

home with a governess. All this was a great trial to Willie, but he bore it patiently, and his papa and mamma did everything they could to make up to him what he had to go without. They bought him books and games and toys, and once in a while sent hin with his nurse to the circus and to see the pantomimes, and all sorts of things of that kind. Still Willie used to feel pretty bad as he looked out of the window and saw the other boys playing and romping and thought that he could not do as they did.

[Continued in our next.]

Banner Correspondence.

New Jersey. BRICKSBURG .- F. E. Pulsifer writes : "The

Spiritualists and Liberals of this place met on the 16th of Dec. last, and organized by electing F. M. Marston President, and F. E. Pulsifer Treas-urer and Secretary. We are holding meetings every Sunday, commencing at three o'clock r. M, at the residence of Dr. E. Marston (formerly of Cambridge, Mass.). Our meetings have been very well attended thus far, and considerable interest manifested in the discussion of the vari-ous subjects connected with the Spiritual Philosophy. We have several mediums partially de-veloped—some for healing and others for speak ing. Among our healers I must mention the names of Mr. B. F. Sinclair and Mrs. A. M. Evnames of Mr. B. F. Sinclair and Mrs. A. M. Ev-erett, for much good has already been done by them; they never refuse to go wherever suffer-ing humanity calls. Church-members ask them to lay their hands on them that they may be healed, but caution them not to tell of it. If the church finds any of their members exercising the glfts of the spirit, as did Jesus of Nazareth, whom they pretend to serve, measures are taken at once to drive them out, and then persecute them when they *are* out.

once to drive them out, and then persecute them when they ars out. Mr. Sinclair and his wife, prior to his becom-ing a medium, were both members of the Presby-terian Church in this place. Mrs. S. had been an invalid for several years, some of the best physi-clans having attended her, until at last they gave her up. Mr. S., knowing something of the in-visible power around him, gave up entirely to the influence for the first time, and the result was the raising of the invalid from her death-bed, and she now enjoys comparatively good health, and they thank the angels for it. For this they have been driven from the church ! But they now rejoice in that bright sunlight of truth and liberty that they never felt within the folds of the church, and the ministering angels are doing God's work through them for the beno-fit of other sufferers. Our northern friends, who

In the children, willie's elder brothers, and for the sake of getting them away from the heat and bad air of the city, they had gone to pass the summer in Newport, in Rhode Island. 'They had a small house ou a quiet side street in Newport, with a big cherry-tree, which bore red cherries, right by the front door. Across the way was a garden full of all kinds of fruit trees, and among the branches of these trees great flocks of birds had built their nests, and, in the early part of the summer, used to keep up a constant chirping and singing all day long, from daylight until dark. Behind the house were open fields, and beyond the fields could be seen the blue ocean, from which there always came a cool breeze. It was while his papa and mamma were living in this house that Willie was born; so, you see, his first knowledge of this earth was of a very pleasant spot in it, though, like other bables, it was a good while before he took much notice of the things around him. He slept most of the time, only waking up when he was hungry, and

in the family of Mrs. Adelia B. Wheeler, for a little over a year, she being the medium. First came the raps, then moving of the table, and then entrancement, the medium being controlled to speak sometimes for an hour. But since last October the main efforts of the spirit-friends have been to produce materializations, and at last quite satisfactory results have been obtained.

GLEN'S FALLS .- Mrs. J. H. Austin writes, March 4th: "Mrs. C. Fannie Allyn, of Boston, has been with us through the months of January and February, speaking twice each Sabbath to large and attentive audiences. The people were highly pleased, and will hail her coming among us again with much joy. She is certainly well controlled, and an eloquent speaker."

Mr. Ira Carpenter writes from the same place under date of the 6th: "I can endorse all that Mrs. Austin has written. During C. Fannie Allyn's stay with us she spoke from two to three week evenings : twice before the Sons of Tem-perance, in their hall; three evenings, at two different times, at Bolton, Lake George, where The people were very much stirred up on the subject, and await her coming again in the month of August to hold grove meetings, which she has partly promised to do. Of all the speakers that we have had here I think her the best calculated to arouse the people and set them to thinking."

Coffeeville, but easily and cheaply reached. I am not a Spiritualist, but incline that way. Like 'Thomas' in the Scripture, I need ocular proof -only human nature, you see."

MERIDEN.-T. A. L. writes: "The few of us here who have espoused the glorious cause of Spiritualism do not feel disheartened. The ad-

Spiritualism do not leel disheartened. The ad-vancement and progress is of slow growth, but none the less sure. Mrs. J. Frankowski is used as a test medium. Mrs. A. G. Dillaway is hav ing quite a success and practice as a chirvoyant and magnetic physician. At her residence each Sunday P. M. she holds services, speaking and giving tests quite satisfactorily. Bro. J. F. Bax-ter's valuable services were obtained to lecture in City Hall, Jan. 4th. We were richly treated to fine singing and lecture. and very excellent and the singing and lecture, and very excellent and satisfactory tests were given. Mr. B's services were again secured for Feb. 20th, when a very good audience of first-class citizens assembled, and the people were very much captivated with his fine singing and excellent lecture. The good tests given were all recognized by friends on both evenings. A Liberal League has been formed here which

is expected to include a large number of enter-prising citizens."

Kausas.

PAOLA .- A correspondent sends us the following : "The committee having charge of the business management of the course of scientific lectures given by Prof. Jamieson in this city, the past week, take this method of congratulating past week, take this method of congratulating the citizens of Paola and vicinity for the oppor-tunity given them of listening to the beautiful rehearsals and the logical reasoning of so tal-ented a speaker. And to thank the many brave souls who ventured out through the darkness and the storm, and by their presence, marked attention and moneyed support contributed so much toward making the meetings so completely successful. By order of Committee."

The Paola Republican contained the following : "LECTURES, - Prof. W. F. Jamleson, of Boston, the renowned Spiritualist, delivered four lectures in the Court House. Mr. Jamleson had fine audiences at all these lec-tures, although the weather was very bad, especiality on Friday night, the lastone; but the humense Court Room was literally packed. The lectures were well delivered, and made quite an haptension hour community. His friends feit that it was a real revival in advanced ideas."

Ohio.

SANDUSKY .- S. V. Haller informs us that the developing circle " which they formed some six weeks ago is making good progress. Some manifestations occur, such as the appearance of lights, which increase at each sitting; the raps, which at first were very faint, are now quite loud, and respond correctly to questions asked; the table is tipped, and on one occasion was lifted and held up for nearly ten minutes without con-tact with any visible thing.

[From the Boston Daily Advertiser.]

BARRON.

Life may be given in many ways/ And loyalty to truth be sealed As bravely in the clo et as the field, Bo generous is Fate. —[Lowell. There are barons in ancient story-bold barons whose ban-

ners fail, Spear rent and blood-stained and hoary, down many a But flud, if you can, another-a knight without shame or

Worthy to rank above him-our Barron, the bank-cashler. No comrades brave beside him, he stood on no "deck of

Tanne." Nor high on a hill of battle, to conquer a deathless name: No gazing crowd bont on him one flashing or meiting eye Where, unmarked, the stainless champion stood firm at his post-to die.

rprised on his guard at nightfall—at the close of his toil-

worn day-When his home was watching and waiting to cheer himno more for aye! In coolest blood, but unflinching, he stood his lonely

ground, With the vault's dark roof above him, and the darker faces

He was ready to render the audit of his stowardship, then and there. and there, Before Heaven's recording angel, his day-book lay clear and fair. His past years were strong to back him; all pure and true and just; And the man knew how to die, but not to betray a trust.

Henceforth let the spot he sank on with reverent feet be Like the dungeon where Paul and Silas sang praises unto God;

God; For such deeds are as songs of glory in the name of the hollest One. Who once, on a darker Friday night, iay sealed in a vault of stone.

You, who your country's honor would guard from shadow of biame.

LIST OF LECTURERS.

(To be useful, this, List should be reliable. It therefore schooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

and wherever they occur.] REV. WILLIAM ALCOTT, Whately, Mass J. MADISON ALLERS, Matfield, Mass., box 26, Muss. N. K. ANDROSS, ITARCEAPEAKET, Defford, Wis, U. FANSTRE ALLINS will speaker in Philadelphia, Pa., dur-ing March; In Vinesand, N. J., during April; in Spring-field, Mass., during May. STEPREN PEARLANDREWS, 75W vel 50thst., New York, MRS, M. A., ADAMS, HARCESPEAKET, Bratheboro, VI. MRS, DR. M. A. AMPHLETT, care Dr. C. Bradley, Day-ton, Ohlo, M. A., AMPHLETT, care Dr. C. Bradley, Day-ton, Ohlo, M. A., AMPHLETT, care Dr. C. Bradley, Day-Muss. R. AUGUSTA ANTHONY (nde Whiting), Albion, Mich, M. C. ALLINER, Inspirational, Derby Line, VI, WM, H. ANDREWS, M. D., Iowar Fails, Lo., care of E. WM, BL, ANDREWS, M. D., Iowar Fails, Lo., care of W.

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MRS, R. W. SCOTT BRIGHS, West Winfield N. Y.
REV, DR, BARNARD, Bathe Creek, Mich.
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MRS, E. BURR, Inspirational, box 7, Southford, Ct.
DR, JAS, K. BALLEY, care of Relight-Philosophical Journal, Chicago, B.
ADDIE L. BALLOT, box 606, San Francisco, Cat.
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J. R. RUELL and MRS, DR. BUELL, Indianapolis, Ind. JENNIE BUTLER BROWNE, BOX 44, Shony Creek, CL.
 PROF, C. C., BENKETT, M. D., New Haven, Conn. Lectures free, J. FRANK BAXTER will speak Sundays of March in Cheveland, O.; Sundays of April, Stoneham, Mass. Asi-dress, Box 130, Winchester, Mass.
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SYMBOLIC TEACHINGS

From the Higher Life.

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POEMS

OF THE

LIFE BEYOND

AND

WITHIN.

Voices from Many Lands and Centuries, say-

EDITED AND COMPLLED BY

GILES B. STEBBINS

Detroit, Michigan.

ing, "Mañ, thou shalt never die."

Illinois.

BLOOMINGTON. - E. S. writes: "At this time, when old theolgoy is beginning to arouse itself, and is in many instances striving to shake off the dark nightmare of horrors which has so long beclouded it, and now that some scintillating rays of nobler and truer thought begin to pierce the inner chambers of the consciousness of the theological world which has for so many centuries been eclipsed by barbarous and soulless creeds, is it not time for liberalists everywhere to bestir themselves in more aggressive activity, and meet the demands of hungering souls, by generous distributions of that spiritual manna that has been handed down in such profusion by

the angel-world? Is it not an opportune time for a general movement all along the line? Would it not be wise and desirable that a general convention of leading liberalists should be called, and that steps should be taken to send out speakers every-where, under the sanction of some general or-ganization, for the dissemination of the truths of our Divine Philosophy? Old idols are being de-

stroyed, and the cry goes up from thousands of starving souls for some light and hope to disperse the gloom and darkness that surround them. Is there not a duty to perform for liberal workers in this transition period?"

New Hampshire.

GREAT FALLS .- A correspondent writes, March 11th: "Abbie N. Burnham spoke here yesterday afternoon to an audience of about two hundred. In the evening the hall was packed to its uttermost capacity, and a large number went away unable to get in. From seven to eight hundred people of the best classes in town,listened with great satisfaction to a lecture on Spirit-ualism pure and unadulterated. Her tests at the close were all but one recognized, and created immense interest. Whoever speaks here next will find a deep feeling on the subject. Mrs. Burnham is complimented on all hands, and leaves with the regret of all. She has helped conquer the ignorant prejudices of a large num ber in relation to Spiritualism. She is a speaker who should be kept constantly on the rostrum."

Vermont.

RUTLAND.-Mary L. Jewett, M. D., writes: "There seems to be a greater interest manifested in Spiritualism at the present time, in Rutland, than there has been since I first came here, in Spiritual, meetings are held every Sab-1871. bath at our hall, with a good attendance of be-lievers and investigators. There are circles for development and spirit communion held at Dr. J. M. Weeks's two evenings in the week, and at the residence of others who are in the faith, meeting with good results."

Mississippi.

PITTSBORO, CALHOUN CO .- William E. Fahy, M. D., writes: "Spiritualism is gaining ground here, and would do so more rapidly if some good test medium would visit us. A seance

Feach your children, fathers and mothers, as a spell this poor man's name. In value for them-so long as his praise and memory last-Shall caltiffs teach that honor is only a dream of the past. E, FONTON,

•Early Friday evening, Feb. 22d, an attempt was made to rob the Savings Bank in Dexter, Maino, but the robbers were thwarted in their purpose by the relucal of the cashier, Mr. J. W. Barron, to open the safe, as he was found gagged and bound and suffering from blows on the head, causing his death the next morning.

Written for the Banner of Light.

How to Organize a Local Liberal League-One Way to Do It.

Reader, do you desire to organize a Local Liberal League in your town? If so, this is a good way to do it. Draw up a paper in the following form, and present it to all the Liberals in your vicinity:

"We, the undersigned, are in favor of organizing a Local Liberal Leigue in the town of <u>,</u> and agree to meet for that purpose at the house of Mr, <u>,</u> on Satur-day evening next. We each agree to pay the sum set op-posite our respective names toward the ten dollars required to procure a charter from the National Liberal League." Names. Residence, Amount.

When you have procured ten names and ten dollars you are ready for organization. Of course the more names the better. I shall be pleased to turnish form of Constitution when required.

Reader, will you attend to this work immedia ely. before It passes from your mind? H. L. GREEN, Salamanca, N. Y. Chairman Ex. Com, N. L. L.

PUBLIC MEETINGS, ETC.

Pennsylvania Ninte Noclet • of Npiritualisis, and all Friends of the Cause. The Thirtleth Anulversary of Modern Spiritualism will be celebrated by the First Association of Spiritualism will be celebrated by the First Association of Spiritualism will be celebrated by the First Association of Spiritualism will be celebrated by the First Association of Spiritualism of Philadelphia and others-in-conjunction thorowith. The members of the Society and the Friends from all parts of the State and from other places are invited to meet with us, that we may consider the present and future progress of Spiritualism. Come, let us reason together, that we may the better understand the wants and needs of each other; that we may putake of each other's influences, so as to preduce more of a united action and a greater determina-tion to work with each other and with the anget world. The meeting will be free to all, and we hope our ir trends will respond, that we may have a glorious meeting, worthy of the day we celebrate and the cause we love so well. From those who cannot be with us we shall be pleased to receive latters. The following sessions will be needed uring the day and evening: Moreling Conference from 510 [0]; 105 to 12, Lecture by C. Fannle Allyn. Alternoon, at 2, Lectures by E. S. Wheeler and others of the State Society; with a general Conference, till 5. Evening, 6%, Confer-ence to 8, then Lecture by C. Fannle Allyn. J. H RHOVERS, M. D. President, 239 North Ninth street, Philudelphia, JOSKPH WOOD, Sterviary.

Anniversary Convention at Mantúa, Ohio.

Anniversary Convention at Mantua, Ohio. The Spiritualists of Northern Ohio are invited to meet in convention at '1-izon's Hall, Maotua Station, Portage Co., O., the last Saturday and Sunday in March, 1876 (Sun-day being the 30th anniversary of the advent of Modern Spiritualism). Sessions will be held at 10 A, M. and 2 and 6 P. M. Saturday, and 9, I and 6 o'clo k on S.nday. Mr. and Mrs. Hudson Tuttle, Mr. and Mrs. O. P. Kellogg, Dr. A. Underhill a d wife, and A. B. French, will be present, and others are cordinally is vited to attend. It will be ex-pected that with the set of pone-ers procent a season of pe-cular interest and profit will be deloyed. Our Mantua and Shalerstille friends join with the com-mittee in this cordial and general invitation, and, as here tofore, will do all they can to entertain those in attendance from abroad.

tofore, will do an into our from abroad. I form abroad. Let there be a grand rally of those who have our cause at heart and wish to know more concerning this heaven-born gospel. Per order of Committee, D. M. KING, Secretary.

The Thirtleth Anniversary.

The Thirlieth Anniversary. The Executive Beard of the State Association carnestly recommend to the spiritualists of Michigan to take steps, through the local societies, for suitably comm-morating the thirlieth anniversary, which occurs March 31st. The annual meeting of the state Association occurring the week previous, it is heped may acts a stimulus to the comm-oration of the anniversary. The excises will, of course, be determined by the convenience and choice of local so-cieties, and when speakers are desired they can be secured by making the necessary arrangements at the State meet-ing. By order of the Executive Board. A. P. SPINNEY, President. P. SPINNEY, President.

ANTIONY HIGGINS, JR., 2319 Stewart street, Phila-lephbla, P., 'MOSES HUHL, 18-Eliot street, Boston, Mass, 'D. W., HULL, 518', 'ongress street, Portland, Me, ANNIE U. Tonits' HAWKS, Trance, Inspirational, 206 Union street, Memphis, Teon, PROP, WILLIAM H. HOLMES, Salt Lake City, Utah, ZELLAS, HASTINGB, INSPIRATIONAL, East Whately, Mass, MISS SUSTE M. John SNON, 104 Warren aw, Chicago, III, MARY L. JEWETT, M. D., TRANCE, AUSTIN, MINN, W. F. JAMESON, 172 and 174 Clark street, Chicago, III, MARY EACK, HAVENHI, MASS, Sonoro, III, MRS, S. A. JESSME, Upper Fails, VI, DR, WILLIAM R. JOSCELYN, Santa Cruz, Cal, MRS, L. E. HADEN JACKSON, Baitonville Silver Spring, VI, D. MANNER, M. D. M. Chordon III

(1) D. P. KAYNER, M. D., St. Charles, III, O. P. KELLOGG, East Trumbuil, Ashtabula Co., O, MRS, R. G. KINBALL, Lebanon, N. H. MRS, FRANCIER KNOK, K. Breedsville, Mich, MRS, FRANCIER, KNON, CHARLES, Traverse (PH), Mich, MRS, LLIEJ, KENYON, TRANCE, Woolstock, VI, MRS, LAURA KENDRICK, 329 Tremont street, Boston, Mass.

<text><text><text><text><text><text><text><text><text><text><text><text><text>

These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Grees, Rome and Northern Eu-rope, from Catholic and Protestant hymns, the great poets of Europe and out own land, AND CLOSE WITH USEPHIED VIICES FROM THE STRUTTLAND. Whatever seemed best to Hinstrate and express the vision of the spirit catching glimpers of the future, and the weath of the spirit catching of manoriality in words full of sweetness and glory, full, too, of a divine philosophy - (From the Preface.) Price 81.50, or full will 82.00, mailed free of For sale wholesale and rotall by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province atreet (lower floor). Bomon, Mass.

82.00.

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BANNER OF LIGHT.

TO BOOK-BUTEBS.

TO HOOM.HUYERN. The attention of the reading public is respectfully called to the large supply of Spiritual. Reformatory and Missel-laneous Works which we keep on sale at the RANNAR F LIGHT BOOSTOURS, ground flower of building No.9 Work-romery Place, corner of Province street, Boston, Mass-We are also prepared to fill orders for such basks, jami-phiets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Plasts, and boje to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates.

We respectfully decline all business operations look-ing to the sile of Books on commission, send for a free Catalogue of our Publications, COLOY A. R.CH.

RPECIAL NOTICES.

Notices of meetings, before algouinents, etc., should be forwarded to this office as early as Menday of each week, in order to insure publication in the same week's shiftion of the Hather.

estition of the Bather. **By** In quoting from the WANNER of LIGHT, cale should be taken to distinguish, between editorial articles and the entage to distinguish, between editorial articles and the entage of contrast of content for the expression of imper-bound free the order, of we cannot addertake to endow the warded thades of opinion to which correspondents give ut-terance.

teratore. Ar We do not read anonymous effers and communica-tions. The same wide filters of the writer are in all cases in lights where a contactive field faith. We cannot un-dertake to reach only a contactive of anon filth. We cannot un-dertake to reach only the second model which contach matter for our is spectra, the second model which contach matter ing allow even if the article headestres specially to recom-ment for periods.

Banner of Light.

BOSTON, SATURDAY, MARCH 23, 1978.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province street (Lower Floor.)

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COLBY & RICH, PUBLISHERS AND PROPRIETORS?

ASSOCIATE FORME

I etters an L communications for the Followith Department of this paper, in order for the treatment of the order of the state attends to be addressed to be a state to the state of the

MODERN SPIRITUALING. The key which unlocks the mysteries of the Past, explains the Present, and demon-strates the Patare existence of man.

The Remedy for Materialism.

When all thoughtful persons are lanenting the materialism of the time and foreboding the worst results from its coarseness of thought and commonness of sentiment, why do they stop there and refuse to declare that the only remedy Is to face about toward the spiritual? What cure As there, in fact, for all this body of self assertion, conceit, loudness, hustling to the front and grabbing for the spoils of wealth, but to teach" simpler, gentler and purer ways, to put the coarse to shame by contrast with that which is "fine, and to impress lessons which instruct the spirit rather than excite the mind and satisfy its. ambitions? Looking the field over, is it not perfeetly apparent that the respensing of the spiritunl spheres of existence was a necessity for the race that could be deferred no longer ?

This one thing is to be said, then, for Spiritual Jam, that it came to men when they most needed its saving and helping grace. The men in the pulpits sound the warning every week in the ears. of their hearers, that we are all lost, swallowed up in the sty of materialism unless some heavenly corrective is vouchsafed at once. Science feeds this spirit of materialism to its fill, pushing its discoveries everywhere, every day laying mute nature under larger tribute, showing the way to mines of gold and silver, transmuting metals, combining elements, multiplying inventions. It is more and more the servant of wealth and luxury. True, it may say that it cares not for that, but the fact becomes only the more palpable that some other power must care for it, or the human race is inevitably lost in the passion for external possessions,

Is it not proven that mere preaching is inade-

been more positive and aggressive than it may have to be in the future, but it brings with it wherever it goes a deep and abiding belief in the reality of spiritual as compared with temporal things. It is in that direction chiefly that the human race now require to be led.

Transferring the Tribes.

When Secretary Schurz appeared before the Committee on Indian Affairs not long ago, he requested to know whether the Indian Bureau was to remain in his Department any longer or not. It was but a short time after that the Committee reported a bill transferring the Bureau from the Interior to the War Department. That bill is, of course, now before Congress for its ; final action upon it. This is the reverse of the so-called peace policy which has until recently prevailed. In the first place, the War Department cannot be expected to pay that attention to the Indian question which its increasing and complicated importance deserves. There is just one view, however, which is wholly favorable to such a transfer; and that is, that corruption and fraud in the management of Indian affairs will

cease from the time the change is effected. Those who, in Congress and out of it, have steadily advocated the management of the Indians by the War Department, have put it on the ground that in dealing with the tribes it is necessary that there should be one executive head, with whose operations continual changes in the laws and regulations cannot-interfere. The red men, it is held, are unable to understand the distinctions that lie between so many legislative. acts, and they lose confidence before such a conexpect to see in a chief a master, whether he is the head of a peace policy or a war policy. This compact and straightforward way of dealing, it is argued, makes the present double-dealing impossible, and to that extent at least invites the respect and confidence of the Indians. It simplies evident, will meet with the approval of all : fies matters, and makes one ruler where there have been two. And in that respect there is an improvement.

'As long," remarks the New York Times, "as the Indian has to deal with two sets of masters, so long he will complain, and justly, of our dushould be, in its nature, single, uniform, and inevitable, and precisely the same in peace as in war. Indians now are driven to revolt through the incompetency or crime of civil agents' hands of further responsibility. The army, in- singing, to be followed by tervening only on demand of the civil bureau, quells the outbroak without inquiring into its, THE ANNIVERSARY ADDRESS BY causes. Between these two millstones the red race 1- gradually ground to powder. In Chief Joseph's case, to take a recent example, the In dian Bureau called on' the army to drive him by

force out of his home in the Wallowa Valley, though he was harming nobody. The army did so, but we find a staff officer of Gen. Howard showing, in a conclusive report, that Chief Joseph owned Wallowa Valley, and could not lawfully be driven out." The transfer is argued for, not only on the

general ground of first economy, but more particularly because the loose and unbusiness-like practices which have marked our later dealings with the tribes would be brought to an end. A recent report from the Indian Bureau asserts that "open fraud has been carried on for at least eighteen months at an Indian Agency, on the borders of populous States. We ourselves do not at all incline to the harsh methods of army treatment, judging them only from the free allegations and criticisms of Gen. Sherman and Lieut. better than a double-headed one; and if sternness and even severity are necessary at times, it is , better that it, be the accompaninght of honesty, and a straightforward course than coupled with corruption, thieving, and lying

lenges it to discredit the evidence. It has so far Thirtieth Anniversary.

ORDER OF EXERCISES TO BE HELD AT

Paine Memorial Hall, Boston, Sunday, March 31, and Monday, April 1,

IN COMMEMORATION OF THE THIRTIETH ANNI VERSARY OF THE ADVENT OF MODERN SPIRITUALISM, UNDER THE AUSPICES OF THE

CHILDREN'S PROGRESSIVE LYCEUM AND THE

SPIRITUALISTS OF MASSACHUSETTS. J. B. HATCH, Coneral Manager. EVERYBODY INVITED, FREE! The Celebration in Other Places.

The Thirtieth Anniversary, which occurs March 31st, 1878, will be duly honored in various parts of the country.

In Boston its recurrence will be rendered memorable by services at Paine Hall, under "the auspices of the Children's Progressive Lyceum, which organization during the last five years has improved every opportunity for the proper observance of the day, always presenting a programme worthy of the important occasion. The success of the school in its efforts to commemorate fittingly the advent on earth of the stant whiftling of polley. They want, and they Modern Spiritual Dispensation has been marked, , and we are firm in belief that the present year will be no exception to the general rule. The following programme, to be presented this year, is equal to any ever given before, and, it is self-

> Sunday morning, at 1014 o'clock, opening services by the Lyceum, consisting of readings, reci-

tations, singing, instrumental music, &c., by members of school, assisted by numerous volunteers. The Lyceum orchestra, under the direcplicity. The immediate control exercised over tion of Prof. Alonzo Bond, will favor the audience with many of their finest selections, introducing Mr. II. Henry, the eminent cornet soloist. Sunday afternoon, at 214 o'clock, (Mr. George or of settlers, and are then turned over to the A. Bacon, Chairman,) overture by orchestra, army to be punished, the civilians washing their singing, reading of poem by Mr. F. L. Union,

PROF. J. RODES BUCHANAN, OF LOUISVILLE, KY.

SUBJECT:

"DIVINE COMMANDS FOR 1878."

Those who have read the pages of the Banner of Light for years past cannot have failed to remark the comprehensiveness of scope, depth of thought and severely practical tendency which have characterized Prof. Buchanan's writings and researches, as published by us from time to time. His reply to Prof. Carpenter (now running through our columns) is in itself a masterly work, and one calculated to add additional testimony to his hitherto well-established character for thoroughness in the outworking, and fearlessness in the expressing of his views. Prof. Buchanan stands as the foremost physiologist of the pres-Gen. Sheridan. But an one-headed system is far ; ent time, and his views upon the Spiritual Philosophy are entitled to the greatest weight. The the soul to the body, renders, by comparison,

ROCHESTER HALL. The Ladies' Aid Society of Boston will celebrate the anniversary by public meetings at Rochester Hall, on the morning, afternoon and evening of the 31st.

PROVIDENCE, R. I.

J. N. Child, Secretary, writes us: "The members of the Rhode Island Progressive Union, the only organization of Spiritualists in Providence, are making arrangements to celebrate the Anniversary with appropriate exercises on Tuesday evening, April 2d, in Slocum Light Guard Hall, Broad street. Address by Dr. H. B. Storer, of Boston. Singing by a quartette. The exercises will close with a dance. Music by Vaughn's Quadrille Band. We anticipate a good time, and hope all our friends will unite with us, and that we may soon see the good work once more prospering in our midst."

MICHIGAN.

It will be seen by a card in another column that the Michigan State Association of Spiritualists is moving in the matter of arranging for a just commemoration of the coming anniversary. The friends in all parts of that State should cordially respond to the invitation.

PENNSYLVANIA.

The announcement is made by Dr. J. H. Rhodes, on our third page, that the State Association of Spiritualists will hold anniversary sessions on the 31st in the city of Philadelphia.

он10.

The Spiritualists of Northern Ohio will hold a Convention at Mantua, Saturday and Sunday, March 30th and 31st, in commemoration of the anniversary.

T. Lees (Cleveland, O.) announces that "both the Society and the Lyceum are making preparations for the celebration of the forthcoming 31st of March. We expect J. Frank Baxter's engagement this month to culminate by the glorious thirtieth anniversary."

THREE POWERS.

Three powers there are that dominate the world – Fiand, Ferref and Right - and two oppress the one; The bolts of Frand and Force like twins are burled – Against them e. er standet hight alone. Cyclopean strokes the brutal allies give: Their fetters massive and their division walls: Beneath their voke we k nations cease to live, And valiant light itself defenceess falls. Defaced is Law, and Just ce shah at birth; G od men are broken- malefactors thrive; But, when the Twrains more of er the earth. Beneath their wheels strong Right is still alive! Allye, like seed that God's own band has sown-1. Be seed that heta in the lowly furrow, But spr.ngs to Bfo when whirty whinds are blown; To day the cartti is gray-'th green to-morrow. The roots strike deep despite the rule's power. The point strike deep despite the rule's power. The plant grows strong with summer sun and rain, Till Autumn burats the deep red-hearth of dweer, And Freedom nurches to the front again! - John Boyle O' Reilly.

More Medical Proscription.

Dumont C. Dake, M. D., writes us under a recent date: "The regulars in the State of New York, not satisfied with their class legislating of 1874, are again on the war-path with the following amendment, viz.:

ing amendment, viz.: * Senator Raines has introduced a bill to amend the act of N34 regularing the practice of medicine and surgery in this State. It provides that no person shall advertise or hold binnel or hereif out in any manner by public notice, or by putting up a sign, or by issuing any circular or hand-bill or newspaper notice, or otherwise its a physician, sur-geon, doctor, or medical or surgical adviser or practitioner of medicine or surgery, or any of its branches, or to treat the sick by as y means whatever, unless authorized to prac-tice as replierd by the act. And every person violating or offending any provision of this section shall be guilty of a misdemeanor, and shall be published for each offence in the same manner as is provided in the case of a misdemeanor under the third section of the act.

It is a burning shame, a lasting disgrace, if the liberal minded people of this great Empire State do not now show themselves and teach these dediscovery made by him, for instance, concerning signing men that they cannot with impunity

What is Truth?

Rev. Mr. Hepworth, of New York City, preached at the Church of the Disciples recently on "The Spiritual Outlook." He selected for his text St. John, xviii., 38-"And Pilate said unto him, What is truth?" The answer, remarked Mr. H., has been as various as the surrounding circumstances and environment of man. If it were to be put to us we should answer it in a scientific way, and feel sure of our ground. We should say that truth is whatever lasts and helps; that error and wrong are both short-lived by inherent necessity. That the truth and the right, by means of forces that we cannot account for, or measure, or sway their purpose, rise from the very dust where they have been imprisoned, from the chains that have bound them to their dungeon floor, and take their legitimate seat on the throne, where they exercise a positive and a wonderful sway. To the test of utility everything is put sooner or later-human institutions, organizations, socie-tles and principles, must rise or fall according to their proof of benefit to mankind. There is no higher court of appeal.

Neither you nor I have any doubt that the Ro-man soldier in the time of Pilate or in the palmy days of Cæsar looked upon his own nationality or empire as eternal. He looked upon the East and he saw a sandy desert in which Nineveh and Babylon were buried. Rome upon her seven hills had been crowned once for all. Yet you and I must recognize the fact that Rome has been buried as Nineveh and Babylon were buried. If we look a little closer we shall see the same laws that doomed the one city doomed the other. Now, brethren, it may be that these same forces are working in our midst. Who can tell? Is it not conceivable that Macaulay may be right when he says that some ambassador from some higher civilization shall visit the ruins of London as we visit the ruins of Athens and Nineveh, and be compelled to take a spade to find the ruins of St. Paul's or the Poet's Corner at Westminster Ab-The speaker then instanced the leading and distinctive incidents of the utterances of Galileo and Luther to show that this law of truth cures as well as kills, and concluded by showing that the Bible truths were rational and practical.

Faine Hall, Boston.

Last Sunday morning Mr. Hallowell spoke in this hall on "The National Liberal League-Its Purpose and Method." In the course of his able remarks he stated it as his opinion that the scope of action provided for by the present platform of the National Liberal League movement was too broad and diffusive; he thought it would be more successful as an enterprise if it would centre its energies first upon the one point of securing the entire secularization of the State.

.. Next Sunday A. M., Julia Wright will address the Liberal League on "Mutual Providence as the Basis of the Family Relation."

In the afternoon of the same day at 3 o'clock, Robert Cooper will lecture upon the present "revigal ? of religion, and the marked difference between its pretensions and the solid truth of human experience as regards these spasmodic displays. The admission to this lecture will be free.

In the evening Mr. Cooper will give a concertreading, for which the services of Miss Millie Mayle, an accomplished soprano singer, and a fine tenor singer, have been secured. It is expected that Horace Seaver, Esq., (editor of the Boston Investigator) and others, will also take part in the services. A small admission fee will be charged.

The recusant medium, Dr. Huntoon, is getting his fingers blistered just now in Chicago, by the editor of the Religio-Philosophical Journal, Col. J. C. Bundy, who has undoubtedly convicted the Doctor of false statements. The controversy of late has been so warm as to attract the secular press, and we find lengthy statements in The Chicago Times, pro and con. Col. Bundy's letter to that paper is clear and explicit. He says that "the various articles in The Times showing up the tricks of the fellow, Huntoon, have afforded Spiritualists much amusement, anti-Spiritualists much comfort, and the fools, who were this mountebank's victims, much chagrin. Though the functions of the brain and the relations of trespass upon their sacred rights and privileges." the tenor of the articles and of the editorial note Dr. Dake urges all liberals and Spiritualists in | were all calculated to throw a shadow of untruththat State who may read this article, to at once | fulness over the whole matter, so far as Spiritualists are concerned, it was of no consequence; it does us no harm, and if it pleases those who have worshiped at Huntoon's shrine and the opposers of Spiritualism, we have no objection. Not wishing to engage in a controversy through the secular press, nor to enter the lists with those worthy only of the notice of a police magistrate. I should not ask you for space had not the fellow. Huntoon, not satisfied with misleading your reporter, ab initio, finally made statements, as reported in your issue of yesterday, concerning Mr. S. S. Jones, late editor of The Religio Philosophical Journal, which are wholly false. The communication printed in The Times from Mr. Jones's son, George, was not obtained on a double slate: no double slate was taken to Huntoon for the purpose. Mr. Jones had no safe, and Huntoon never tried any such dodge as he now avers he did. The message was obtained on a small, single slate, and those who knew Mr. Jones will need further evidence than is offered to believe that he was deceived." A bill is now before the New York Legislature repealing the law exempting "ministers of the gospel," and church property, from taxation. Every liberal in that State should endeavor immediately to write to his representative in the Legislature and urge him to give the bill his support. The epistolary backing which public men receive from their constituents works wonders at times; and no one interested in the liberal movement can afford to fail of utilizing a single avenue toward the gaining of the good and important end in view, viz.: the secularization of the tax list.

MARCH 23, 1878,

quate, to do the work required ? Discourses on morals and duty are insufficient. Splendid churches are but a blundering mockery. The churches themselves are a part and parcel of this same materialism, and they show it in the luxu- ----and which is really in the interests of liberality nltude of their debts. They need to learn humiliity, and to come down to the plane of simplicity. trinal position. Rev. David Maerae has Eccently. As for reaching the active mind of the age, they anything that is said or done.

How different with the "still, small volce" which Modern Spiritualism utters, asking none to approve my views, but only to recognize their to listen but such as are eager to hear. He who claim to toleration until they are confirmed or has once had the light of heaven descend into his, refuted by scholarly arguments in the continued open spirit, and caught the accents of those whom he once knew and loved on earth, cannot pass byterian synod, who have had a committee busy out of that presence as he would leave a church a long time in revising the confession of faith, of these days, and think no more of the new revel expect to hear and discuss the results of their laelation. He has found the one golden link that bors in the May meeting. Some important modibinds his life to the other and larger world. He fications have been made. can never contract into his old self again, but must continue ceaselessly to inquire, to seek, to pray, and to aspire. Henceforth his life is a new life, its boundaries wonderfully enlarged, its prospect clearer and brighter, and the passagethrough it one of peace that comes of nothing less than knowledge; to have been brought into was identified by six witnesses, whose testimony personal relations again with friends concerning whom Orthodoxy can give only a guess, is such an experience of the spirit as it can never forget If it would,

We refer to this subject as being one of the most practical that has interested the present age. It is no mere theory, no idle speculation, but a phenomenal *fact*, that challenges the most thorough scrutiny, that brings actual comfort to the human spirit, that preaches in its own pulpit and teaches in its own impressive way. To become familiar with the truths of Spiritualism is the surest way to cure the prevailing passion for material greed. We are thus taught that nothing in Vermont. He also stated in his confession is and nothing endures but the spirit; all the rest is shadowy, fluctuating, the poor plaything der of Miss Ball, yet the clairvoyant from Benof time. The spirit outlasts them all. To enrich. that is to become rich indeed. Here is the body and substance of all that ecclesiasticism vainly strives to teach.

In this view, which experience will fully substantiate, how priceless ought genuine Spiritual-Ists to regard their privileges. With what Jeal- BANNER OF LIGHT, as the next issue commences ousy ought they to cherish every source from which heavenly truth streams into their hearts. of the world will do all they can to increase its How slightly should they esteem the sneers and hostility of those to whom it has not yet been granted to see what they see and to know what they know. In their keeping is the all powerful remedy for the all-pervadin 'evil of materialism | ing board of officers: President, Henry Chuband its group of kindred folii 8. It confronts Sci- buck; Secretary, Edward Hardwick Treasurer ence with its recurring phenomena, and chal- Hosea B. Ellis.

side and the other, with war as the inevitable re- . Harvey's discovery of the circulation of the blood sult.

bytery by the publication of a defence of this docdectured in Glasgow on the "Use and Abuse of pressed in his Encyclopedia, article on the Scrip-

tures. "I do not," he said, "ask the Presbytery progress of biblical study." The United Pres-

The dailies announce that William E. nce, Mass., on the 15th inst., in the Police Court, on two counts, and pleaded not guilty, but was most convincing. He was held in \$500 bonds vinity student," what a howl would have gone up from the secular and Orthodox press all over the country! But being a student of divinity, these papers are densely dumb.

IF Joseph La Page, the murderer of Josle Langmaid, at Pembroke, N. H., was hung on the 15th inst. The day before the execution he confessed the crime, and also stated that he previously murdered Maria Ballion St. Albans Hill, that, although he was only suspected of the murnington "told it just as it was, exactly; told my road, told my house, the number of my children; the house was a big black one; told about the small house, too," etc.

NOW IS THE TIME TO SUBSCRIBE FOR THE circulation.

137 The Spiritualists of Quincy have formed themselves into an association with the follow-

(striking as it was in its time) a scientific mat-

1-97 The debate in Scotland over the standards i ter of but limited range and importance; and there is no biologist, living or dead, the fruits of whose rlousness with which they are upholstered, the in belief-still goes on. Rev. Fergus Ferguson researches can for a moment be compared with sparseness of their congregations, and the mag. has answered the questions of the Glasgow Press, Prof. B.'s, save those of his predecessr, Dr. Gall. The very magnitude of the work accomplished by Prof. Buchanan renders it difficult for men at are totally incompetent to do it. The people, in Creeds." Prof. Smith has answered the charges the present day to fully appreciate it, as is the first place, do not attend on their services; of the Aberdeen Presbytery in a pamphlet of generally the case when any new strong light and in the next place they are not impressed with "sixty pages. He asks toleration of the views ex- "shineth in darkness," but its influence will be felt in a marked degree as years pass by, in the fields of medicine and philosophy. The Spiritualists of Boston and vicinity will have an opportunity on this occasion of listening to a discourse from him which will be alike an honor to the cause, and a benefit to those who attend, and we have not the least doubt that Paine Memorial Hall will be througed to overflowing when he makes his appearance here on anniversary day.

> In the evening, at 7½, the exercises will con-Hyde, the divinity student, arrested for indecent sist of singing; select reading by Miss Carrie E. exposure of his person, was arraigned in Law- Hopkins; singing; invocation by Dr. Samuel Grover; original essay by Miss Belle Bacon, entitled "Castles in the Air"; address by I. P. Greenleaf; and short speeches by Dr. Charles to warrant his appearance at the May term of Main, Dr. John H. Currier, John Wetherbee, the Superior Court at Newburyport. Had he Allen Putnam, Henry C. Luli, Dr. Fred. L. H. been a believer in Spiritualism, instead of a "dl- | Willis, Mr. Lincoln, Mrs. N. J. Willis, Hattie E. Wilson, Mrs. Abbie N. Burnham, Mrst Jennie S. Rudd, Susie Nickerson White, and others.

Presiding officer, Mr. George A. Bacon. Mrs. Maud E. Lord, physical medium, Mrs.

Thayer, flower medium, Mrs. Litch and Mrs. Carnes, test media, have signified their intention to be present and to hold scances in their usual manner at intervals during the day.

Monday, April 1, at. 10, a Conference Meeting will be held at AMORY HALL, corner of Washington and West streets, and continue through the day.

All Spiritualists residing in Boston and vicinity -and friends of the cause of free and liberal thought generally throughout the communityare earnestly invited to attend these services on a new volume. We hope its friends in all parts | Sunday and Monday "without money and without price."

Anniversary Ball.

On Monday evening, April 1st, the exercises will close with a grand promenade concert and ball at PAINE HALL. Music to be furnished by Bond and Dunbar's orchestra.

forward remonstrances to the representatives of the districts where they reside, asking these officials to give the unjust measure proposed-and which is primarily born of selfishness in the minds of the coterie of regular M. D.s-their careful and serious attention, with an eye single to the greatest good of the greatest number of the citizens of New York.

Special Notice-End of Volume.

This number of the Banner of Light closes the present volume (XLII). The subscription figures printed on the papers each week after their names will inform each patron whose time expires with the present volume of the fact; and we respectfully request those who will do us the favor to renew to remit the funds at once, thus sparing additional labor to our mail clerks, and at the same time conferring upon us the benefit of an encouraging pecuniary remembrance.

We not only earnestly request all our present subscribers to renew, but anxiously solicit them to exert their influence to increase the number of names on our books, and thus assist us in the great work we are engaged in of promulgating truth for the enlightenment and good of the whole human family.

Petty jealousies among avowed Spiritualists should speedily give place to a fuller unity of action and more enlarged and comprehensive views, otherwise they will not bring into its ranks the most intelligent investigators who are patiently awaiting so auspicious an event to make it feasible for them to publicly avow their full belief in the grand truths of Spiritualism. When Spiritualists are willing to do this, waiving all minor considerations, the Spiritual Philosophy will be embraced by thousands of good

people who to day stand aloof as patient waiters. When will the active workers heed these admonitions which we have for years endeavored to impress upon their minds?

John Emerson writes us from Howland, Me., forwarding money for a copy of Andrew Jackson Davis's new work, VIEWS OF OUR HEAVENLY HOME, and bears his testimony to the worth of the seer's labors as follows :

"I hope all the Spiritualists in this country and in other parts of the world, who call them-selves by that name, will buy this book. To my miled the mission of Bro. Davis is worth infinite. ly more than that of those who blindly preach the dead gospels of the long gone ages."

The London "Human Nature" for February has come to hand. Among the table of contents is an article on "Darwinism versus Spiritualism"-Hudson Tuttle's criticisms and Dr. J. M. Peebles's reply-and a paper from T. P. Barkas, F.G.S., entitled "A Popular Review of cholog 💭

C. O. Poole, Esq., writes as follows, from St. Augustine, Fla., concerning A. J. Davis's new work, "Views of Our Heavenly Home": "The 'Views' came in last Monday's mail. I rejoice that these most inspiring chapters have now assumed book form. I rejoice for the new matter inserted in the fifth chapter. That chapter seems now most complete, and its truthfulness and sublimity thrill my soul with joy. I have during the past week read every word in the book, and pronounce it all wise, grand, glorious !"

A letter dated 152 St. Joseph street, New Orleans, La., from Charles H. Foster informs us that he will remain in that city through the month of March. He will then visit St. Louis, Mo., and will be at the Parker House, Boston, through June. "There is [he writes] more interest felt here than formerly in spiritual truths. I witnessed most marvelous manifestations (I mean materializations) through Mrs. Miller, of Memphis. She is a wonderful materializer."

he medium and healer, Dumont C. Dake M. D., of Rochester, N.Y., is meeting with great Recent Researches in Physics, Biology and Psy- success The Doctor can be consulted at the Osborn House, Auburn, during Friday, March 22d.

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BANNER OF LIGHT.

Movements of Lecturers and Mediums. [Speakers having matter for this Department are remind-ed that the Banner of Light goes to press on Tureday of each werk, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.]

Capt. H. H. Brown and M. C. Vandercook concluded their engagement at Spiritual Hall, Shreveport, La., Sunday night, March 10th, and departed on the 13th for Texas. Their meetings in Shreveport were well attended.

According to the Shreveport Daily Times, Capt. H. H. Brown, during his lectures in that place, "by his courtesy, clearness of thought and easy delivery has won the esteem already of all who heard him." It further says, "His address Sunday evening was perhaps the clearest presenta-

thage, Mo., April 9th and 17th. The attendance in Springfield was good from the beginning.

Mrs. H. Clark closed her engagement in Amesbury, Mass., last Sunday afternoon and evening. Her lectures there are spoken of as being of a high order, very instructive and interesting. She will answer calls to lecture elsewhere, or attend funerals. Address, 57 Dover street, Roston.

Laura Kendrick will lecture in Amory Hall on Sunday, March 24th, at 2:30 . P. M., and at 7:30 P. M.

Anna M. Middlebrook, M. D., has again entered the lecture field, and may be addressed box 778, Bridgeport, Ct.

Dr. W. L. Jack will visit Providence and Worcester at an early date, in the line of his professional work. He can be addressed as usual at 60 Merrimack street, Haverhill, Mass., Room 7.

Prof. J. H. W. Toohey will lecture in East Dennis, Mass., Sunday, March 31st. He will answer calls to speak on week evenings or the Sundays during the month of April. Those desirous of hearing from him can address their letters care of Ramon Chapman; East Dennis.

Mrs. A. E. Cunningham was at Charlestown Mrs. A. E. Cunningham was at Charlestown Sunday afternoon, March 17th, and in Salem in eral very interesting tests to entire strangers in the evening, giving tests to the good audiences the audience who were never in the hall before attending notwithstanding the storm. She would and had never before seen or heard of the medi like to make further engagements. Address No. 6 Bond street, Lynn, Mass.

Prof. William Denton was, at last accounts lecturing in Davenport, Ia.

Foreign Items.

Arrangements are being made in London for a grand festival at Doughty Hall on the occasion of the Thirtieth Anniversary of Modern Spiritualism.

Dr. J. M. Peebles delivered a very able address to a large audience, in Doughty Hall, London, Sunday, March 3d. He was to speak in the same hall, the following Sunday, on "Darwinism and Spiritualism."

Thomas Gales Forster was unable to attend Doughty Hall on Sunday evening, 3d inst., and boughty Hall on Sunday evening, 3d inst., and take part in the service, as he had intended, on account of his health, much to the disappoint-ment of the audience. He is still indisposed though much relieved. Mr. and Mrs. Forster re-

Spiritualist Meetings in Boston. AMOBY HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-ductor.

poaking at 2% and 7% P. M. Good mediums and speakers ways present. aiwaya present. **ROCHENTER HALL, 730 Washington Mirret.** - Public Circles for tests and speaking are held in this hall every Sunday at 10% A. M. and '2% and 7% P. M. Several reliable mediums always in attendance. Good quartette singing provided.

singing provided. **PTHIAN HALL.**—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont at rest. Sociable in the evening, to which the public are invited. Mrs. John Woods, Pres-ident. Miss M. L. Barrett, Secretary. **CHARLENTOWN—EVENING NTAR HALL.**— Spiritualist Meetings are hel at this place on Sunday after-noon of each week at 3 o'clock. C. B. Marsh, Manager.

day evening was perhaps the clearest presenta-tion of the ideas held by our spiritual friends ever delivered to our citizens, at least so some of the prominent Spiritualists say, and they surely ought to know. And since they have put him forth as the exponent of their views we can do no less than to advise those who wish to know what the Spiritualists do believe, to hear him. In re-gard to the singing of Mr. Vandercook, who ac-companies the Captain, there is but one opinion, and that is that it is very fine." W. F. Jamieson is debating with Elder W. R. Cunningham in Springfield, Mo., and they have agreed to hold a debate in Joplin, Mo., March 21st and 29th, eight sessions, and eight in Car-thage, Mo., April 9th and 17th. The attendance

um, Sunday morning, March 17th. Eagle Hall .- The attendants at this place last Sunday seemed highly pleased with the excr ciscs throughout the entire day. The venerable Father Lock opened the morning service by ex-cellent remarks upon "Bearing One Another's Burdens." David Brown followed with remarks upon the same subject, also giving several very fine tests, which were recognized. Dr. Daven-port, and others, also made well chosen remarks

_ Daniel Came, Prof. Plummer, Drs. Court and Davenport occupied the time of the afternoon session very acceptably to the audience. Owing to the extreme inclemency of the weather the evening session was very poorly attended, but the excellence of the thought given out, in the essay by Mrs. Wildes, and the remarks by Messrs. Plummer, Lee, Hudson, and others, was indica-tive of the high order of inspiration which pervaded the exercises.

Dr. Court will open the conference and circle next Sunday morning. Subject for consideration at the afternoon conference, "Inherited Tendencies," F. W. J. Rochester Hall.—Very interesting spiritual meetings are now being held at this hall. Not

only good speaking and singing are enjoyed, but wonderful and satisfactory tests are given every Sunday by several of our Boston mediums. Or Sunday, March 17th, during the forenoon service un, or she them. One of these testimonial proofs was as follows: She pointed out a stranger gen-tleman sitting in the centre of the hall, and said to him, "The spirit of a military officer stands by your side, and says that you were in the same engagement with him when he was shot from his horse, and that you know whom I mean." She also said that "The second gentleman from you on the same seat, was the standard bearer of your company." After this and much more. equally wonderful had been said to these men, who had never seen the medium or anything of Spiritualism before, the Chairman requested them to arise and state to the audience whether

or not these statements were correct; and both of them stated that they were, in every particu-lar. The name of the officer killed was given, and circumstances connected therewith. Now let skeptics take note of this, and then explain, they can, how this woman could tell all these facts when she had never seen these parties be-fore or heard of the truths related. Many such

Amory Hall -- Mrs. Laura Kendrick's lecture Dr. Henry Slade expects to remain in Russia until May, and then return to Berlin. The Pro-fessors are still investigating the spiritual phe-nomena through his mediumship. HERAVEN AND HELL: or. The Diotne Justice Vindicated was held in this hall at the usual hour, 3 P. M. HERAVEN AND HELL: or. The Diotne Justice Vindicated was listened to with marked attention. She then inthe Plurality of Existences, By Alam Kardee, Trans-lated from the sixtleth thousand by Anna Blackwoll #3pp. at this hall last Sunday was a very able elucida-tion of the theme descanted upon, we are inform-

The Spiritualist Ladies' Aid Society will cele-

brate the Thirtieth Anniversary of Modern Spir-itualism at Rochester Hall, 730 Washington

street, Boston, on Sunday, the 31st, by appropri-

following named gentlemen will participate : Dr. H. B. Storer, Dr. A. H. Richardson, I. P. Green-leaf, Henry C. Luli, E. Gerry Brown, Miss Lizzie Doten, Aggle Davis Hall, and several other well-

known speakers. In the evening the anniversary address will be

delivered by Miss Lizzle Doton, followed by Dr. H. B. Storer, and other prominent speakers. This Society cordially invite all Spiritualists of Boston and surrounding towns, and especially

the old pioneers in the cause, to be present with them on that occasion. We would solicit sub-scriptions and contributions of money and cloth-

ing to assist us in carrying forward our good

work in relieving the poor. A spacious supper-room will be open for the use of those who may

wish to remain outside lunches, picnic style. Per order of the Committee. wish to remain during the day, bringing their

Birthday Testimonial. — On Friday evening, March 15th, Mrs. Hattle E. Wilson was the re-cipient of a complimentary benefit at Amory Hall, 503 Washington street; during the time oc-cupied an excellent array of selections, musical

and rhetorical, was brought out, to the evident satisfaction of a fine audience : a duet by Misses

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In a copy of your paper dated Oct, 6th. I noticed a tribute (or, rather, a number of them.) to the skill of Dr. Charles Main, of your city. It is about the only one i ever met with, which has always seemed strange to me; but know-ing as well as 1 do that the Doctor makes no display of his power or curve, it is not so very surprising. During the past ten years 1 have seen so many desperate cases trated by hin, and successfully, that I should hardly know which to mention. In my own case, which wasa very complicat-ed one, having enhausted allopathy and homeopathy. 1 was advised to see Dr. Main. I did not understand his mode of treatment or have any faith in his skill, but, being so strongly urged by my friends, i at last consented. I commenced to improve from the very fait visit, so much so that many who had known the state of my health for a number of years could not understand my behap so well and so unlike my wretch d and nervous self. However, it was not so much of my own case that I wish-ed to write you'ss that of a bey I took to the bactor, who was afflicted with a spinal difficulty. I even then had no faith that he could have power chough to cure that, and only took him there to see what be Hought of the case. Dr. Main met me at the dowr and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith was very smalt, and not to be would cure blin; my faith the shift could not sit or strop down; he was trany up of him. That was eight y ursage, and he has never had any return of the disease, and is in go the disease ca

Spiritualist Meetings in New York,

THE FIRST SOCIETY OF SPHRITUALISTS of Now York hold their meetings overy shad by morning and evening at Republican Hail, No.15 Wost 301 street, near Broadway. Lycenm meets at 2% P. M.

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VOLUME 2, COMMENCING MAY 1, 1878.

5

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The out list of Regular Contributions will be found a sine of the best writers in the tacks of splitt utilsm and Liberalism. We expectision to add to the first of names other eminer writers, men and women.
The March number we commence the Department specially devoted to the Review and critical notice of New Publications, which will be catter constitute an influence of the Magazine.
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The author says: "This work is dedicated to the enlight-emment of humanity on some of the most important sub-jects of bolny. One of the first obligations we owe as moral beings is to render to our fellow man as much of good as comes within our power to transmit. He who has fived to mature life, and has failed to benefit his fellow-men, has certainly lived in vain, and will some time discover his sin of omission." A perusal of the following index will give the reader a good idea of what the work treats on :

INDEX.

INDEX. Introductory: Chataudience: Theories contrasted on the Laws of Bieling: Prologomena. PART I. - What is God? Sonl and its Importance: Mem-ory and Intelligence: Intelligence w. Matter: Progressivo Intelligence: The Animal World - Its Uses: Control Forces: Spirit Law and Matter: Types and Ruces: Fe-In-carnation, or Sonls taking Form: Fetal Life and Gener-ating: Childhood as Spirit: Remonstrated Bustrations on Re Incertation. PART II. - Occult Forces in Man: Duality: Childrovanco and Development Forces in Man: Duality: Childrovanco

Re Incarnation, PART 1, -OCCUIT FORCES in Man: Duality; Chirveyanco and Psychology: inspiration and Prophecy; Sensitives; Obsession: I aconsciousness, Dettilum, Inspirity; Rest, Skeep, and Dreaming; Valedictory; Our Solar System,

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EF Lessie N. Goodell writes from New York, March 1st: "I find that the dear old Banner of Light is read in nearly every home wherein I sojourn. May the good angels guide and sustain you in the glorious work to which you are so comprising the contents of the programme. faithfully devoting your life."

CORRESPONDENCE WITH SPIRIT LAND.—We are credibly informed that spirits write letters to their friends on earth and sign their names through the hand of Dr. J. V. Mansfield, at 61 West 42d street, New York.-Exchange. It is even so. We have proved the fact for

years.

IN Read the card (5th page) of Dr. G. W. Keith, concerning the pamphlet "Our Thought."

The Baptst ministers of New York voted unanimously the other day that future punish-ment was endless Of course that settles the question.— Vineland (N. J.) Independent.

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Removal of Prof. Brittan.

DR. S. B. BRITTAN is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

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BY LUCIFER. The author says: "The time has come when the swad-ding-clothes of infancy-should be cast aside." Is this ago of free thinght we must be allowed the freedom to speak without incurring the anathemas of these from whom wo differ. I firmly believe the doctrines of the should be the subversive of the independence of man and his full liberty of action; and heing institled into us, as they are, from the very crafte, they become perturbous and limmoral in their tendencies. We must escape from the unhea thy at-mosphere of a scenning dependence into the founders free-dom of Truth are we are fitted to start on the globious career which Nature has been at so much palas to mark out for us. For all life is funnotial, and the course is fu-termined by its inherent powers, which must eventually assort themselves." The author also gives an interesting account of his life trom infrarer, and the tollowing chapter heads will give an life of what the hook is composed of. Early Years: Addiff; Alone: A Wanderer: Rest for the Weary; Excelse r. Tho Unity of Life; Money: Power: Affinity; Justice; Low; Cooperation; Innoviality; Marthage; Destiny; Liberty; Our Putter Home; Law; Conclusion. Paper, Si pazes; pilee 30 cents, postage free. For sale wholesale and retail by 4001. V & RI(4), at No, 9 Montgomery Place, corner of Provider Steel (lower fuer). Barres, WOULLY & RI(4), at No, 9 Montgomery Place, corner of Provider Steel (lower here). Barres

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BANNER OF LIGHT .-- We publish this week the prospectus of this paper, to which attention is directed. It is the oldest and ablest newspaper in the world devoted to the exposition and advo-cacy of Modern Spiritualism, and as a journal of progressive literature, especially in the broad fields of social, moral and political reform, it has few if any superiors. It has a wide circulation, both in this and foreign countries, and exerts a powerful influence, wholly for good. - Fox Lake (Wis.) Representative.

Passed to Spirit-Life:

From Plaistow, N. H., March 9th, Rebekah P. George, aged 73 years 11 months.



LIGHT. BANNER OF

Message Department.

The spirit Messages given at the Banner of Light Public, Freedbrele Meetings, through the mediumship of Mrs. JESSIE 5. BUIG, are reported verbatimal published each web in this Department.

each week in first repartment. We also publish on this page reports of spirit Messager (self. Will the cor-given each week in Bastimere, old., through the mellum () the phenomenon? intered Max, SARAH A. DANSKIN.

These Messages in licate that spirits carry with them the characteristics of their earth, ife to that beyond swlether for goed or estis case, and) these who pass from the earth-sphere in antimites doped state, eventually progress (arthur doped state) in time he will unto whigher condition

We ask the reader to receive no doctrine put forth by apirits in these columns that does not comport with his or not be explained to him directly by us at pres-her reason. All expresses much of truth as they perceive ______ ent. If he waits awhile it will all be made clear. ho more.

The Banner of Light Free-Circle Meetings ner of Light Free-Cliefe Meetings () of Minig mery Photosecond story), cor-instructionery It Schwy, Thit Bobay AND subscost, The Hall will be created 1 obtains in the new Autoclock Spherics (), at which time -the closed, nother allowing entrance nor-action to the object of the object of core () (sty). The public or four core () in the fainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will y of the messages given at the Bainter () will be used at any time may receptive that the action who do not be faved to inform use ... trailger-sp is one who at any time may recognize cating, which one the facer to inform us pathely as a field and direct proof of the the party.

AT MILL

(c) with the for the force Boom table are selected. In Provension Linux p. B. Withous, Charmena.

BEPORTS OF SPIRIT MESSAGES GIVES THEORGE THE MEDIUMSHIP OF

MRN. JENNIE N. RUDD.

Invocation.

Heavenly Father, we would come into thy presence as suppliants; we would draw very near thine infinite heart of love; we would gather of the fullness of thy life, that we may manifest it unto Pose that dwell in darkness. Reveal thyself unto us as the tender Father, as the ministerof all goodness, as the source of all light, as the centre of all aspiration, that we may kindle a new flame within the hearts of men that they may praise thee. May we awaken within them a higher and a better sense of their privileges as thy children. May we as ministering angels. hear thy gentle and gravious influence to the children of men.

Questions and Answers.

CONTROLLING SPIRIT -- Mr. Chairman, we will new consider your questions. QUES In " Nature's D vine Revelations" it

is said that our Earth has been peopled for innu-merable ages, while the planet Mercury has only been inhabited about eight thousand years, yet inhabitants are in advance of those alf Earth. The questioner wishes to ask whether eight thousand years is long enough to produce such a resu!t

Ass' alf the planet spoken of has only been inhabited eight thousand years, it may have been far in advance of the planet Earth when it first commenced its journey, and its inhabitants being nearer to the spiritual have become more spirit-nal, and developed beyond those of this planet. Yet there may be attainments, which belong to version to the spiritual back to be attained by the spiritual of the spiritual spiri material life in which they do not excel us. Do the truly mated here remain so through eternity

 $\mathbf{A} = \mathbf{Y}$ es; the truly mated on earth remain so throughout eternity. There is no reason to suppose that if two individuals are materially and spiritually mated here, there will be any separa-tion in the spiritual world. Should one go to spirit-life before the other, a magnetic cord will keep them in rapport. The one in spirit-life will have a perfect cognizance in regard to the other's future, and the connecting link will ever te maintained.

Q - What does the controlling intelligence

infuse a better spirit into every profession, to enter business circles, and proclaim the "Golden Ruie" as the legitimate standard of action. We repeat. The mission of Modern Spiritualism is laum the world to make m

I want you to say that Charlie Kreissman has come here again, and will come the third time, and will keep coming until they let him come close home. I'm lone-some. I don't want to stay away. I want to be heard. I want you to stay away. I want to be heard. I want you to dreet my letter to Cairo, Ill. I tell you, Mr. Chairman, when you come up here I'll t ke you way up on the mountain; there 's a bower there they call the "Bower of Beauty." It is all covered with flowers that look like hone-suckles: they run all over it.

but the interview of the state of the pro-tors a sweet of at the submers There are often pro-tors a sweet of at the submers. There is a bird-cage and a beautiful bird in it. There is a bird-cage and a beautiful bird in it. It is called Mt. Hobith—that means the Hull the the two private divides, she receives for of Beauty, 1'd like to take you there. I've T. days, Thursdays or Fridays, and after 6 got a boat, and it is called the White Swan. I can sail on the river, the River of Life; we call it Sabbatha. We can row with pars and we can gather white lilles, any quantity of 'em; we've

states while these and quantity of ear, we ve only got to reach over and just pick 'em up. They do shine so, they are so bright and sweet. If you like music you'd like to go up into that council where there are bands. I know there 's somebody here who would like to go. But I must n't take up so much time. Good-bye, there is Dec. 6.

Edward C. Burdick.

My name is Edward C. Burdick. Say to my friends that I left Waterbury, Conn., only a few months ago. 1 was somewhere about twenty-months ago. 1 was somewhere about twenty-nine years old - I have friends in Springfield, I have friends in Somers, Conn - My mother's mane is Harriet; my father's name is William. I desire to send my love to them and to one oth-er that I love dearly, whom I will not mention. I send affectionate regards to all, and desire to be remembered. Tell them I know every step that was taken over whint thought that was that was taken, every kind thought that was given to me, every love-thrill that was sent forth. I would gladly have stayed longer upon earth had it been possible, but it was no use, I had to come to spirit-life. I am happy. The sunshine is bright, the flowers bloom, and I enjoy them. The rainbow has its varied colors, and I understand

Alpheus D. Francis.

I wish you would say that Alpheus D. Francis, of Quincy, III., has visited Boston, and has placed his hand upon the slate of Spiritualism. I can't help it, dear brother, whether you like it or not ; I am here. I was about thirty-five years old. I passed away from earth with something resem-bling consumption, but I understand now it was more of an internal disease; our physicians did not truly understand it — I wish to send my love. I wish they would investigate, and not put it off until they have gone through the whole round of This standing in a half-bushel and going life found and round is not the thing. It was too small a space for me. I never could stand it. I tried to believe in the religion of the day, but it was impossible. I was obliged to submit to being called an "infidel." I had to stand outside of the church, and I im glad of it now. I 've no objec-tion to the church organization, but I do despise the narrow and miserable creeds that are preached. I want everybody to keep clear of 'em When they preach liberal truth 1 'm glad to hear it; but when they preach freedom one Sunday,

ism¹, but when they preach freedom one Sunday, and the next preach slavery, 1 can't say God bless Λ -Tre mission of Modern Spiritualism is to enter into every department of life: to bring forth a new and more divine order of things, to infuse a better spirit into every profession to

reds from my nearest neighbor, I heard a bell ring like a dinner bell in front of his house, for three er four minutes quite lond. Then it passed into the highway, assuming the sound of seledbed into the highway, assuming the sound of the last I knew, was in Penacola. When he sees my in a fine reads your paper—he will remember the many disputes we had over its columns, he saying it was true, and I saying it was say something to somebody. I have n'g got much so helv as rung, in that it is true. I believe this circle where I now and is a food given institution. I hope and mit that it is a food given institution. I hope and into his monitestation. It will means. The spirit's had a purpose in giving him this manifestation. It will uncome the was that Ezra D. Alden.
Please say that Ezra D. Alden. I have the pleasure of telling him I hought he was a fool for believing such stuff Now I understand all about it, and am gliad to the readout, sends a letter to his friends. I there will about it, and an gliad to the explained to him directly by us at presrods from my nearest neighbor, I heard a bell she has lived in Chicago, and I think is there surrender. 1 went out from typhoid fever; my I have no wife or children, I simply came here ring like a dinner bell in front of his house, for now; also to another friend, Henry, who, the name, Joel W. Herd. I am thirty-eight years old because I felt I would like to come, and if this is

Charles Sampson.

I went into spirit-life from New Gloucester, Me. 1 used to keep the House of the Poor, in Port and, some years ago. I desire to send love to my friends, and a-k them if they will let me

Charles Chase.

I wish you would say that Charles Chase, who

1 wish you would say that Charles Chase, who used to be a surgeon, has called here. I have been gone but a few months, from Brooklyn, N. Y. I have left some friends there. I don't care to speak their names, neither do I care to parade my wants here in public. I would like very much indeed to speak to my friends in private, if they will give me an opportunity. Certainly there are mediums enough in New York City, and it would give me great pleasure to meet them. If they don't want to hear from me, all right; then I will come here and make my wants known. I will come here and make my wants known. I 've got considerable to say, if they will only give me the chance; if they don't, I shall be round again and haunt you until I get my say-so. Dec. 7.

Alexander McCluster.

My name is Alexander McCluster. I am fiftyfive years old coming the third day of next April. I am of Scottish and English descent. My mothrainbow has its varied colors, and I undersonid their meaning. I. enjoy the moonlight scenes, I enjoy the walks beneath the shade as much as when in earth life. Oh, beloved ones, dearly be loved, remember me kindly. When an opportu-nity presents itself I will give you more proof of Direc. 6. many years from an inward difficulty, which I myself did not understand. I visited many phy-sicians, but they could n't tell me what the mat ter was. Accidentally, one day, being in the city of New Orleans, I visited one of these people you have got here—what you call a medi-um—and on going to sleep she immediately seemed to take on my feelings, and told me I was la-boring under a difficulty which they called "in-ward cancer." Well, I believed her as much as I did any of 'em. I find, now I 've got into spirit-I did any of 'em. I find, now I 've got into spirit-life, she told me the very fruth. I only wish I could think of her name. I did n't pass out in New Orleans, but in Savannah, Ga. I was trad-ing there for a short time. I laid myself down and died at the house of a friend there. That friend has had some faith in Spiritualism. It is the only place where I ever saw your Banner of Light. You may be sure we had a good laugh over 0. It did some to mag most ridications this over it. It did seem to me a most ridiculous thing over it. It did seem to me a most ridiculous thing to suppose people could talk and deliver messages after they were dead. I pronounced it a humbug immediately. I am willing to own up now. I was one of the honest kind. I know now it is true, and I m glad to avail myself of the privi-leve of coming back. I trust that my friend V lege of coming back. I trust that my friend V. will be glad to hear from me. I hope that honest little woman of his, who was so kind to me, Minnie, will be glad to hear from me. I have not forgotton them-they have my warmest wishes. I think I 've begun a new life. I don't believe 1'll work by my wils any longer. 1'll work by my reason, and see if I can't get ahead a little and have a home and happiness of my own.

Dec. 7

surrender. 1 went out from typhoid fever; my name, Joel W. Herd. I am thirty eight years old or thereabout. I have been aching for a chance to say something to somebody. I have n't got many friends; I believe I've got an aunt some-where, and some cousins—that's about all the friends I've got alive. They are almost all up

Please say that Ezra D. Athen, of Chicago, itualist, and I had the pleasure of telling him I who left the earth in 1867. February 10th, or thereabout, sends a letter to his friends. If there are any that would like to hear from him, he would be happy to have them call upon some in-dividual who has mediumistic powers. I have remained in dark-ace; I've been putting the shingles on; I got the waits and the pleasure of telling him I thought he was a fool for believing such stuff Now I understand all about it, and an glad to come myself. I've been putting the shingles on; I got the waited a good while, I have remained in dark-house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house, and I hope when I go away from here to be house. able to carry away a bundle of spiritual shingles to put on and make it less leaky than it is at present. Dec. 7.

Herman H. Bowers.

I ever believed in freedom of speech and free-dom of action. It made no difference to me whether a man was a Congregationalist, a Uni tarian or a Universalist, I believed he had a right to say whatever came to him, whatever seemed near and dear to his heart. I occupied several posts—maybe you would call them honorable posts—while in the earth-life. All knew my pe-culiar views, for I never kept my light hid under a buched. All knew the the state the theorem to my friends, and a-k them if they will let me come and talk nearer home. It is not pleasant to tell all one's affairs in public, or to have them printed in a newspaper. Dec. 7. curry favor with me by belonging to their par-ticular church. Spiritualism appealed to my senses, to my inner consciousness, to my spiritu-ality. I do n't think I was a perfect Spiritualist, neither do I believe I could say I was of any par-ticular faith, but I believed in a God of all. I belleved in a spirituality which worked through life to make man do the best he could. 1 tried to do the best I could wherever and whenever the to do the best I could wherever and whenever the opportunity presented itself. You can sign my name Herman H. Bowers, of Milford, Mass I send my love to my friends I should be glad to talk nearer home, but, Mr. Chairman, I am pleased that there is an open avenue here for all who which to talk

Helen Maria Gustin.

Dec. 11.

who wish to talk.

I wish you would say that Helen Maria Gustin, of Clyde, Ohio, called, and wishes to send a let ter home to her friends. Please tell them that the first interview with mother was delightful. She came to me at the bedside when they were watching for me to go out. She ushered me into spirit-life, introduced me to very many of her spiritual friends. Please say that I am very her were happy. I enjoy every moment of life. I am only sorry I cannot do for them as in the past, materially, but I will do for them all I can spiritually. You can say I was thirty-five years old. I have been gene a little more than two years. Dec. 11.

George L. Jones.

I wish you would say that George L. Jones, of Bath, Me., called at your office and wishes to send a letter to a friend of his who is now in Denver City. I will direct my letter to Henry L. V., knowing that friends of mine will send your news-

knowing that friends of mine will send your news-paper to him with my letter. Say to him : Be very cautious for the next three months; look well where you step; dangers are round you you know not of—a pitfall into which you will surely go unless you step back-ward. Stand firmly as a man, or you will surely be engulfed. Please hear to me now; listen to what hear on the coreful

be engulfed. Please hear to me now; listen to what I say, and be careful. I don't care for my own sake nor for the sake of giving anybody a test. I come for the sake of this friend—to help him, to protect him. I care not what becomes of me. I am as happy as I ever expected to be. I am not in hell; I know of no such place. I am not in heaven. I expected when I got to the spiritual realm to be perfectly free from every care; I find I have got to have care here. I say to my friends who sometimes feel like shufiling off the mortal coll to get rid of material cares; Don't do it, for you will find spiritual cares quite as heavy as the material. Please bear patiently all the burdens of life; then you will come here much better fitted to do your you will come here much better fitted to do your work. Dec. 11.

Samuel D. Smith.

I'll tell my name first, before I forget it.

MARCH 23, 1878.

her. Jan. 31.

> MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. [Part Ninety-Eight.]

BY WASH. A. DANSEIN.

Many persons approach the investigation of the phenomena of Spiritualism without a due ap-preciation of the importance of this new unfold-ment of the interior life. They seem to look upon the medium as a talking machine that should respond satisfactorily to all their ques-tions, how involvement or frivalence tions, no matter how irrelevant or frivolous. They imagine that a spirit must be able to tell everything, and should be willing to gratify the curiosity of the most superficial inquirer. They curiosity of the most superficial inquirer. They do not understand that almost insurmountable obstacles have been overcome by our spirit friends In opening the channels of communication be-tween the two worlds; that in this labor of love they are drawn from the bright and beautiful abodes of the interior life to mingle with the grosser conditions of the mundane sphere-not merely from a desire to interchange pleasant greetings with their friends, but they come im-pelled by the nobler purpose of quickening the human mind to a clearer perception of its true relation to the great central power of the uni-

verse. Some twenty years ago, when we sat day by day at our little table, with the "dial" upon it, and received the communications of our spirit friends as they were spelled out letter by letter, tests were frequently given; indeed, some un-questionable evidence of the presence of our spirit-friends came incidentally at almost every sitting, but nearly always they came spontaneously, very rarely in response to request or de-mand.

I remember one occasion, when a gentleman held his closed hand before the medium, and in a somewhat peremptory tone required the spirit to tell what he held therein. The response came : "We are developing the powers of this medium for nobler purposes." He seemed disappointed and somewhat amazed at the moment, but before he left the table four of his relatives, from their spirit homes, gave unmistakable evidence of their presence, one of them a brother, who had passed way in infancy more than forty years before. This spirit had a very peculiar name-one that had almost passed from his brother's recollection -making a far more interesting and satisfactory test than the one he had proposed.

Sarah Newton.

Struck down without a moment's warning. When I entered upon eternal life I was a stranger. 'The door was opened, and 1 passed in. Memory came little by little, and 1 said, Where am 1? Angels robed in white came toward me and said, "Thou art not of earth now, thou art spirit." 1 could scarcely believe it, but now I know it, I see it, I feel it, and would not come back to walk Will my friends hear it? Will they? Who will

tell them that I live? My name was Sarah New-ton. I lived in Memphis, Tenn., and was sixtyfive years old. In this new home I feel as though years were being blotted out, that time was lost in the great volume of eternity which is without

beginning and without ending. Teach me, angels, what more to say. Tell them that onward I go in this grand world of causes, learning of life, not of death, learning of the heavens, not of the fleeting things of earth. Looking at the flowers as they grow by the wayside, and feeling their aroma permeate my entire being, it fills my soul with delight, and 1 exclaim, Father, Father, thy will be done. Thou hast tenderly cared for thy child.

Friends, will this reach the hearts that now are bleeding? will it pass before the eyes that are weeping? It will give them comfort to know that though I am lost to their sight, I have a heart that loves them, eyes that see them, and a memory from which they can never die.

Anna McDermont.

After a short and severe illness I died. The old, they say, must die; the young, they say, may die. This was a story that was told me in my For Life rec For Till Thou nor p callin time Dr. part c bess, plane clans The his al: with 1 ests 0. To

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better, to teach them to live according to the did tates of the inner man, that their lives may be pure and true, leading them up higher spiritually Q . Why can one person discern spirits and of another ". Must one be in what is termed a not another superior condition in order to see the spiritual forms of the departed?

A .- All glfts are not given to any one individnal. Why cannot all people be poets, or artists, or musleians? You might as well ask these questions as to ask why all are not endowed with me. spiritual gifts. Some see spirits from their birth. while others are born without this power True, spirituality can be cultivated, and sometimes cifts are brought out of which the possessor was not aware, but they never will be so easy, free, and spontaneous in their action as those that come naturally, without effort or forethought

Q -- Are all the inhabitants of the earth-spheres spirit-life graduates from-this planet?" A -All that I have known or met are gradu-

ates from the earth. Others who are more ad-vanced may have met spirits from other planets. Q.-Can the most progressed communicate directly with the lowest.

--You can readily understand that it is easy for you who are progressed in earth life, who understand the material world theroughly, who un-derstand the spiritual world, to reach those who are ignorant and victors—to go into their homes, It may be and influence them in one way and another, but it is difficult for that class to approach you. The same law holds good in spiritlife: progressed spirits are always able to reach darkened spirits. It is not so easy for the unde-veloped to reach, the upper strata of spirit-life. All spirits that I know of are able to communiwith those in darkness. What positive knowledge is there that the

inhabitants of earth progress beyond our sphere ? A.-What would be positive knowledge to you? You can only take our word for it, and use your. reason upon the evidence that spirits are con-stantly bringing of their continued existence and progressive life.

Q - Are all spirits clairvoyant, and able to see each other? A - No. There are very many spirits in spirit-No. There are very many spirits in spirit-

life who do not see material things readily, nel-ther do they see each other; but this is because of their degraded, benighted condition. As a general thing spirits can see each other, but when they return to earth, oftentimes their vision is impeded, and they cannot see what they would like to

Q -Are murders committed in spirit-life, as in this?

A .- We know of no murders being committed in spirit-life, but we do know of more murdercommitted in earth-life than you have any idea of. For instance, an individual on earth may come to me and say, "I have a person in my mind whom I despise and hate, who is in my way; will you put him out of the way?" Pro-vided the individual dies, what is the result to the one who asks for his death? He is just as much a murderer as though he had cut his throat. It not a good thing to wish for the death of another: the wish brings an influence that is bad. We have no murders in spirit life, but you have various kinds of murders in earth-life that never come under the cognizance of the law of

Wealthy Munroe.

I don't know, Mr. Chairman, as you will be willing I should come at all. I haint been in Boston for a good many years, and I really am astonished as I look round and see how every bing has growed since I was here. I must say there's an attraction, I don't know what you 'd call it, that has ketched me and drawn me here. I'm an old lady; you see, I'm very thin." They said, my aunt was a witch, and it descended to I understand now, sir, what a witch means. She did have very strange experiences, but I tell you it was only the truth. Those experiences, I see now, were only a part of this Spiritualism that you preach now, Mr. Chairman I'm glad there is such a place as this where we can come. It's a good ways to come to Boston, but they did n't charge me any fare. I came right along when I got down where the cars was, and it did n't seem far. I came over from Werm outh. where my son lives. I want to be welcomed. Why, I am kind of glad to get here and see things as I haint seen 'em for a long time afore. When I come to Boston afore there wa'n't so much to it. 1 do n't know where I am, sir. 1 tell you I'm glad I am out of it. They 've put a confounded old stove in my room. They never would have dared to have done it if I had lived, but just as soon as I was gone they went and put it in, and cooked up a lot of victuals, instead of the in and cooked up a lot of victuals, instead of cooking in the fire-place. Since they've got that old stove there I don't care anything about the place. I did try to do the best I could, and help 'em all I could. There's my grand-daughter, she did everything she could for me when 1 was there, and now when 1 see every-body trying to crush her and put her down I want her to remember her grandmother is close to her, and is holding her up. Tell her to stay just where she is; I'll hold her up, and she'll get out of the fix by-and-bye. She

aint no worse than them that talks about her. I know everything they did with my old dresses. I know they were glad to get rid of me. 1'd just like to sweep the whole house out, and clear out You can say my name is Wealthy Munroe. Tell 'em I did have the witch-power, and it gave me strength to see folks a good deal plainer than

wanted to. I want to say to Charlotte-she lives across the way-that she had better be ready when the Spirit of the Lord shall call for her. She'd bet-

ter be up and dressed, and doing things as she 'd ought to, and as she 'd like to be done by. She ought to, and as she 'd like to be done by. She might as well be spending the few cents of money that she has hoarded up. Nobody will thank her for it when she's gone. They 'll, do by her just as they 've done by me: they 'll put a stove in every room, just as likely as not. Now you tell her to look out and spend the money while she's alive and endow it. If she do n't she 'll be alight

alive, and enjoy it; if she do n't she 'll be mighty sorry when she gets up here. 1 'm going now. Good bye, sir. 1 'll see this letter goes where I want it to. Dec. 6.

Josephine Wilcoxson.

l wish, Mr. Chairman, you would say that Josephine Wilcoxson, who left the form seven years ago last January, about the 30th, called here, having made the journey from California never come under the cognizance of the law of here, having made the journey from California the land, but are really under the control of the spiritual law. When you enter spirit-life you must stand at the bar of justice; you must an-swer at the bar of your own souls. There will be no external tribunal, you will be judged by the God within you. Q.-[By Stephen Low.] On Sunday, March 3d, about three o'clock г. м., being about thirty

Daniel Durkin.

Me name is Daniel Durkin, at your service. loled with sun-stroke. I've been gone since 73; it was July, somewhere about the twentleth day. It was a hot day. It was in the city of New York, sir. I did n't get struck down. I got so immensely tired, sir. I went home to me folks, an' I was taken quite light in the head. I never felt quite right afterwards. I lingered some eight or ten months, and then died. They "waked" me right handsomely, and they buried me the best they knew how. I find that you may wake" us as much as you please, an' bury us as you want to, it makes no difference ; we don't die nohow : we 're just as much alive as ever. I've been to the praist, an' to the Church, an' to the Cathedral, and everywhere else, an' I 've asked for light, an' they don't give it to me; an' at list I met somebody who had been here, an' they said if I would come I would feel all right, so I've come, an' I've done nothing else but wait, wait, wait, for six weeks. I want to say to Bridget that I am right glad she takes such good care of the little one. I want her to do the best she can, an' I'll help her. If anybody comes round who will make her happy I do n't want her to cling to the old man at all, but take the first one who comes who will find food for her an' the child, an' buy her a new gown now an' then. That's all I think of. I am not selfish. I would n't own anybody. I'd want them to have their own way. I'm sure I suffered enough meself. I know it was hard for her, an' it's hard for me now. The trouble is, I've lost me faith, an' I do n't know where to find it, sir. I do n't believe me Church is all right, sir; they did n't tell me the truth, an' that 's what troubles me more than anything. I find no purgatory, I find no hell, nor heaven either, such as they described to me-that city, that place with jewels an' with beautiful pavements. I don't find it at all at all. I find a natural country; it seems to me much like this country. I don't mean Bos-ton or New York, but like the world at large.

It's so nice to talk here. I wish I could find somebody that I could get hold of and talk when I want to, and work and be meself. I did feel most outrageously when I came, but I do feel better now, an' I'm much obliged to you. Dec. 7.

L.

I have a desire, Mr. Chairman, to speak to some friends of mine who dwell in your city, and to correct a mistake which they are laboring and to correct a mistage which they are aboring under. I don't wish to use my own name, but simply use the letter L. Say to them that I did n't take my own life; that it was accidental; that I was using chloroform for the purpose of chloring and a state of the state of the state of the relieving pain, and I had no more idea of its taking me out of the world than you have at this

moment. 1 was laboring under a good deal of pain in face, neck and head, and I used chloroform, hoping it would relieve the pain; and be coming entirely unconscious I inhaled the chloroform, and it was the cause of my death, or rather it was the cause of my life, for I am born into a new existence, and feel happier than I ever did before. 1 do desire that my friends will under-stand that I did not take my own life nor desire to do so to do so.

Joel W. Herd.

I hail from Charleston, S. C. I went out dur-ing the war. I really do n't know at what time, but I think it was near the time of Gen. Lee's

believe I've forgotten everything I intend. ed to say when I made up my mind to come. My name is Samuel D. Smith-they used to call I died in New Orleans, in 1860. They mé Sam. were tougher times then than now, a good deal. I lived by my wits-that's one of the best ways a man has to live—but I can't live by my wits now, that's a fact, for every time I 've at-tempted to do anything I've got shut out in the cold. I got shut out in the cold in Europe. I went to a circle where they had materializations and I got shut out there. If I go to a medium and try to communicate I generally get shut out. I've been here half a dozen times and got shut out. I want to say this much, that I left some property. and you can say to my sister-in-law, Sarah Levette, who ought to be in New York City (she was there the last I knew of her), that if she will take the trouble to go to New Orleans, she and, her husband-(her second husband rather, my brother is here, now, with me,) if she will take the trouble to go there and rake the matter up, I think it will pay her to do so. If they go down there and inquire, they may find something to their benefit. If they don't think it's any use, they can stay where they are. I can tell them more if they will give me a chance nearer home. I don't want to give a history of my life here, and publish it to the world, but if they will allow me the privilege of talking with them face to face, through some medium, I will tell them all about it, how I came by the proper-ty, where it lies, &c. If they don't think it is worth the trouble, I don't know why I should bother my brains about it. I always kept thinking I'd make a will and have everything straight; but I kept waiting till to-morrow, till finally the but I kept waiting till to-morrow, till finally the breath left my body, and now to-morrow do n't amount to "shucks." Now I want to warn everybody else against waiting for to morrow. Begin to-day at six o'clock, and start the thing, and finish it, no matter if you do n't get through till six o'clock at night. The property I left is lying dormant at present, waiting for somebody to claim it. If they do n't, it will go I do n't know where—anywhere; but I shan't trouble my head about it. Dec. 11. It's astonishing to me, it is. I do n't understand

William Henry McNeil.

Dec. 11.

Again I present myself here, Mr. Chairman, and I shall come the third time if I do not find the response I wish for. My name is William Henry McNeil. I left Victoria, Vancouver's Island, more than two years ago, nearly three years. I desire to reach friends of mine, and tell them very much which will be of benefit to them. I have spoken here once or twice. Again I intro duce myself and say to them, unless they hear me this time, I shall come in a way in which they will know that I bring the thunder and lightning, and that I do walk the earth. I will make them hear me, understand me, and know whereof I speak. Dec. 14.

George M. Catlin.

I went out from Cincinnati in 1868. My name is George M. Catlin. My mother's name was Ford-Amelia Ford; she came from New Engand. My father's name was James. I have a brother Henry. I don't know where he is, but several times a telegraphic message has reached me, asking me to speak to him. The last I knew of him before I left, he had started for California, and had located in San Francisco. He was a tin-man by trade. I had no particular business. At one time I was engaged in the shoe and leather business as a traveler, a "drummer." At another time I enlisted in my own service, and was "Jack at all trades," and yes, I guess, good at none.

earthly life, but since the death of the body I have learned there is life for the spirit, and in that life there is the foreshadowing of grand re-alities in the distance. My name was Anna Mo-Dermont, and I lived on Concord street, Baltimore. Seek, they say, and you shall find. I have sought, and I have found my Heavenly Father, and on his bosom in safety I rest—rest from the cares of earthly life, rest from its ills, rest from its vexations, its ingoings and its out-

Not fettered in the body any more; free as the little bird you see flying from branch to branch in the beautiful spring-time; giving forth war-blings of praise to my Maker for having called me home; for having given me death of the body, and life everlasting for the spirit, resting now in a home of beauty beyond my feeble language to express.

Kind greetings to all who ever knew me. Doubt it if you will—that is your loss; belleve it and that will be your gain.

Alice Riggin.

From my very childhood I have had disappoint-ments. All whom I loved, 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 tendered all things to my wants. He resided on Light street, in the grand old Monmental City. I say to all who seek me, hearken unto the voice which now I send upon the winds. the winds.

I am as busy as a little bee, trying to gather honey from every flower; but, alas! disappoint-ments are mine in the land of spirits, as much so as in the material world! I see things, I reach to catch them; they fade away, and I am left alone to ponder over the mysteries which seem to sur-round me in what is called death.

The sun's rays that fall around me do not seem to warm me. I feel as if I was a stranger in a strange land, with my heart open, asking for comfort. The angels speak kindly to me, but their speech I do not seem to comprehend. Is it ignorance, or is it because I disobeyed some of the laws of life? Beautiful hereafter to those who can comprehend! I will search into the mysteries of this new life and find out what treasures are in store for me. I neither weep nor la-ment, but ask to know more of myself; when I can comprehend myself I will be able to compre

hend more of spirilife. Farewell, my friends; a kind greeting to all. OnwardIgo; not downward, but upward, search-ing for the treasures which are within the inner world. When my kindred learn of this, mystery will fill their minds, but that will make them search deeper and clearer into what is called death.

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MARCH 23, 1878.

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BANNER \mathbf{OF} LIGHT.

Spiritual Phenomena. ROCHESTER MATERIALIZATIONS

To the Editor of the lianner of Light

On Wednesday afternoon, March 13th, a party of Spiritualists from this city, including the writer, took a trip together to Rochester, N. H., to see the materializations of Mrs. Pickering, which have been proved on the decomputed for which have been pretty fully and generally fa-vorably reported, as the Banner readers know. After the plain statement of L. A. Bigelow, and the still more minute one in the Boston Herald, as well as many others equally positive and reliable, we went with very strong expectations, that the adverse report from our Portland friends did not in the least detract, though we knew them to be first-class people, as well as Spiritual-1514.

Mr. Pickering was willing to give us every oprorunity to critically inspect the cabinet and its enveronment, which we did thoroughly, feeling invironment, which we did incrouginy, recently several persons present, one a mr. wentworm, sure, under the circumstances, that whatever might appear, confederacy or trap-doors would not explain it. The circle was formed in the way already described the select or permanent circle of some driven friends occupied the front row of chairs placed close from wall to wall. We rather er the cabinet and immediately in front of it, when the same increases of we valuable to the man-shout all foot distant. like this way, knowing how valuable to the man-firstations is the unbroken attendance of the same people; we think also an harmonious bar-ricade of friends tends to give the medium a feeling of security from abrupt or rough handling Ignorant and skeptical people with either good or had motives. Behind this social barrieade were seated the

above named persons, and perhaps a dozen others who came to see the phenomena. The medium-was willing to sit on the outside of the cabinet, in partial sight, as is her custom, that is, a thin curtain falling to her waist, leaving her black dress in sight below it, or she would sit inside of the cabinet. The medium, it was said, was not in good condition, having had dances the pro-yous two evenings, and as the manifestations are hable to be better with her in the cabinet, and knowing also that there would be opportuni tes during the sent ce to have the curtain lifted by the spirits, and the medium seen during an appartice, and as there was no possible chance of confederacy, and one actual sight of the medlum during the advent of a spirit would be conclusive. sitting inside was decided upon.

After waiting a reasonable time, say twenty After watting a reachable time, say twenty minutes, more or less, bistening to singing and plano, the forms one after another began to ap-pear, focales and males, the former being in mapear, is males and males, the former being in ma-jority. It is hardly necessary to describe them; the nodes appeared in parts and shirt sleeves, the for also in-white with a profusion of larce, semetimes differently arranged on different ap-There seemed to be a family likeness raritlers. in the gestures of all the apparitions, but that is in the postures of an ine apparition, out that is not a disturbing feature, for allowing the mani-festatic is to be gename, we know the splritual-istic raw material, so to speak, to materialize with, comes from the medium, and would very Laturally have home characteristics.

The chief objection to the exhibition on this occasion was the low state of the light, hardly in to the average of materializing scances. I had a good position to see into the cabinet where the modium was scated when the spirits parted, the curtain to come out, and I kept my yes open to that point, but I could not see any nedivit; once an effort was inade by a spirit to open the curtain wide, and something a little whitish could be seen, which might have been a face or a piece of paper. It probably was the n (dium); still a fair minded person could not say it was the nodium. It was just as likely rot to be.

Senetimes these lace draged forms came pretty LEAT, say within three feet of the front row of ere male and one female tried to be reregulated by our party. One gentleman had an in pression that he knew the male as one Tom, but it was by impression more than sight recog-bilities, the female came two or three times to us for regnition, and when asked if she knew us nodeed in the administry; but no human eyes could, in that light and ghostly drapery, recog-nize even a familiar face; and when a stranger who was present, and who was not a Spiritualist, said to u.e. at the hotel, that in his opinion the medium did the whole of it herself, I thought he was justified. But I, who know materialization to be a fact, can hardly say as much, but an dis-posed to give the medium or the spirits the benefit of the doubt; only 1 was sorry the conditions were not better.

I am rot intending to reflect upon these mani-They cert

issue of March 9th. As to the child that appear issue of March 2011. As to the end that appear-ed in my presence, it was about three feet tall, well proportioned and graceful, if I may so term it, in its movements. I saw distinctly the full form move and sway its body, use its right arm and hand in pushing and holding one side the curtain. It remained a considerable time, and intermed two enters them to be a side the intermediate of the second time and the second time is more returned two or three times. Each time its move-

ments seemed to be independent of any help. The curtain was held back by several forms, revealing the medium, or what seemed to be the medium. Before entering the cabinet she called our attention to a number of rosettes of bright colors planed to her dress, which was of dark ma-terial. Those rosettes were distinctly visible to in the circle, and also that which seemed to be the face of the medium. Such was about my experience on this evening I had an interview with Mrs. Pickering after the scance, and asked if I could arrange for a private sitting the next day, Friday, Feb. 15th, which was acceded to.

The hour of one o'clock in the afternoon was ap-pointed for the scance. On my arrival I found several persons present, one a Mr. Wentworth, his wife and two daughters. I think they are about six feet distant.

Thave attended many materializing seances with various mediums, but never saw such a pe-culiarity as existed in nearly all the faces that appeared there-the rigid, waxy appearance I refer to. On my return to Boston I sat down to write to my brother in Brooklyn my experiences at these scances. While writing, and when I had at these scatters. While Writing, and when I had reached that part of 'my description of the pecu-barity of the face's, it then occurred to me that I would be asked what test conditions were im-posed on the medium : Was she searched before entering the cabinet? did you see unulstakably and recognize the face of the medium when a form when a face of the medium when a form was out? and I felt, although I was con-vinced that the medium could not have personated the form-that appeared, that I could not say I knew as well as believed that it was not deception. I then and there determined to write for another private sitting with Mrs. Pickering. I did so, giving the above reasons for my desiring it. The request was accorded to me by doubling the price of the former private sitting; but I was seeking truth, so I accepted the unexpected terms.

1 left Boston on an early train, arriving at Rechester about 11 o'clock A. M. on Wednesday, Feb. 20th. I repaired to the home of the medium at the appointed hour, one o'clock, and found as before the same parties, with the addition of the lady that presided at the piano to sing and day. I told them I wanted to apply test condiions, not so much for my own convictions, as that I might be able to say that I knew as well as believed that the manifestations were genuine. notwithstanding their peculiarities 1 procured at a bardware store before going there a piece of tarred cord or marline, which I showed to both Mr. and Mrs. Pickering, and stated I should like to the the cord around the waist of the medium, and pass the ends out behind the cabinet and fasten them to a door knob about three feet distant. There was no objection made to my tying in any way. I thought proper, if I did not burt the medium, which I promised not to do. I then tied the cord snugly around the walst of the medium, making several flat knots, and passed it back of the curtains and tied it to the door-The medium had not more margin than knob. would have allowed her to step one foot out of the cabinet. It is admitted by all that have examined the premises that no confederate can possibly be employed; and not with standing these conditions, there came out full six feet from the cabinet; not less than six female and two male forms, besides two Indians, one a chief, the other a squaw; one of the forms came up and touched me and others in the room. The child also ap-peared as before, and was held by the hand of one of the forms, showing both at the same time. The curtain was drawn aside several times during the evening and revealed the medium sitting there as 1 believe and think I saw. After the cance I cut with my own hand the cord off the door-knob and examined the knots at the waist and found they were Just as 1 had tied them. 1 cut it off myself, so that 1 can say that 1 know that the figures that appeared could not have been that of the medium. To show my conviction that the conditions I imposed on the medium were effective, and precluded the possibility of her personating, 1 hereby offer to any juggler or any

other person not a medium, a gift of five hundred dollars, if under like conditions they can produce like results, allowing me to tie them as I please,

BRIEF PARAGRAPHS.

SHORT SERMON. - As the foot, while the images tremble on the bosom of the water, thinketh that trees, towns, and the wide horizon are dancing to do him pleasure, so is the nan who, while Nature performs her destined course, be lieves that all her motions are but to entertain his eye.

The Beston and Providence R stroad has an engine called "Micawber." It is a "shifter." always in the yard "waiting for something to ture up."-Porcupine.

In the affairs of life activity is to be preferred to dignity, and practical energy and dispatch to premeditated composure and reserve.

Lake Ohoggoggaggoggmanch-ggag togg, Michigan, is a good place to go for the summer. The place is particular-ly recommended for people affit ted with stammering; by the time they can tell where they are, they're wholly cured.

Wise men argue causes, and too's decide them.-Ana-

The Sloux Indians name their papooses after events transpring at the time of their birth. Asillustrative of this pe-cullar trait, Red Cloud 14 known to have taken that name from the fact that the western sky was overspread with red could at the moment of his birth; while the birlinging of a captive horse with a spotted tail gave the now great chief the singular cognomen of Spotted Tail. Sitting Bull received this name because a buff do bull was, by a lucky shot, thrown upon its hannches in plain sight of his mother's tepse at the natal hour; while the cavorting of a fractions pony furnished a name for the late redoutable Crazy Horse,

Taimage's head is level on the subject of railroad accidents. He don't believe in any Providence about the matter, and said, when talking about the late disaster at Tar-If tide: "When God wants to take people out of the world in large numbers he can do it without putting them in ratiroad trains on rotten bridges, "

Old Lord Einhinstone was asleep at church, while the minister, a very ad its-headed preacher, was holding forth. At length the parson stopped and cited: "Waukin, my Lord Aphinstone," "I 'm no sleepin', minister," "But ye are sleepin '-I wager-ye dinna ken what I said last." "Ye said, "Wankin, my Lord Aphinstone," " "Ay, ay, but I wager ye dinna ken what I said afore tha." " "I wager ye dinna yer el. "

The New York Graphic begins an article on lacrosse by marking that we are indebted to the Indians for samp, succotash, corn,' tobacco, the pipe, the rotary motion of the rifl - ball-flist suggester by the twist given the Indian arrow by the three stem feathers -clain roasts, show-shoes Tammany hall, and, finally, the game of lacrosse.

Pamp-ous fellows - Mitkmen, - Com, Adv.

A Springfield man advertises for "ten good salesmen who love the lithle," Doubtless some men loved it on results that advergisement who never did before, - Boston Herald,

St. Patrick's Day, March 17th, was celebrated in Boston by a lecture in Boston Theatre, delivered under the au-spices of the Irish societies, by Ray, Richard J. Barry, and by festivities on the following Monday.

A coffin-maker was asked for whom he was making a coffin, and replied: "Mr. Swl(t," -"Why, man," re-plied the other, "he is not dead yet." "Don't you trouble yourself," replied the sturdy mechanic. "Dr. Cortaid me to make his coffin, and I guess he knows what he gave him,"

And now Rev. D. P. P.ke rises to say that no Sabbath followed creation (1125) (pars elapsed, and that the Sub-bath then ordatined was only communicative of the deliv-erance of the Isracilities from bouldge. What will some people say who though they knew to adot that exactly the reverse of this was true? Some people have thought that the Creation nesded rest after creating the world, and, therefore, had a Sabbath -Hierhill Publisher.

Count Sciopis, who presided at the Geneva Court of Arbitration which settled the Alabama claims, is dead. He vas born in Turin in 1748.

Mr. Seldomridge, an Indian lecturer, says that "the palsate wave which oscillates the earth's ecliptic brings to us the wonderful vigor of spring; the brighter splendor of summer: the sole multy of autumn, and the final decay of winter." The Courier-Journal thinks that 's just as good as Cuok.

A Congressman's salary is about two hundred and ninety-five pounds in silver por annum,

The German's test the purity of milk by dipping a well polished kultting occile into the fluid. If the milk is pure romo of it will adhere to the needle, but if water has been added it will not.

A bill was reported to the Massichusetts House Monday, March 18th, by the Committee on Woman Saffrage, granting women the right of suffrage in municipal elections and also the right to hold town and city offices,

An ordinary lobbylst is per inicious enough, heaven nows, but a deacon has the perseverance of the saints.-"B acon Hill Notes " of Bogton Herald, Colonel Ingersoll was asked how he liked New England.

He said there were four New England products that he liked, and four he did n't. He liked Longfellow, Whittler,

New Publications.

23) Devonshire street (Winthrop Square). Boston, pub-lishers-starts off with another instaliment of "Detmoid," by W. H. Bishop; Edward H. Knight contributes the eleventh number in his series of "Crude and Curious Inventions at the Centennial Exhibition "; W. D. Howells has a very entertaining sketch entitled "A French Poet of the Old Régime''; Arthur Venner tells "The Story of a Swiss Bing-Politician "; Wm. Chauncy Langdon review 'Victor Emmanuel's Political Work ''; a paper is given from Gideon Welles on "The Opposition to Luncoin it 1664"; J. Piatt spraks of "Mr. Stedman's Poetry," and much additional matter of interest goes to make up the number. Henry W. Longfellow, John Greenleat Whittler, George Parsons Lathrop. and C. L. Cleveland furnish the poetry. The departments are well sustained. THE SPIRITUAL SCIENTIST. for March - E. Gerry Brown, editor and proprietor, 50 Bromfield street, Room 9, Boston-gives the following as its table of contents: "Form Manifestations in Rochester, N. H., Test Conditions, Medium and Form Seen Together, the Editor's Experi-ence;" "How Spiritualism Abolished Slavery in the U. 8:" " The Philosophy of the Hidden Sciences;" " A Theory of Form Manifestations," "The Bell Test, A Power Manifests Inside of a Closed and Nalled Box, An Important Scientific Test;" "Encourage True Mediums;" "Distant Scientific Test;" "Encourage True Mediums;" "The Spirit Rapper of Carcassonne;" "Editor's Notes and Comments; "Editor's Record of "Form Manifesta-tions," "Physical Manifestations," "The Trance;"

"General Mention and Gossip:" "Tory Brook Farm." Lita Barney Sayles. The article on Form Manifestations In Rochester, N. H., is a careful and painstaking record of what was witnessed by Mr. Brown at the home of Mrs. John R. Pickering. The magazine is for sale at the Banner of Light Bookstore, A. WILLIAMS & CO., 23 Washington street, favor us with the March numbers of SCRIBNER'S MONTHLY, and

ST. NICHOLAS, which they have on rale. Noah Brooks's personal rem disconces of President Lincoln, and Mrs. Susan Archer Weiss's "Last Days of Edgar A. Poe," are among the chief attractions of the first named publication. The Hustrated papers embrace "An American Colony in a Normandy Manor-House," "An Earthquake Experiand Kenyon College." Stories, editorial correspondence, and the usual departments fill up the residue of space. The poetry is by Celia Thaxter, Boyesen, Caroline A. Mason,

and Emma Lazirus, ST. NICHOLAS for March opens with a breezy frontisplece entitled "A Horse at Sea," Illustrative of the experiences of an equine on shipboard; a new serial for boys, entitled " Drifted into Port," by Edwin Hodder, receives its first installment. In the table of contents several brief tales with appropriate pictorial punctuation may be noted, such as "H Hansa, the Little Lapp Maid-n," an illustraged fale of Norwegian peasant life; "A Night with a Bear," "Crip's Garret-Day," and "The Boy in the Boy," a touchlog story of poverty and kindliness, illustrated by C, S, Beinhart, "Where Aunt Ann Hid the Sugar," and the story called "Johnny," are full of interest for the younger readers. The boys will also read with sail interest "A Monument with a Story," detailing the heoric deeds and endurance of Burke and Wills, the Australian explorers. The departments are full of interest, and the numer is engravings are wrought in a high style of art.

THE INTERNATIONAL REVIEW for March-April-A. S. Barnes & Co., New York, publishers-has the fol-lowing table of contents: "Reminiscences of Alexander H. Stephens ps. those of Gen. Richard Taylor, " by Hon. Alexander H. Stephens, late Vice-President of the South-era Confederacy; "Elements of National Wealth," II., by David A. Wells; "The Mexico of the Mexicans," by Will T. Pritchard, F.R.S., F.A.S.L., Member of the Geographical Society of Mexico; "Some Noted Women of Bolegne," I., by Madame Villari, of Italy; "The Method of Electing the President," by Judge T. M. Gooley, of Michigan, and Hon. Abram S. Hewitt, of New York; "Mostern Love," II., by Dr. Samuel Osgood; "The Relation of Morality to Religion." by Dr. A. P. Peabody, Professor of Moral Philosophy, Harvard College; "Slive in Art," by Edwin C. Taylor; "Imperial Federalism in Germany," II., by Baron Von Holtzendorff, of Munich; "New York and its History," by Gon. J. Watts do Pey-ster; "Contemporary Literature," containing reviews of recent American, English, German and French books.

THE WIDE AWAKE for March-D. Lothrop & Co., pub lishers-has for its initial illustration a "snow-balling " sketch, which will at once catch the eye of the young reader; Mary A. Lathbury is the artist, and Mrs. Clara Doty Bates supports it with a choice poem. "Margy's Two Troubles," "What Johnny Found," "The Shovel Brig-ade," (being No. 111. of "The Child Toilers of Boston Streets," by Emma E. Brown, illustrated by life-studies of the Child Tollers themselves, by Miss Peirson,) and other sketches, poems, etc., combine to make up a fresh and reaching number. It is announced that the April Wide Awake will contain an illustrated supplement of sixteen pages, entitled "Tom and Others," by Mrs. Jane G. Swisshelm, being her experience with a collection of wild animals kent as pats, and that the May issue will give a brilliant illustrated paper in its " Poets' Il mes," concerning Dr. Oliver Wendell Holmes, prepared by Arthur Gilman.

THE SPIRITUAL OFFERING for March, a monthly magazine devoted to the interests of humanity, presents the le of contents: Thoughts from Festus" "Stray Thoughts on Spiritualism," chapter VI., (con-cluded), by J. E. Ludlam; "The Anti-Skeptic," by

MARCH 23, 1878.

JUST PUBLISHED.

A NEW BOOK

Andrew Jackson Davis, ENTITLED

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This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and important questions discussed and amply ex-plained. The following contents indicate the great variety and importance of the subjects treated :

CONTENTS:

Clairvoyance, its Orlgin, Powers, and Progressiveness. The Superior Coudition described. Psychophonetics, their Development, Laws, and Wonders. Consciousness, its Sunshine, Delight and Storms. The Plyotal Power, its Laws, Servants, and Manifestations,

Interior View of the Outer World. The Language of Correspondence Skepticism, the Cause of true Knowledge. Emanations, their Origin and Importance. The Elevation of Men unto Gods. Primitive Believers in Spiritualism. Missionaries of a New Gospel. Authorities for the Individual Guidance. Ceremonies, Old and New Forms. Cherubim, meaning of the Word, Significance of the Human Body. Cheerfulness, an All-healing Medicine. Origin of Family Trees. Stolcism, Morals both Ancient and Modern. Innate Justice, Origin of Conscience. The System of Nature Described. The Sixth Circle of Suns. Magnetic Rivers in the Upper Spaces, Author's Views confirmed by Science. Figin of Electricity and Magnetism. Location and Functions of the Celestial Currents. How Spirits Ascend and Descend. The Pilgrimage of the Human Race. A Description of the System of Nature. Psychophonic Message from Pythagoras. The Universe, a Musical Instrument. Concerning the Solar and Astral Centres. Origin of Astrology, its Scientific Basis, Wanders of the Great Central Sun. Multiplicity of Mental Sun Centres. An Arcanum Concerning the Summer-Lands.

Fo-mation of the Milky Way. Origin and Motion of the Solar Systems. Beauty and Glory of the Planets. App arance of Jupiter and Satura. A pp arance of Jupiter and Satura. A Bein of Cosnical Bodies around Mars. The Summer-Land as seen from Mars. Reality of Cosnical Bodies around Mars. The Summer-Land as seen from Mars. Reality of Life in the Summer-Land. Concerning the Problem of Time and Space. Immerse Size of the 1sle of Akropanamedo. Remarkable Persons in the Summer-Land. Space to a former Citizen of New York. A Piaston Older than the Pyramids. A Diakkian Satiro in Ideas and Theories. A Natural Home not Made with Hands. Earth's Distance from the Summer-Land. Individual Occupation and Progress after Death. Despair of Persons who Knew it All. Wonderful Scenes in the Summer-Land. Flight of Thought can be Determined. Disappearance of Bodily Organs after Death. Earting and Breething in the Spirit-Life. Ancient Temp'es and Religions visible. The Soven Lakes of Cylosinar. Attractive Assemblages in Separate Localities. Unhappy Detiny of many Suicides. Heavening Benefits for all Mankind. Homestic Enjoyments and thes Conjugal Unions. The Eternal Cycles of Progression Distribution of Cold and Heat on Planets. Pronter Isling of the Imponderable. Alleged Errors of Clairvoyance. Concerning the Perpetuity of the Human Form. Diversities of Spiritual Gifts. Explanation of the Superior Condition. Feediation of the Superior Condition. Feronation of Distinal Stricture. Origin of the Orchia's Wealth. Evils in the Social Structure. Origin of the Orchia's Wealth. Evils in the Social Structure. Origin of the Orchia's Wealth. Evils in the Social Structure. Origin of the Orchia's Health and Puneismont. How to Make Progress in New Ideas. Ann arance of Jupiter and Saturn. A Remarkable Custom in Jupiter.

THE ATLANTIC for March-Houghton, Osgood & Co.

If genuine; and in view of the persistent attend-nace of the friends in the front row who have From the m-in-more satisfactory shape, as well as the testimony of other reporters, where the evidence has been so conclusive and the partles so reliable, I cannot help feeling that they are what they claim to be. But as we were there, to give our views as to how the thing appeared to us, and not how they appeared to others on other oc-casions, I contribute this as the impression I got, or the experience of that occasion JOHN WETHERBER. Boston, Mass.

\$500 REWARDI

To the Filter of the Banner of Light:

I feel it my duty in the cause of truth to write | pearance as a social phenomenon, he claimed him an answer giving my experiences to the party of ten, five of whom have their names appended to March 907, 1878, regardley their conclusions that the manifestations occurring on the evening of Jan. 29th, 1878, at a scance held by Mrs. Pickering in Bechester, N. H., bore the unmistakable narks of deception and fraud.

They admit they made a thorough examination of the cabinet, and that there could be no communication except through the open room in which they were, precluding the possibility of confederates, but asserted that it was possible and probable that the medium, Mrs. Pickering, personated all the forms that appeared on that occasion, and that it was evident that a rag baby was clumsily used in response to a request that was made that two forms appear at one time. I had forwarded a telegram some days previ-

cus to the evening of Thursday, Feb. 14th, re-questing that a seat be reserved for me on that evening. I arrived at Rochester about two hours the commencement of the scance, from time. Boston, which city I was visiting at the On my arrival at the residence of Mrs. Pickering I found assembled about twenty persons, none of whom I had ever met before to my knowledge

The room, furniture, cabinet, &c., were substantially the same as described in their communica-tion before referred to. The front row, as stated, was occupied by the regular attendants, and the new vis torsplaced whind to a great extent. I was allotted a place on the end of the second row, on the extreme right as we faced the cabinet. I was about ten feet from the cabinet, and the nearest persons were about seven feet distant. The front row-did not extend to me, so that I had, as "it were, a front seat, there being no one in front of me. Soon there appeared a form, that of a woman, which purported to be for me. I asked to have it come nearer, that I might recognize it; it did come nearer, but I could not recognize the face : in fact, the face looked to me unnatural and rigid, wax-like, the limbs and body were flexible and graceful. I asked of those near me, especially of the lady that presided at the piano. If all the forms that appeared there had the pecu-liar appearance about the face that was evident in the one that had just been seen. She said they did more or less; that, that was a peculiarity of nearly all the figures that appeared there, espe-cially those of the females. The form appearing again, I asked that it might speak to me; it did in a whisper, but I could not hear what was said. I said, "I don't see your lips move; can you move them?" Some said they saw the lips move in response to my request, but I must say I did

There were eight or more female forms, four males, one an Indian and one child. My observations were about such as described by the correspondent of the Boston Herald in the same

* The same and address of the writer of this epistic are on file at the Banner of Light Office.

W. R. T. Brooklyn, N. Y., March 8th, 1878.

LU Free Thought.

Rev. Dr. Bartol on Mr. Ingersoll's Statement that God is a Guess.

The subject of Rev. Dr. C. A. Bartol's Sermon in West Church, Boston, Sunday forenoon, March Theologians, and the Rational and Religious Reply." After referring to Col. Ingersoll's ap-

as a personal friend, and as such bore witness to his entire simplicity, his utter absence of duplicity or malignity, and the beauty of his personal character. The doctrine of everlasting condemnation the preacher said he was willing to leave

entirely at Mr. Ingersoll's mercy, for it deserved not only opposition, but scorn; but he, at the same time, objected to the treatment of so serious matters as those pertaining to the origin and destiny of mankind in such a manner as to excite laughter. He then took up Mr. Ingersell's statement, that nobody knows anything about God or heaven, and proceeded to show that God was more than a guess of the human mind. And first by the nature of knowledge. Knowledge was not a matter of the senses alone, he affirmed, but of deeper faculties. There was not a thing on the earth or under the sun which we could sensibly know without reflection, imagination, recollection, observation, tradition. In the records of books; knowledge as to the perception of the re-lations of the mineral to the plant, of the plant to the animal, and of the animal to man, and to God

and angels. Till the botaulst could connect the rose with the gigantic ferns, he had no knowl-edge of the plant; nor the astronomer of the star, till he could follow out some theory back to the chaos from which it came; and if it be true that to have knowledge of things man must go beneath the senses, and exercise higher and deeper faculties, how much more true in the knowledge of persons! I know you, said the preacher, but you are as invisible as God. I never saw you personally. I never saw any real human person-ality any more than the mind. The body is noth-ing more than a portrait of the soul, beyond the touch. I know God by the expressions that he makes of himself, in all the wonderful and joy ous works of his hand. Is that motion of the fea ture, that glance of the eye, that flush or blush in the face, an expression of your feeling? So I say this magnificent orb, this beauty, this harmo-ny, is God's expression. The preacher objected to Mr. Ingersoll's ridicule of metaphysics, and showed how all physics ran into the sea of meta-physics. That God was more than a guess was oved not only by the nature of knowledge, but by the fact of inspiration and also by the ordina-ry longings of our being. We wished to know and we learned. We had an infinite curiosity which only an infinite Knower and Prompter could have put into our minds. There was also no explanation of conscience on the ground of utilitarian calculation, and we were forced to the conclusion that the infinite power in the moral sense could only come from an Infinite Rightcousness. The last point made by the preacher was that love could only be explained by turning to the infinities of God, for God was love.

Character is the eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

He despised her Tocks, religion. Joseph Cook and catarrh.

Dun't throw bottles, nails or pieces of glass into the street. Thousands of horses have been injured by the thoughtless practice. Boys in stores should think of this when "swe-plag out" in the morning. Our willing servants, the horses, should be guarded with scrupulous care.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well, -R. W. Emer-son.

A despatch from Rome announces an act on the part of 17th, was: "Col. Ingersoll's Objections to the the Pope by which he virtually acquiesces in the loss of temporal power.

> "Call that a kind man ? " said an actor, speaking of an acquaintance; "a man who is away from his family, and never sends them a farthing ? Call that kindness ? " " Yes, unremitting kindness, "Jerrold replied,

A far West contemporary propounds the conundrum "Can you understand what's boon we were to this sparse-ly-settled region ?" "Boon, boon? No, unless it is a bab boon. If not, ask us something easier,"

as oven. If not, ask us something easier," The facetons Biston Post remarks: "The public has been generally informed upon the escapades of Mark Twain's bad fill be by who did n't go to Sunday-school, and didn't die young, but did steal apples on the Sabbath day, and was up to all sorts of mischief, such as dots of fun-throughout a long and eventful career. The moral, of course, was a very bad one; but here is one that is no bet-ter. A Philad-thia workman who was intending to sail on the fill-fated Metropolis went ashore to take a drink with a friend, and was let behind. Consequently he was high, dry and size when his more abstemious companions were finding watery graves. He might have been reserved for be that a man should go and take a drink before undertak-ing a long voyage."

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

Commedere John Hodges Graham, United States Navy, lied sudden'y of apoplexy at his residence in Newburg, N. Y., Friday evening, March 15th, aged eighty-four. He served with marked distinction in the war of 1812,

Nos orrow will your heart betide, Without a comfort by its side; The sum my sleep in his sea-hed Bat you have starilyht overhead, -[Elisabeth Barrett Browning.

The daily press is at present engaged in circulating an item to the effect that in Long Branch, N. J., a few nights duce, a deaf and dumb boy, aged nine years, suddenly spoke, saying there would not be enough people left alive this summer to bury the dead, after which he very inconveniently died,"

It costs just six cents to paste a printed slip on a postalcard and send it through the mails. The sender contributes one cent and the receiver the other five, figur 18 the lochester Democrat.

Victor Hugo received, on Feb. 26th, the congratulations of crowds of admirers-it was his seventy-sixth birthday. He retains all his faculties of mind and body in full vigor.

This conundrum is now in circulation: "What is the lifference between a potato and a lemon ?" When the nestloned party says he don't know, the other says: "Then I don't want you to buy any lemons for me"; and then comes the "bal ba! ha!"

NEWS FROM THE EAST. - As we go to press Russia is concentrating troops in the vicinage of Constantinople, and also on the Austrian frontier. Austria is calling for a money vote, England is increasing her navy, and peace appears doubtful in the extrem . It seems that the non ombatants among the nations of Europe wish to carve out in a Conference a treaty to suit themselves who have not fred a gun, and to totally disregard the intentions of the two contracting powers between whom the treaty of peace has been formally ratified. The Turks have pressed the insurrection in Chimara, committing in the process the most fearful atrocities.

A fire the forenoon of the 6th inst, destroyed about onehalf of the principal plaza of Panama, and the adjoining neighborhood, with a loss of over \$500,000.

Warren Chase; "Sunday Schools-What are they Doing for the Young ?' "Spiritualism and the Teachings of Jesus," by W. Emmette Coleman; "Drifting Leaves," by S. B. Brittan; "An Intelligent Spirit of the Universe," by Wm. Denton; "Come up Higher," by A. W. St. John . HAbolish the Durk Circle !! by W. F. Jamieson 'Editorial Comments Thereon "; "Growing Old," by Mrs. Kate Osborn; "Lizzie Dear," (poem) by Mrs. Os born; "A Week of Prayer," by Henry Straub; "A Abund-ant Money, the Great Necessity of Society," by J. S. Loveland; "The Land of Shadows," by Belle Bush, "Correspondence," by Mrs. Jacob Martin, "Review o Current Literature, " and the " Editorial Department." Those wishing to know more of this enterprising magazine can find it on sale at the Banner of Light Bookstore, o can address its publishers at Springfield, Mo.

JOSEPH BALSAMO, by Alexander Dumas, is reputed the greatest of this famous romancer's numerous works, and it is the original story from which the play of the same name by his son has just been dramatized. The present edition in paper covers, contains illustrations of all the character. in both the romance and the play. Joseph Balsamo wa always regarded by its author as his best performance. It is a historical romance, the reading of which is like pass ing through a long gallery crowded with the portraits of distinguished persons. The hero's name is only another for the renowned Count Cagliostro, the mesmerist, necro mancer, alchemist, and politician. Kings, princesses dukes, characters like Rouss-lan, Marat and Charlotte Cor day appear and disappear, a constantly moving company The story need not be analyzed. Every one who is fond of real romance will be eager to read it. T. B. Peterson & Brothers, publishers,

THE ORIGINAL MOTHER GOOSE MELODIES, with it in -page illustrations, is a truly laughable affair, and sets off the meaning and spirit of the original in the most happy manner. It makes a pretty present for the children. Published by Lee & Shepard.

THE POPES AND THEIR DOINGS; or, Biographical Sketches of the most noted Vicars of Christ and Vicegerents of God. This is a timely little book, complied to supply a cheap and compendious manual of the Popes' Do ings. It will save the trouble of hunting through libraries in order to get just what is here put together. Everything is professedly taken from Catholic authorities. The author expresses in his preface the apprehension that the Church of Rome may yet take up its abode among us, and make our country its permanent residence. He has therefore told what there is to be told about the Popes without minc-ing matters, that the people may be better informed of their doings and purposes and the tendencies of the prelation system. Published by D. M. Bennett, New York.

"The BAPTISM OF FIRE. By Lucifor. This is, in the form of a pamphlet, an autobiographical sketch by one who has gained experience by suffering, and who is eager to communicate the thoughts which burn within him as he has collected them in his passage into life. The whole series of subjects that engross the public mind are here treated briefly but vigorously, and in a way to excite thought in others.

THE PHANTOM WEDDING; or, The Fall of the House of Flint. By Mrs. Emma D. E. N. Southworth. This latest story of the popular authoress has never appeared in any form before, and is classed as one of the best she has ever written. The list of contents, as sliced in chapters, is of a strange attractiveness. It runs something as follows: Outside of the Old Flint Palace, The Three Fates, A Mysterious Warning, A Strange Picture, Braving the Worst, In-side of the Old Flint Palace, The Solitary Watcher on New Year's Eve, The Wandering Volce, Looki Listeni Re-memberi The Phantom Wedding, The Spectral Brides, The Old Crone's Story, Inside, The Mystery, The Beauti ful Sisters, &c. It is a story of thrilling interest, and is written in the author's most attractive style. In addition to this story there is appended a collection of brief and interesting tales by Mrs. Baden, a sister of Mrs. Southworth, Published in handsome style by T. B. Peterson & Broth-

RECEIVED. - THE AMERICAN NEWSPAPER DIRECT ORY. New York: Geo. P. Rowell & Co., publishers, No. 10 Spruce street, Printing Honse Square. VENNOR'S ALMANG AND WEATHER RECORD. John Dougail & S.n., publishers, Montreal.

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rs, 50 cents, postage 4 cents

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