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(GA.), AND OTHER PLACES. Since its small and obscure beginning, Spiritualism has spread by and all precedent, until those who accept it are now said to number six or seven millen's to this country alone, and an almost proportionate number in England and other parts of Europe. Many prominent scientists have ac-cepted the idea. The 'manifestations'' have spread throughout the north, and assumed such a worley of forms, and heams so pronounced, that the scientific ''xposers'' of twenty artitirty years ago have dropped out of sight. The multitude of cynes frands and counterfeits bospeak something gonuine and re ulbehind the cheats; and it is the spread of the more furpressive phases of the prozer, in private families, where no outsiders are aumitted, and where cheating is out of the question, that has kiely come the spiritual phonomena, as explaining much that was mysterious in ancient as well as modern times, and as opening a high and steadfast assurance of the great truth of a concel: us individual post moriem existence.-Hart-ford (C.) Datiy Times.

SUNDAY, MARCH 318T, 1878-the thirtieth recurrence of the date when the first appeal of Modern Spiritualism was made under indeed the humblest auspices at Hydesville, N. Y.-has arrived and departed. The bustle of preparation incident to its near approach gave place to well ordent to its near approach gave place to well or-dered and harmonious meetings all over the United States, wherein the friends of the cause assembled to pledge their individual continu-ance in the firmest belief in the divine revelation which they have received, and to join in mutual By heaping upon him my sin and my shame.

the following paper from the Conductor of the Cleveland school as an earnest of the feeling entertained by its members toward the Boston organization:

organization: "The Children's Progressive Lyceum of Cleveland, Ohio, send their kindest greeting to those who have assembled in Roston to celebrate and honor the cause on this "The Thir-tieth Anniversary of Modern Spiritualism." May your earn-est efforts to sostain the giorizon scause in your city serve as an incentive to greater action on the part of all true Spiri-ualists hous the layer of the off-repeated assembled apparent to the world that we have a higher truth than (so-called) Orthology "Acts speak londer than worlds." Yours for the cause, Those LEES." (Mr. Hatch also schedd that the star Spiritualists (Mr. Hatch also schedd that heave sent

[Mr. Hatch also stated that he had that day sent congratulatory telegrams to the New York, Brooklyn and Cleveland Lyceums, and had re-ceived hearty responses from them in return.] A plano solo by Miss Jennie Beals, and recita-tions by May Waters and Alice Bond, were fol-

lowed by a dust from Misses Cora Hastings and Fannie Dolbear, Mr. Cutting acting as accompa-Minis Dolorar, Mr. Outling as accompac-nist; Miss Jennie Bicknell, George Pratt and Miss Lizzle Bond then gave recitations. After a duet by Misses Lillie Wells and Bertha Hull, Miss Belle Bacon (daughter of G. A. Bacon,

Esq., and a former member of the Boston Ly-coum,) read an original essay entitled "Castles n the Air," which was intended to show the useful side of a practice which common consent too frequently stigmatized as injurious in the ex-treme. The essay was couched in excellent terms, and possessed an unmistakable moral. Mr. W. F. Berry followed the essay with a song

Mr. W. F. Berry followed the essay with a song in the same vein on "Castles in the Air," (accom-panled by Mr. Burroughs,) after which little Miss Kittle Kendrick, representative of a Califor-nia Lyceum, gave a recitation. Master Willie Marshall then gave what was de-nominated a telephone solo, (Mrs. Marshall ac-companying,) which called forth the marked commendation of his hearers. Miss Maud Alberta Lord resited a sketch full

Miss Maud Alberta Lord recited a sketch full of quiet humor entitled "A Smack at School," and Willie Bell declaimed "The Face at the Win-

dow." after which the wing movements were ex A. Downs. Assistant Conductor, music being furnished by Prof. Bond's orchestra, and the Lyceum planist, Miss Murphy.

After Mr. J. Merriam, of Woburn; had given proof of his gifts as a cornet soloist, the following original versification—written for the occasion by Mr. W. D. Rockwood, of South Boston—was recited by Miss Ella Carr :

THE CRY OF THE CHURCHES. "Have faith, and believel'' is the watch-word to-day, T is the theme for which laymen and preachers most pray, T is the burden of remnons, discussions, delate, And the subject on which the revivalists prate. And he subject on which the revivants prace. You may go to the courches, and list by the hour To the words that will fail in a conjous shower, "I is +nough to cause sensible neople to grieve,....." For the substance of all is, '' liave faith, and believe.'' (b) the billscale of All is, "They faith, and believe if have faith, and believe!" is the cry that we hear in our churches and chapels afar and anear, And the *unselfah* souls, whose voice is most clear, Dily get for their pathe a few thousands a year.

good work in preparing the present generation of children for a clearer perception of life and its duties than the olden Church theology had af-forded to their parents; and in their labors they trusted to be sustained by the friendly sympathy of all believers in the modern revelation. He tread the following paper from the Conductor of new remarkable powers; and that Mrs. M. A. Carnes, during that day and on Monday. These ladies to this promise during the interim between after-tread the following paper from the Conductor of new remarkable powers; and that Mrs. M. A. Carnes, during that day and on Monday. These ladies to this promise during the interim between after-tread the following paper from the Conductor of this promise during the interim between after-noon and evening service and also during the evening (the proceeds of such labor to be devoted 'to defraying the cost of the celebration and help-ing on the Lyceum movement) save Mrs. Thayer, who had been most unfortunately prostrated by serious illness; he was happy to state that Mrs. Lord had volunteered to give two scances on the evening of the state thus enunging the place of evening of the 31st, thus supplying the place of the lady so unexpectedly detained. [These sc-ances were convened and the services of the test the close of the celebration] Mr Hatch further hinted at preparations which he had in view for the holding of a National Camp-Meeting of Spiritualists at some one of the public resorts in vicin-ity of Boston, and announced that persons resi dent in various States of the Union had notified him of their intention to be present;

The following letter was then read by Mr. Bacon:

BROTHER J. B. HATCH: Many thouks for the invita-tion to participate in your anniversary exercises on our spiritual Thanksgiving Day. Though previous engage-neents keep me from you in the form, 1 shall certainly be present in spirit. Though each of the fast thirty years has been rich with fruitruhess to Medern Spiritualism, yet I think none have been more so than the last one. I believe I duplicate the experience of every other speaker and medi-um, when I say that deep interest and crowded beture-rooms have been the rule. During the last year the ten-dency to distinguish the genuine from the initiation, to eliminate olimal creating marked, while the unimer of these who seek the satisfaction of mere carlosity has rapidly dimin-isled, and given place to the earnest inquirer. The yearly engagements of competen speakers is another progressive step advancing the cause of human richts, and noving to the words the uncent for and supplies of rational en-tors woman question. BROTHER J. B. HATCH: Many thanks for the invita-

the woman question, The increasing demand for and supplies of rational en-trian and spiritual instruction at sommer compensed-ings, tell the story of effective work from spirit-hand. Thoir persistent effort have rendered it possible for helf to be openly discussed, thit a volutier fire Department has been organized, composed of many of the chergy, and beed in gotting the brinstone fames completely under con-trol, and it is now but a question of time and energy for the embers to die out, and the Temple of Humanity to be reared over the ruins. Belleving one of the corner stones of that Temple is to be fashioned by the dear hands of "Our Chidren." I hall with tears of by the grand work accomplished by your late are as *Spiritualist*. I concretualiste you, permit me as a *thetro* to give you my sincere thacks. I believe Spiritualism along in the scientific and philo-sophical departments holds the key of wisdom that unlecks the eals of the time, and spiritual institual inclusion to on this thirtieth annivorsary I unite with your parts and post-antial existence. So on this thirtieth annivorsary I unite with you in praise offerings that we have extanged the canal-board of super-stitue of the steamboard of influe quelle with you in praise offerings that we have extanged the canal-board of super-stitue of the steamboard of influe and head the discover and post-antal existence. So on this thirtieth annivorsary I unite with you in praise offerings that we have exchanged the canal-board of super-stitue for the engage and the steamboard of intelligence, the stage-ceach of faith for the steamboard of intelligence, the stage-ceach of the parts the weard was the fuel through our land. The tweeter of lowe

Orand was the time when through our land That message glad was given, O'er innucled rocks and rivers spanned, "The golden spike is driven," Glad was that hour, but I recall A holler, richer time, When rang through table, door and wall, A mes-age more s abline. Kines age note strained Electric rappings flathed the lore, With finging triumph given; 'Souls freely pass ' from shore to shore,' The golden spike is driven.'' Old Superstition's rocks were torn, Bridged was the river death, Loved spirits camo to pluring wern, And choored their fainting breath. The Sunrise Land with angel throng Beamod on our weary sight, The Sunset Land of Earth grew strong To cope with Wrong and Alight. And so with you I join to-day In joy that we have striven. And hearned to know fint '' o'er the way '' '' The golden spike is driven, '' Still tot us work, inspired by Right, Till '' errors prostrate fail, '' And sould heartized by spirit-light Know Love is God o'er all; Know Love is Godo or and Till nations Join the choris grand, As Science opes Life's door, And Earth and Heaven triumphant stand, United wer more Yours for endless progress, C. FANNIE ALLYN. Phildelphia, Pa., March 27th, 1878.

Mr. Bacon then formally introduced the speakers of the evening, as follows: It is a matter of no small congratulation to find, on the return of this red-letter day, this anniversary occasion, our hall crowded to overflowing, forenoon, afternoon and evening, with such interested andiences. It is doubtless because your hearts rather than your curlosity is in the movement. This evening we are convened for the purpose of bay-ing a sort of general Love Feast. Gathered on the platform are a galaxy of old speakers, mediums and workers, all of whom we hope to hear from. There are to be no set speeches. Each one will be as brief, pointed, and pertinent as from. possible, that we may get over all the ground and retire at a seasonable hour. The first name on the list is Mr. I. P. Greenleaf.

REMARKS OF L. P. GREENLEAF.

Thirty years in the life of an Idea ! is that idea taking the deepest root, and finding the clearest comprehension and appreciation by mankind of which it is capable? The speaker thought it was well at times to take a retrospective glance, and see if our grand truth was really making an ad-vance movement ; it was well at the present time to inquire whether such retrospection would evi-dence improvement over its condition thirty years ago, and also what it had wrought for us, and on us individually, since we came within the influence of its revelations. Taking hold, as this grand fact has done of the fundamental elements of human experience and existence, dealing as it does with the mightiest problem that has ever fallen to the consideration of human thought to be solved to the best of its ability, what has been the fruits of its action thus far? The great idea of spirit-communion was no new thing; it had manifested itself at times in the history of human progress in the past, and had merely visited our age in a manner suited to our improved circumstances—teaching us in a fuller measure

the lesson of our own conditions, and our relathe lesson of our own conditions, and our rela-tions to those conditions, as well as their inter-relation with yet others impluging upon them; thus throwing more light upon the problem of existence and its aims than had ever before been received, and speaking with a voice of omnipo-tent power, that the time had arrived for us to come up higher, and to take a new departure from those things which constituted in the aggregate. the ruling power in years gone by. A comparison of notes as to what experience had taught each individual in his or her separate life, the speaker thought was the best method of arriving at the sults attained by the mass in the aggregate.

the referred in terms of congratulatory commendation to the media of the spiritual move-ment : the multitude of men and women who had been called to the service of dis-eminating the knowledge of the new dispensation among men called not because of any special merit either of character or life-work, but because they were best fitted among their fellows for becoming channels through which those who had once like us walked earth's clouded valleys of night and pain, might return and prove to us in our growing skepticism that this intelligence with which we were en dowed was a type of all the intelligence to be found in the universe. And while these experi-ences had been coming to various souls, sometimes almost overwhelming them, and through the efforts of the returning ones and their media in mortal, a new light concerning life and its be-longings had been set up among men, what had been the practical result ?. aker the -chief work ad complished by the thirty years experience in Spiritualism which had written its history on the earts of its mediums and believers was what had been called *out of* the individuals reached by the New Dispensation and its teachings. Sensi-tive in the highest degree to the voice of that sphere of being which was viewless to the world f mankind generally, feeling that the message must be given, or the phenomenon must come in coordance with the will of that almighty power of progress and expansion which had been at vork in human affairs throughout the long night of the past, the mediums had worked on, and the fruits of their labor were manifesting themselves at the present hour in the gradual refinement of thought, in the uplifting of a piration, in the purification of the emotions and the affections in all the walks of life; be they never so humble. He returned thanks, in the name of the angelworld, to those who had gone forth to the public work of imparting a knowledge of the new gos-pel, filled with confidence in the power that was ipon them and back of them : while such renderd themselves, through passivity, as elay in the hands of the potter, they were really making better conditions and rendering the pathway of progress yet more clear for the onward step of uunanity What had not the coming of the great truth, the anniversary of whose advent we were met to celebrate, called out of our-elves! and broadening out from its effects on the individual, it had at fected almost every phase of human life, wheth-er educational, theological or social. It had awakened the powers of the better nature —It had shown that human nature had a reverse side, as well; it had stirred the fountain of being to its profoundest depths, and though some of the un looked-for revelations thus afforded had startled us, yet we had been taught by trial and experi-ence to throw off that which failed to harmoniously blend with our better natures: The capaci-ties of human nature had been demonstrated in their highest and lowest degrees, but the good had been taught to triumph, and the groundless theologic idea of human depravity and its con-comitant dogmas had been, by this experimental We of this world had a work to do in the premises other than that of passively looking on while the angels wrought for our benefit through their chosen instruments—the mediums of our day. Spiritualism was a lever which was raising the hearts of the people to higher levels, and if we had in the past thirty years litted half as hard in our own behalf as the spirit-world had done for us, we should have been higher in the scale than we were at the present time. We needed to cultivate a better conception of the phenomena than for instance to regard them as convenient adjuncts to mere money getting ; we had a mission to perform ourselves, and returning spirits were not the appointed agents to fulfili it *for* us; Spiritualism came, not to teach us how to do our own work through our own bodies, not to furnish an avenue through which we were to escape any duty incumbent upon us, but to teach us to build up around us those finer emotions and better affections which went to form the legitimate reasures of the spirit both in this and the life to come. The speaker hoped, in conclusion, that believers in the New Dispensation would go on endeav-oring to furnish better conditions to the workers on the mortal and spirit-side of life as time went

wider hearing in community, and that one year from the present occasion, looking back in retro-pection, we might be pleased at the signs of improvement and advance presented by Spirit-ualism's thirty first year. After a song by Mrs. Ballard, Mr. John Weth-

NO. 3.

erbee was introduced to the audience. REMARKS OF JOHN WETHERBEE.

After a few introductory remarks, he related an incident of river life, which ended with these words: "What is the use of praying," said be, "when a fellow can touch bottom with a pole?"

Modern Spiritualism does not abolish piety, devotion or religion. In the rule language of the rattsman, it has enabled us to touch bottom with a pole-that is, to know where we are-it simply makes religion rational, gives it a flavor of good common sense

The Revealr, Murray says he has found it hard work to populate men that death is sunrise. The reason is he cannot touch bottom with a pole; if he could—that is, if he knew by experience that Modern Spiritualism was what it claims to be-he would find no trouble, and it he did, it would not trouble him any: he would let themovers'eep themselves, and, belated, find out their mistake.

1 look upon the advent of Modern Spiritualism as the greatest event of modern times if not in human history, if it is true. Knowing it to be true, I make no qualification, because it introduces us to the life beyond the grave, answers Job's question affirmatively.

The Reformation, the Discovery of America, the Abelition of the Fendal System, the Declaration of Independence, the Discovery of the Co-pernican System, pale by the side of this is the discovery of the planet Neptune, by mathemati-cal calculation by Levernier, would pale by the side of the fact of discovering the astronomer himself in the heavens when he has been dead a

I do not overstate it, for the "Scientific Amerlcan," one of the ablest journals in the country, which is bitterly opposed to Spiritualism, abuses it, believes in Prof. Carpenter and slights Prof. Wallace for his connection with it; this authority says: "If it were true, it would mark the nine-teenth century with imperishable justre; if it were true, we can find no words to adequately express our sense of its importance; if it were true, such words as profound, vast, stapendous, would have to be strengthened a hundred-fold to be fitted for such a case; if it were true, its dis-coverer would have no rival in renown." Of course this writer says "if true," which he knows is not true. We, knowing it to be true,

claim his emphatic words to endorse our own strong expression when we say other centuries and other great events pale by the side of this century with its "imperishable lustre" in consemence of this event.

We are here to commemorate its advent thirty years ago to day. There was a great deal of anto-natal activity preceding it. Men who have reached and passed their prime can remember the biological, psychological, phrenological, and mesmeric attractions of those years which pro-pared the way, gave a hearing to or formed a setting for the intelligent rap when it came. The word "rap" is a very pregnant one in this con-nection; it is a word of many syllables.

I do not claim it to have been a new thing then; it had been noticed before, as records show, and probably was always ready if men had listen-ed with hospitable ears. In fact, history teaches is, all through the ages, that the spirit-world has

which they have received, and to join in mutual congratulations concerning the remarkable advance that the modern system is continually making in society, guided to that acceptance as it is by those unseen spiritual intelligences which from its first appearance as a recognized entity in the world's catalogue of thought have ever presided over its interests, and have so deftly conducted its affairs as to even cause "the wrath" of some of those among its friends who have in the past mistaken the grand object and failed to comprehend the broad scope of the movement, and so have suffered individual defeat. "to praise," i. e., to forward the cause of Spiritualism among men.

The appended accounts of celebrations transpiring on the 31st (or subsequent dates, according to the convenience of all concerned) will be found interesting reading, and as such they are, without further prelude, recommended to the attention of the reader :

Boston, Mass.

Paine Hall, Appleton street, was, on Sunday morning, March 31st, the scene of a pleasant and profitable gathering, the services consisting of exercises presented by the Children's Progressive Lyceum, J. B. Hatch, Conductor, in honor of the event. The hall was finely decorated with flowers and banners; and as the eve of the visitor ranged along the walls it encountered oil portraits of .Mrs. J. H. Conant, Mr. William White, Dr. Charles Main, J. B. Hatch, L. Colby and others. Over the platform depended a white dove upholding a basket of flowers.

At an early hour the space devoted to the audience was thronged, as well as the ante-rooms and the entry opposite the main door. The Lyceum Orchestra, under direction of Prof. Alonzo Bond, at intervals through the morning furnish ed music of a high order of execution.

The programme was introduced by the song "Be Happy," school and orchestra joining in its rendition. A Silver Chain recitation, conducted by Mrs. C. C. Hayward, Guardian, next trans-pired, after which the Grand Banner March was participated in, one bundred and sixteen pupils being in the ranks.

J. B. Hatch, Conductor of the Lyceum and Gen-eral Manager of the Celebration at Paine Hall, then briefly addressed the audience. He was happy to find that the organization he represented had so many good friends in Boston and vicin-ity. Himself and his associates, together with the children, were in the habit of convening reg-ularly at their hall (Amory, corner Washington and West streets) to seek that mutual improve-ment and children unfoldment the bestowel of ment and spiritual unfoldment the bestowal of which upon its followers was the chief purpose of Modern Spiritualism. Among the persons now present in the hall, he said, representa-tives from New York, Vermont, New Hamp-shire and other States could be found, and for such he bespoke a friendly welcome to Boston, hoping that their visit to this city might be pleas-ant in its continuence and hanv in its after re-

Am I then such a coward, a poltroon and knave, As to make of an innocent being a slave? To bear all the suits of a world such as this, That we may inherit a future of bliss. Not lot me be punched, if suffer 1 must. And after my mortal has turned to the dust fot mo hear the *vorath* (?) of an infinite God. Eve one pure and *pool* suffers *aught* from his rod.

A song by Miss Nellie Thomas, (accompanied by Miss Murphy.) the rendering of C. Fannie Allyn's poem, "A Thought of Thirty Years Allyn's poem, "A Thought of Thirty Years Ago," (published in our last issue,) by her son, Lovernest Allyn, songs by Miss Helen Sawyer and Mr. Waiker, (accompanied by Jacob Sawyer at the plano,) and a recitation by Miss Jennie Miller, followed each other in quick and harmo-nious succession. Mrs. J. B. Hatch, jr., next favored the audience with a song, "Five o'clock in the Morning," Miss Carrie E. Hopkins acting as companist. Jacob Sawyer also executed a

piano solo. A song by Miss Florence Danforth, entitled "Has Father Been Here?" and a duet by Miss Helen M. Dill and Miss Danforth, "Along the River of Time I Glide," were well received by

The lateness of the hour precluded the carrying out of the intended order of exercises to a greater length, and after listening to singing by Mr. Will. F. Berry, Miss Jennie Shuman, and Mr. Walker, the pleasant and successful meeting was brought to a close.

AFTERNOON SESSION.

The sents in the auditorium of Paine Hall were crowded long before the time of commencement, and as stated by the Herald reporter, (and copied into our last issue.) "hundreds were unable to gain admission." George A. Bacon, Chairman, alled the meeting to order, and introdued Prof Bond's orchestra, which opened the services with n fine selection. The Wesleyan Quartette then joined their su-

perb voices in the sweet refrain, "God is a

Mr. Frank L. Union read an appropriate poem, after which Mr. Bacon introduced the orator of the day in the following words: Personally but few of us are acquainted with the orator of the occasion, though his name among

Spiritualists, Liberalists and progressive thinkers renerally, is as familiar as a household word. While he is thus to this audience a comparative stranger. I but express the universal feeling when stranger, I but express the universal feeling when I say I know you will give him a stranger's wel-come-cordial and hearty. I have now the honor of presenting to you Prof J. R. Buchanan, of Louisville, Ky., who will deliver the regular An-niversary Address, his subject being, "Divine Commands for 1878."

The eloquent and thoughtful discourse then and there delivered by Prof. Buchanan was printed in full in our issue for April 6th, and it s needless to add that the applause with which t was received during its Sabbath rendition in Paine Hall has already found an echo from our readers who were not present on that occasion, we having received intimations of unqualified endorsement of its positions from widely divergent localities, going to show conclusively that the "commands" have attracted the attention of receptive hearts.

Mr. Hatch gave notice of the generosity of Mrs. Mr. Haten gave notice of the generosity of MrS. Maud E. Lord, as evinced in added manner at this time. It had been announced in advance that Mrs. Lord (who had returned to Boston for the special purpose of taking part with the Ly-ceum) would hold one of her wonderful séances in one of the commodious parlors at Paine Hall; also that Mrs. They are flower medium would and in its continuance and happy in its after re-membrance. Himself and his coadjutors were laboring to inculcate the principles of pure, straightforward Spiritualism, and hoping to do a

The Wesleyan Quartette foined with excellent ffect in the hyun "Guide me, oh thou Great lehovah," after which the meeting closed with a few words from Dr. John II. Currier, of Boston, who briefly addressed the people assembled, in the

following strain : Friends: I feel that no word of mine can add to the interest of this occasion; but during the eloquent remarks that have just been uttered, and the sweet tones of music to which we have just listened, my soul has been stirred by memo-ries of the past : I have looked around upon the platform, and out among the audience, and have een many drinking in the inspirations of our brother, who, with me, were engaged as pioneers in the effort to advance a knowledge of Modern Spiritualism among the people; and to such I feel to say that our early experiences were like the morning of the present day—cloudy and sombre, but pierced here and there by the sup-beams that were the heralds of brighter things to be-but the clear sun came at last, the hands of the angels have touched human hearts everywhere, and illuminated them with awakening light. I have loved the cause in the past, and I love it more at present, for during the year that has just closed—since I last joined you in the commemoration of auniversary day—the angel of change has come to my family and taken away one who was the sunshine of my home; and in presence of this dispensation I feel in full measwhich Modern Spiritualism has accomplished in removing the clouds that ere its advent surround-ed the tomb, and giving to us the knowledge that our friends are not dead, but live and love us still. As we look with outer vision upon the faces of Brother White and Sister Conant (who have rested from their labors in the physical, but are held in grateful remembrance,) as onlined by the artist, and displayed upon these decorated walls, we may with inner vision perceive as present almost the apostolic "great multitude which no man can number," attending with us here in the celebration of our anniversary day. Let us in future strive to reduce to life practice the gospel of harmony so grandly set forth this afternoon by our brother; whatever may have been the discords which have entered our ranks in times gone by, let us banish them at once and forever, let us

At the conclusion of Dr. Currier's remarks the meeting adjourned, to reassemble at half-past seven o'clock. EVENING SERVICES.

The Chairman, Mr. George A. Bacon, called the people to order at the appointed time, and the exercises were inaugurated by singing by the Beacon Quartette. A recitation by Miss Carrie E. Hopkins prefaced a soulful invocation by Dr. Samuel Grover, addressed "to the Father by, so that the physical phenomena might gain in power, and the mental teachings through trance and inspirational utterances achieve yet

ever been very nearto us. The day we celebrate, it made an intelligent connection with human thought, got translated into the vernacular ; it had cars to hear us and a tongue to respond. On the 31st of March a pediar who had been

murdered and his body buried some years before, succeeded in getting his voice or manifestation Into listening minds, telling us that he was still **a** living human being, and that nobody had ever died. Here was Sbakspeare's line, "From whose bourne no traveler returns," which expressed the settled conviction of the world, "knocked higher than a kite," for one of the great congregation of the dead was knocking at the world's door and reporting. I find myself having a sort for this association, reminding me of Bro, Cushing, who joined the church when I did, who was so thoroughly converted that he felt that he should never be happy until he married into a carpenter's family, because Joseph, the father of Christ, was a carpenter. God having selected that craft, his piety seemed to suggest to him the propriety of being traitful in the same line. I believe however, "Imanuel" was not repeated.

The great change in human thought in religious matters, during the last thirty or forty years, is due mainly to this pregnant rap and its posterity of manifestations. It would be a very interest-ing subject to treat elaborately—the bearing and influence this phenomenon in its variety has had upon the current thought of the age, but that would not be possible or expected in a short speech, which is all that is expected of me.

I would like to say a few words on Phenomenal Spiritualism, because many of our very bright lights of the platform and the pen have shown some disposition to give it a back sent as a subordinate or superfluous matter, as though the higher phases, or the ethics of Spiritualism, could get along without it.

It is true, man cannot live by bread alone, and it is just as true that man cannot live by break above, and nomena alone; a man must have philosophy, thoughts, ideas, a man must have culture, his mind as well as his senses must have food; nobody knows that better than I do; and yet I can say with the Roman, not that I love the teachings of Modern Spiritualism less, but I love the phenomena more, for without the latter, the other

Would be one of the lost, or unfound arts. Without the phenomena, which some unwisely think should step down as a sort of under-crust, there would be no upper crust, or inside either. Take any of our brightest speakers, had there been no phenomena, or were there none to give them a setting, or an illuminated back ground, we could not pick them out of the great congre gation of wind instruments that sparkle in the talking world; (I say this respectfully, of course;) any extraordinary case, and there have been many, where uneducated wisdom finds utterance, it would be considered a streak of genius, and not a spiritual influence; no twitches or spasma, or shutting of eyes, would give it an upward twist, or, supermundance slant, but the sensuous knowledge forn of the phenomena often goes back of the Phillipses and Parkers of the outside world and gives them the silver lining, which they think is wholly their own effort, they speak-

ing where than they knew. Inspiration in a supermundane sense, histori-cally speaking, died with John of Patmos; it was re-born with Modern Spiritualism, which means the "rap" or phenomenal Spirituation which means as your body means you. Don't I know your body is not you? Still without a body you would [Continued on jith page.]

LIGHT. BANNER \mathbf{OF}

Versus Dr. Carpenter. DR. CARPENTER ON SPIRITUALISM. LY ALFRED ET -- FLL WALLACE.

Contracted.

We now come to the last part of Dr. Carpenter's lecturetable turning and Spir tual sm -and here there is hardly any attempt to deal with the evidence. Instead of this we have irrelevant matters put prominently forward, backed up by sneers against believers, as I take or unproved accusations against mediums. To begin with, the old amusement of table-turning of fifteen or twenty years ago, with Faraday's proof that it was often caused by unconscious muscular action, is again brought to the front - Fable tilting is asserted to be caused in the same way, as I an "imdicator " is suggested for proving this paral the whole matter is supposed to be settled because mome, so far as Dr. Garponter is aware, "has ever ventured to affirm that he has thus demonstrated the absence of muscular pressure Wand, " until - ich demonstrations shall have been given the tilting -loke the turning-of tables may be unhesitatingly attributed to the unconscious muscular Report of the operators," We suppose Dr. Carpenter will shield himself by the "thus " in the above sentence, though he knows very well that a far more complete demonstration of the absence of muscular pressure than any indicator could afford has been repeatedly given, by motion, both turning and tilting, of the table occurring without any contact whaterry. Thus, in the Report of the Committee of the Dialectic cal Society, we have (p. 57-). Experiment 13 nine members present all stool quite clear of the table, and observers were placed of der it to see that it was not touched, yet it repeatedly moved along the floor, often in the direction asked for. It also jerket up from the floor about an inch. This was repeated when all stood two feet from the table - Experiment 22 Six members, present, the same, thing occurred under varied conditions. Experiment 3s (p. 101). Eight members presont, the conditions were most right, the chairs were all turned with their backs to the table at a foot distinit from $t^{(1)}$ every member present knett on his character has been the from (t) every member present knett on his character has been been had he block there was abundance of light-yet, under these featurendations to both a second term of light-yet. And All 5.124? there was animalize or light yet, under used test-conditions, the table moved several times in various di-rections, visible to all present. Finally, the table was formed up and eximited, and found to be an ordinary dintog table with no mechanery or apparatus of any kind connected with R. Similar novements without contact have been witnessed, elsewhere and recorded by Sergeant Cov and by Mr. Crookes; as well as by many other persons, yet the man who comes before the public as the "distorian" of this subject tells his independent of provide that the is not aware that any one infirmly that be that demonstrated the absence of muscular fpressure!" How are we to reconcile this statement with Dr. Carpenter's references to each of the books, papers, or letters, containing the facts above quoted or referred to?" But we have evidence of a yet more conclusive character (from Dr. Carpetter's own point of view), because it is that of a medicalman who has made a special study of abnormal mental phenomena. Dr. Lockt at Robertson, for many years an of the Hayward's Heath Asstum, declares that his own heavy oak dining table was lifted up and moved about the room, and this not by any of the four persons present. Writing was also produced on blank, pajor which the medium " had not the slightest, chance of touching " (" Dialectical Report," p. Dr. Curjonter's always erving out for "skept.calex," but when they come - in the persons of Robert Houperts." but when they gone -in the persons of Robert Hub-din and Dr. Lockhart Robertson - he takes very good care that, so far as be as concerned, the public shall not know of their existence. What, therefore, is the use of his asking me (in a note at points) whether my table ever went up with-in its ermoines the pressure of a "skeptical expert". The very fact that "Locrect," and to start (or "Muracles and Modern Spiritarism, "op fail) shows that I was myself skeptical explored at the fact of any finite the weath schepted the analytication for more skewtered by the with scheme all schep-end at the fact of any scheme of any finite who with each the analytication for more skewtered by the work in scheme all schemes. experiments were far more skeptical, but they were all satis-fied of the completeness of the test. The reason why some skeptical men of science never witness these successful ex-periments is simply because they will not persevere. Nother Dr. Carpenter nor Prof. Tyndad would come more than once to my house to see the medium through whom these phenomes na or virtual; or I feel sure they might, after two or three sit-tings, have witnessed similar phenomena themselves. This This has rendered all that Dr. Carpenter has seen at old times during so many years of little avail. He has had one, or at most two sittings with a medium, and has taken the results, usually weak or negative, as proving imposture, and then has gone no more. Quite recently this has hap-pened with Dr. Stide and Mrs Kane; and yet this mode pener with pr. 5 the and site Kine, and yet this mode of inquiry is set up as against that of men who hold scores of sittings for months together with the same medium; and, after guarding against every possibility of deception or delu-sion, obtain results which seem to Dr. Carpenter incredible. Mr. Crookes had a long series of sittings with Miss Kate Fox (now Mrs. detecken) in his own house, and tested the phe-nomena in every way his ingenuity could devise. Dr. Carpenter was recently offered the same facilities with this lady but as usual had, thinks it fair and courteous to make direct accusations of im posture against both these lady's. He revives the absurd and utterly inspiticient, theory that, the "raps" are produced by a Jerking or snapping a tion of particular tendons of either the ankies, knews, or toes." The utter childishness of this explanation is manifest to any one who has heard the sounds through any good medium. They vary from delicate tick-ings to noises like thumpings with the fist, slappings with the hand, and blows with a hammer. They are often heard loud-ly on the ceilu g or on a carpeted floor, and heard as well as felt on the backs or seats of chairs quite out of reach of the un. One of the skeptical committees in America fested the Misses Fox by placing them barefooted on pillows, when the Visits" were heard as distinctly as defore on the floor and walls of the room. Mr. Crookes states that he has heard them on the floor, walls, etc., when Miss Fox was suspended in a swing from the cooling, and has felt them on his own shoulder. He has also, heard them, on a sheet of (paper suspended from one corner by a thread held between the medium's fingers. A similar experiment was tried successfully by the Dialectical Committee ("Report," p. 383). At a meet ing of the same committee raps were heard on a book while In the pock-t of a very skeptical member; the book was placed on the table, and raps were again heard; it was then held by two members supported on ivory paper-knives, when raps

whereas it was a more statement before two witnesses, who, without ad-quate knowledge, certified to her respectability !* This is an example of the reprehensible eagerness with which Dr. Carpenter accepts and retails whatever falsehoods may be circulated against mediums; and it will be well to consider here two other unfounded charges which, not for the first time, he brings torward and helps to perpetuate. He tells us that "the 'Kate King' imposture, which had delided some of the leading Spiritualists in this country, as well as in the United States, was publicly exposed." This alleged ex-posure was very similar to that of Mrs Culver's, but more precise and given on eath-but the eath was under a false name. A woman whose name was subsequently discovered to be Eliza Whote declared that she had herself personated the spirit form at several stated scances given by the two medumus Mr. and Mrs Holmes, she having been engaged by them for the purpose; and she described a false panel made in the back of the cabinet by which she entered at the proper-time from a bedroom in the rear. But Col. Okcott, a gentle-nan connected with the New York daily press, has proved that many of the particulars about herself and the Holmese stated in Mrs. White's sworn declaration are false, and that she is therefore perjured. He has also proved that her former character is bad; that the photograph taken of "Katie King," and which she says was taken from her, does not the least resenable her; that the cabinet used had no such movable panel as she alleged; that the Holmeses' manifestations went on just the same on many occasions when she was proved to be elsewhere; that she herself confessed she was offered a thousand doltars if she would expose the Holmeses; and lastly, that in Col Olcott's own rooms, under the most rigid testconditions, and with Mrs. Holmes only as a medium, the very of Mrs. White. The full details are given in Col. Okott's "People from the Other World," pp. 425–478. Another adopted exposure is introduced in the following .

terms: "I could tell you the particulars, in my possession, of the detection of the imposture practiced by one of the most noteworthy of these lady mediums in the distribution of 4 ev-ers, these flowers having really been previously colhered in a basin up stairs and watered out of a decanter standing by as was proved by the fact that an inquisitive skeppe having turtively introduced into the water of the de-canter a small quantity of ferrocyanide of potassium, its presence in the 'dew' of the flowers was afterward recognized by the appropriate chemical test (a per-salt of iron) which,

the appropriate chemical test (a person of fron) which, brought out Prussian blue," In his article on the "Fallacles of Testimony," in the Con-temporary Review of January, 1870, where Dr. Carpenter first gave an account of this alleged exposure, it is stated that "a basinful of these flowers (hollyhocks) was found in a gar-ret with a decanter of water beside it," that the ferrocyanide was mixed with this witer, and that all this was not hear-ay, but'a statement in writing in the hand of the "inquisitive skeptie" himself. It turns out, however, that this part of statement was wholly untrue, as we know on the author ity of a letter written by the lady of the house, and afterward published, and -Dr. Carpenter now seems to have found this at humself; but, instead of withdrawing it wholly (as in out himself; but, instead of winnerawing it winning to the common farmess, he ought to have done), he still relates it ingeniously modified into an *inference*, but so worded as to look like the statement of a *int*; "these flowers," having book like the statement of a *int*; "these flowers," having really been previously collected in a basin," etc.proved "-not by finding them, but by the chemical test! What an extraordinary notion Dr. Carpenter must have of what is "really " proot!" Let us, however, look a little fur-ther into this matter, of which more is known than Dr. Carpenteradduces, or than he thinks advisable to make public. Dr. Carpenter's informant was a member of the family in whose house the medium was staying as a gnest. He had therefore full knowledge of the premises and command over the servants, and could very easily have ascertained such facts as the bringing of a large bunch of hollyhocks, asters, laurels, and other shrubs and flowers, into one of the visitors bedrooms, and whether they disappeared from the room when the lady medium left it previous to the seance. This would have been direct evidence, and easily attainable by one of the family, but none such is forthcoming; instead of it we have the altogether inconclusive though scientific looking chemical test. For it is evident that the flowers which ap-pear must be brought from somewhere, and may naturally be brought from the shortest distance. If there are flowers in the house, these may be brought—as a baked apple was actually brought when an app e was asked, for, according to one of the reports of this very sequee; and if a skeptic chooses to put chemicals with such flowers or baked apples beforehand, these chemicals may be detected when the flowers or apples are examined. The wonder of such senses does not at all lie in where the flowers are brought from; but in the precau tions used. The medium's hands, for instance, are always held (as they were in this instance), yet when thus held the flowers drop on to the table, and even particular flowers and fruits drop close to the persons who ask for them. This is the real fact to be explained when as in this case, it happens in a private house; and the alleged chemical test has no hearing on this. But here the test itself is open to the gravest sus-picton. The person who says he applied it had struck a light in the middle of the scance, and discovered nothing. He was then in consequence of some offensive remarks, asked to leave the room, or the scance could not go on; and subsequently high words passed between him and the medium. He is, therefore, not an unbiased witness, and to support a charge of this kind we require independent testimony that the chem-ical in question was not applied to the flowers *after* they ap-peared at the seture. This is the more necessary as we have now before us the statement in writing by another resident. in the house that some of the flowers were sent to a medical man in the town, and that no trace of ferroeyanide of potasis also rendered very doubtful by another fact. In the pub-lished account of the affair in the Bath and Cheltenham Ga-zette, indersed by Dr. Carpenter's informant (in a letter now. before me) as bying by a friend of his and substantially cor-rect, it is stated that the "same authority" who is said to have "demonstrated the presence of potassium ferrocyanide" on the flowers also examined some sand which fell on the table at the same sitting, and found it to contain salt, and therefore to be seasand, and to agree microscopically with the sand from a sea beach near which the medium had been staving a few days before. This reads very like truth and looks very suspicious, but it happens that another gentleman who was present at the scance in question, took away with him some of the sand for the purpose of subjecting it to interoscopic examination; and from that gentleman-Mr. J Traill Taylor, editor of the British Journal of Photography, and an occasional contributor to other scientific journals+1 have received the following note on the subject : "I remember the scance to which you have alluded, and which was held on the evening of August 234, 1874, during the Belfast Meet ing of the British Association, which I was attending. - At that time, among other by pursuits, Liwas engaged in the microscopical examination of sand of various kinds, and I omitopportunity of procuring samples. During my visit to Ireland I obtained specimens from the sea coast of Counties Down and Armagh, as well as from the shores of Lough Neach. When the shower of sand fell upon the table during cance, I appropriated a quantity of it for subsequent examination. The most careful inspection under the micro-scope satisfied me that it was absolutely identical with some amination. that had been procured from the Antrim coast of Lough Neagh, while it dufered in certain respects from that obtained at the sea coast. Having subsequently seen a communica-tion on this subject in the English Mechanic (by a writer who, I believe, had not been present at the scance), th · pur port of which was that the scance sand was similar to some obtained from a part of the sea coast where the medium had been recently residing, I again subjected these various sands to micro-copical examination, only to be confirmed in my pre-vious conclusion. I followed this by a chemical test, as folprove that all his force, blows such as would have killed and were killed water, to which 1 then added a solution of nitrate of broken an ordinary table to pieces ; while on another oca, sion the sound's transmitted to be the most erushing blow is the declaration of Mrs. Culver another would be produced by a factor of the sound structure of the sound's transmitter of th lows: I washed each sample of sand in a test-tube with dis-tilled water, to which I then added a solution of nitrate of

silver. A precipitate of chloride of silver was obtained from silver. A precipitate of chloride of silver was obtained from all the samples of sea-sand, but no precipitate was formed by that which came from Lough Neigh nor by that obtained at the scance, which last, under this chemical test, behaved in a manner precisely similar to the Lough Neigh sample. [Free-offect that the re-ult of this test was my feeling sure that the writer to whom I have alluded had not had the same data as those in my possession for arriving at a conclusion. In about a year after that time I threw away over a dozen different samples of sand, including those to which I have referred, as I required for another purpose the boxes in which they were kept.

This clear and precise statement demonstrates the untrustworthiness of the authority on whom Dr. Carpenter relies, even if it does not indicate his disposition to manufacture evidence against the medium in question. At all events, with the more complete account of the whole episode now before them, our readers will, we are sure, admit that the evidence is by no means free from suspicion, and is quite insufficient to justify its being used to support a public charge of deliber-ate imposture. It also affords another example of how Dr. Carpenter jumps at explanations which are totally inapplica-ble to the facts in other cases, as, for example, to the production of flowers and ferns in my own room, as narrated in my "Miracles and Modern Spiritualism," page 164, and to that In the house of Mr. T. Adolphus Trollope, as given in the "Dialectical Report," pages 277 and 372, in which case the medium has been carefully searched by Mrs. Trollope before the scance began. We have now only to notice the extraordinary appendix of

plices pushicutices, which, strange to say, prove nothing, and have hardly any bearing on the main questions at issue. We have, for instance, six pages of extracts on early magle, the flag-ellants and the dancing mania; followed by four pages about Mesmer; then an account of Mr. Lewes's experiments before the Medical School, Aberdeen, which failed; then eight pages on the effects of suggestion on hypnotized patients-effects thoroughly known to every operator, but having no bearing on the case of persons never hypnotized or mesmerized, and to whom no suggestion was made; after this come ten pages on the planchette, on which no one relies without collateral evidence; and then an account of some foolish clergymen, who thought they had direct proof of Satanic agency; then comes Mrs. Culver's statement (called a "deposition before magistrates" in the text), to which we have already referred; 'then my own letter to the Spectator about Mr. G. H. Lewes's ed proof of the imposture of Mrs. Havden; then the oft-told story of Dr. Carpenter's interviews with Foster, from the Quarterly Review article; then more of Mr. Braid's "sur-gestion-and-expectancy" experiments—and that is all. Not one solitary piece of careful investigation or unimpeachable evidence in these forty-two pages of what are announced as proces justifications !

Let us now summarize briefly the results of our examina-Let us now summarize briefly the results of our examina-tion of Dr. Carpenter's book. We have given a few examples of how he has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As ex-amples of this we have referred, in more or less detail, to the denial by high authorities of the reality of painless surgical operation during the mesmeric sleep; to the "Report of the Académic Royale de Mé lecine," supporting the reality of clairvoyance and the other higher phenomena of Mesmerism; to experiments on clairvoyance before French medical skep-tics; to the evidence of educated and scientific men in Vienna. tics; to the evidence of educated and scientific men in Vienna as to the truth of Reichenbach's observations; to the personal evidence of Robert Houdin, Prof. Gregory, Dr. Mayo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste and Dr. Esdaile, as to tests demonstrating the reality of clairvoy-ance; to the evidence of the Dialectical Committee, of Dr. Lockhart Robertson, Sergeant Cox, Mr. Crookes and myself, as to motion of solid budles demonstrably not caused by musenlar action; to the evidence of the Dialectical Committee, of the Hon. Robert Dale Owen, Mr. Crookes and Prof. Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of Mr. T. A. Trollope and myself as to the production of flowers, demonstrably not brought by the medium tall of which evidence, and everything analogous to it, is "totally"ignored by Dr. Carpenter. Again, this work, professing to be "scientific," and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations. As examples, we have the statement that there is no evi-As examples, we have the sufficient that there is no ver-dence of the mesmerizer's power to act on a patient uncon-scions of his wish to do so, whereas I have shown that there is good medical evidence of this power; that Reichenbach did not submit his subjects to tests, whereas I have quoted many admirable tests, as well as the independent test-observations of Dr. Charpignon; that Rutter's magnenometer never acted when the operator did not know the substance influencing it when the operator did not know the substance influencing it, whereas Mr. Rutter states clearly and positively that it did; that the Royal Academy of Medicine *first* investigated clairvoyance in 1837, and declared it not proved, whereas they first in vestigated it in 1825, and reported *Jurorably*; that Prof. Greg-ory was credulous, and took no precautions against imposture, which I have shown to be not the fact. Again we have numer-ous errors and misstatements (always against the mediums) in the accounts) f the Misses Fox and Mrs. Culver, of the alleged "Katie King" exposure, and of the flower-scance chemically exposed. And, lastly, we have the statement, repeated under many forms, that when adequate investigation has taken place, and especially when "trained experts" have been em-ployed, trick or imposture has always been discovered. But this I have shown to be the grossest of all misstatements, Surely medical men are "trained experts," and we have nine members of the Royal Academy of Medicine investigating for five years, and a large number of French and English medical men devoting years of inquiry to this subject, and deciding that it is not imposture. Are not eminent physicists trained experts, so far at least as the purely physical phe nomena are concerned? But we have Prof. Hare, Prof Gregory, and Mr. Crookes, who all devoted years of careful investigation to the subject; Prof. Barrett, who has come to it with a fresh and skeptical mind, stored with all the warnings that Dr. Carpenter can give him, and yet declares it to be reality, and neither imposture nor delusion; while another recent convert from extreme skenticism on this subject is Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminister Hospital, who last year wrote me that, after months of careful examination, he was satisfied that the phenomena called "spiritual" are thoroughly genuine and worthy of scientific examination; that he has arrived at this conclusion very slowly, and, referring to his recent investigations, he "Every experiment performed has been under the most savs: rigorous test conditions, and the dishonest element which some professional mediums have shown has been rigorously eliminated." Yet, again, professional conjurers are surely "trained experts," and Dr. Carpenter has himself often referred to them as such, but the moment they go against him he ignores them. I have adduced, for the second time, the remarkable evidence of Robert Houdin to the reality of the clairvoyance of Alexis; Mr. T. A. Trollope informs us that another celebrated conjurer, Bosco, "utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his and, lastly, at Glasgow, last year, Lord Rayleigh informed us that he took with him a professional conjurer to Dr. Slade's, that the phenomena happened with considerable perfection. while "the conjurer could not form the remotest idea as to how the effects were produced." We have now concluded what has been a painful task ; but in the interests of truth it was necessary to show how com-pletely untrustworthy is the self-appointed guide that the public so blindly follow. By ample references I have afforded to such of my readers as may be so inclined the means of testing the correctness of my charges against Dr. Carpenter; and if they do so they will, I feel convinced, not only lose all faith in his explanations of these phenomena, but will also find how completely ignorant of this, as of most scientific subjects, are those writers in our influential literary press who have, almost without exception, praised this book as a fair and complete exposition of the subject on which it treats. It also seems to me that an important question of literary morality is here involved. While maintaining as strongly as any one that new or disputed theories should be subjected to the fullest and severest criticism, I yet hold that this should not involve either misrepresentation or what has been termed hot involve erifer inistepresentation of what has been written the "conspiracy of silence." It is, at the best, hard enough for new truths to make their way against the opposing forces of prepossession and indifference; and, bearing this in mind, I would ask whether it is in the interests of human progress and in accordance with right principles, that those who have the ear of the public should put forth, under the guise of im-partial history, a thoroughly one-sided and erroneous account of a disputed question. It may be said that errors and misstatements can be exposed, and will only injure the author of them; but, unfortunately, this is not so. The popular view of a subject like this is sure of a wide circulation, and writers In the daily and weekly papers increase its publicity, whereas few read the answer, and the press decline or refuse to make it known.* As the very existence of the press depends on

popularity, this is inevitable ; but it none the less throws a great responsibility on those who possess this popularity if they mislead public opinion by inaccuracy or suppression of facts

In his article on "Fallacies of Testimony" Dr. Carpenter, In his article on "Fallacles of Testimony" Dr. Carpenter, quoting Schiller, says that the "real philo-opher" is distin-guished from the "trader in knowledge" by his always lov-ing truth better than his system. If our readers will care-tully weigh the facts now laid before them, they will be able to decide how far Dr. Carpenter himself belongs to the first or to the second of these categories.—Quarterly Journal of Science. Science.

Children's Department.

Written for the Banner of Light? ANGEL MABEL.

- BY MRS. H. N. GREENE BUTTS.
- "Mother, mother, tell me why Little Mabel shuts her eye; Why does she so quiet sleep, While I laugh and play bo peep?
- "Mother, see! She does not hear When'I speak close to her ear! And her icy hands are pressed On her little snowy breast.
- "Mother dear, why do you weep While sweet Mabel lies asleep? Tell me, mother, won't you now, Why so cold is sister's brow ?"
- "Annie, love, our Mabel fair Breathes no more the summer air: She has joined the angel-band In the happy spirit land."
- "Mother, then will Mabel dear Come no more to meet us here? Will she no more play with me Underneath the willow tree?
- "Will she never, never more, By our pleasant cottage door, Gather flowers she loved so well-Roses sweet, and fair blue-bell?
- "Sister dear, come back to me, And I'll better, kinder be; For I wish I'd loved you more. Now you 're on the angel shore.
- "Mother, speak to Mabel dear; Loving voices won't she hear? Must I stay alone and play Through the long, long summer day ?"
- "Annie, little Mabel's form From our sight will soon be borne: But her gentle spirit mild May come back to you, my child."

Hopedale, Mass.

WILLIE'S TWO LIVES.*

II.-HIS HEAVEN LIFE-CONTINUED. When they were all done eating they rose up and returned banks, and then the table and all that was on it disappeared. The nurse explained to Willie, who was, as you may suppose, very much surprised at this, that everything in heaven comes Very much surprised at this, that everything in heaven comes and goes as it is wanted, or is thought about. If you want to cat, the table and dishes and food are sent, and when you have eaten enough they are taken away. If you think of some-body you love very much, he or she is close to you at once. So, when you think or talk about other things, you see them all around you; and the reason why heaven is such a beautiful place is, that the angels are always thinking kind thoughts and hoving everychedy, and their thought one their love taken. and loving everybody, and their thoughts and their love take on beautiful forms and appear around them. But all this, she told him, he would learn more and more about every day in

"Why," said Willie, "are there schools in heaven?" "You will see," said the nurse, "only to day you need not begin your studies, but may look on for a little while, and then I will take you about and show you what I know you want to see.'

While she had been talking the rest of the children had gone out of the room into another, and Willie, with his nurse, now followed them. He found them seated in a circle in front of a kind of picture frame, by which stood a man-angel teaching them. The lesson, just then, was about botany, and he was explaining to them how flowers grow, and, what was wonderful to Willie, as he talked about the different parts of the flowers each one came within the picture frame, just as if it were alive, and all the changes he talked about took place in the picture, so that the children could see them a great deal plainer than we can see things here by the help of a micro-

were still heard upon it (Report," p. 386). Again, there is the evidence of Prof. Barrett, an experi-enced physicist, who entered on this inquiry a complete skep-He tells us that he examined the raps or knockings occurring in the presence of a child ten years of age-that in full sunlight, when every precaution to prevent deception had been taken-still the raps would occur in different parts of the room, entirely out of reach of the child, whose hands and feet were sometimes closely watched, at other times held. e phenomena have been tested in every way that the nuity of skeptical friends, could devise ; and as Prof. Barrett is well acquainted with Dr. Carpenter's writings on the sub ject and the explanations he gives, we have here another proof of the utter worthlessness of these explanations in presence of the facts themselves.

The Hon. R. D. Owen has heard, in the presence of Mi-Fox, blows as if made by a strong man using a heavy blud-geon with all his force, blows such as would have killed a man

• A striking proof of this statement has been quite recently furnished ns. The letter given below was sent by Dr. Siade to Prof. E. R. Lanko-ter. It would seem to exhibit, in a high degree, the characteristics of truth, fairness, and charity. No answer was received. The press, more-over, refused to publich it, and the daily press, one and all, refused to in-sert if even as an advertisement i

seri it even as an advertisement i "Prof. E. R. LANKENER-"DEAR SIR: Dr. Siade, having in some measure recovered from his very severe liness, and his encagement to St. Petersburg having been porponed (by device of his friends there) till the autumn, desires me to make the following offer:-"He is willing to return to London for the express and sole purpose of satisfying you that the sale writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or, if you prefer to come to his room, it will suit him as well. room, it will suit him as well. "In the event of any arrangement being agreed upon, Sinds would pre-

Willie's nurse told him that many other things are scope. taught in heaven in the same way, and that, besides, he would learn to read and write the heavenly language and to under-stand the heavenly arithmetic. Willie got so interested in what he saw and in what his nurse told him, that he wanted to take his place in the school right away; but she said tomorrow would be soon enough, and he must come with her for that morning.

So Willie and she stepped out through the open windows upon the lawn, and found themselves in a smooth, wide path. which led down to a crystal lake. He noticed that his nurse did not put on a bonnet nor give him a hat to wear; and yet came into the sunshine, it did not burn his skin nor is they dazzle his eyes. He spoke of this to the nurse, and she ex-plained to him that the sun of heaven is God [the Central Source of Light] himself, and though they could not look at Him directly, the light and heat he sent were so mild and soft that they loved to be in it as much as possible. And yet the light was a great deal brighter than daylight ever is on earth, and there was no chill in the air, even in the shade. His nurse told him that it was always just so in heaven. There never is any hot summer nor cold winter there, but it is spring all the while. She told him, too, that there was never any dark night there, only when the angels have been awake and about for some time they get tired, and then the light of the sun seems to grow dim a little, like the light of early morning, and they know that it is time for them to

While they were talking about these things they had come down to the lake and were walking along its edge. Willie looked into the water and saw beautiful fishes darting about in it, and, at the bottom, pebbles of all kinds of bright colors. On top of the water floated swars and other birds of that sort, some of which were such as Willie had never seen before. Presently they came to a wood surrounded by a thick hedge. "Now," said Willie's nurse, "I am going to show you the place where we take care of the little bables that come here from the earth."

Curiously enough, just then there appeared an opening in the hedge right in front of them, though a moment before it had seemed to be completely closed up. The nurse explained to Willie that no one could see the opening but those who had right to go in, and that thus the little babies were guarded from any one's coming to do them harm. They then went in through the hedge and followed winding paths through the wood till suddenly there appeared to Willie the most beautiful garden he had ever seen. He noticed that the very air in it was fuller of light than the air outside, and sparkled as if it had been made of little diamonds. The flowers and shrubs were of splendid colors, and gave out the most delightful perfumes, and even seemed to make music as their leaves waved to and fro in the gentle breeze. Here and there were fount-ains playing, whose waters shone as if they had been pearls and rubles and emeralds, and, after they fell, ran away, tink-

and rubles and emerator, and, after they ren, ind anay, some fer that the matter should be kept strictly private. As he never can guar-antee results, you shall give him as many as six trials, and more if it shall be deemed advisable. "And you shall be put to no charge or expense whatever. "You on your part shall undertake that during the period of the sit-tings, and for one week afterward, you will neither take, nor cause to be taken, nor countenance, legal proceedings against him or me. "That if in the end you are avisited that the slate-writing is produced otherwise than by trikk-ry, you shall abstain altogether from further pro-ceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you. "If, on the other hand, you are not satisfied, you shall be at liberty to proceed against us. after the expiration of one week from the conclusion of the slic or mor experiments, if we are still in England. You will ob-serve that Blade is willing to go to you without witnesses of his own, and to trust entirely to your honor and good faith. "Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances, which, to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed supicious. "Bould we not hear from you within ten days from this date, Blade will conclude that you have declined bits offer. "I have the honor to be, sir, your obedient servant, "J. SIMMONS. "37 SPUI-STRAAT, THE HAGUE, May 7, 1877."

"37 SPUI-STRAAT, THE HAGUE, May 7, 1877."

Bome two years since there appeared in the columns of the New Jeru-salem Messenger (Swedenborgian) a fine story, repiete with spiritual les-sons concerning child-life in heaven. We reproduce extracts from it at the present time, stating in strict justice to its author ('T. H.'') that many distinctively doctrinal points, inculcations and allusions with which the narrative was intersporsed have been expunged in the version which we here present. --Ed. B. of L.

APRIL 13, 1878.

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Jeru-il les-it at) that which which

BANNER OF LIGHT.

ling like little bells over their shining beds into societies of the country have lately more or less the lake. But all this only attracted his attention a moment, for all about this garden, in groups of late not most it here have not most it h a moment, for all about this garden, in groups of two, three and four, were beautiful babies with their angel nurses, rolling and frolicking on the grass or looking at pretty picture-books or play-ing with toys. Willie observed that whenever one of these babies came near a shrub or a flower It bent down its leaves as if to kiss it, and that the toys they played with seemed to be alive and to enjoy being used by their little owners. Ev-erything was so peaceful and loving and happy in the garden that Willie almost cried with de-light. His nurse let him go all over the garden, Ight. His nurse let him go all over the garden, and even take up some of the babies in his arms, which Willie was glad to do, because he loved babies very much. They were all sweet and clean, and showed that they were taken the best possible care of; and as to their nurses, Willie thought he had never seen such nice, dear women. [Concluded in our next.]

Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER FOURTEEN.

BY J. J. MORSE, [English Agent and Correspondent of the Banner of Light.]

The progress of Spiritualism in Great Britain, if not presenting any features of special note, is at least characterized by a persistence eminently creditable to those upon whom the burden of the labor falls. Indications of a soberness in the pursuit of spiritual knowledge are abundant. A desire not only to know of the wonderful facts of spirit phenomena, but to understand the meaning thereof, is perhaps more marked now than at any other period in the history of the movement. English Spiritualists are realizing that mere phenomenalism does not constitute Spiritualism. The value of our movement is to be found in those deeper streams of experience which flow like living waters from the inner reflections of our souls, and can be best determined by those cultured minds among us who not only observe, but think as well.

Metropolitan Spiritualism has been tolerably active since my last. The old established meetago by Dr. Peebles, on his first visit to England, and continued, with but little intermission, ever since, latterly at Doughty Hall, are again minis-tored to be their monthly incurrent on Dr. tered to by their worthy inaugurator. Dr. Peo-bles has been drawing excellent audiences since he has been speaking in London, and the utmost onthusiasm and good feeling have been expressed toward him personally, and concerning his agree-able and instructive addresses. Some of our old-est Spiritualists have presided for him on the Sun-day evenings, and the audiences have embraced of spiritual opinion, thus being truly representa-tive. Our visitor has also been received at one of the monthly *soireés* of the British National Association of Spiritualists, Dr. Peebles's address on that occasion heavily expressing his sense of on that occasion happily expressing his sense of the event. The usual fortnightly winter meetings of the

British National Association of Spiritualists are being held, and are well attended. The papers read and the discussions thereon maintain their usual character_for excellence and ability. A "Committee of Progress" has been appointed to consider the best methods of popularizing the National Society, and interest more than has been the case the Provincial Spiritualists in its aims and objects. The commercial depression that has reigned in

England during the past year made itself partic-ularly manifest in the financial department of Spiritualism, neither the incomes of the Spirit. ual Institution nor the National Association being up to the average; it is to be hoped that they may be financially more successful the present year.

In my last I referred to the retirement for a time of one of our speakers (Mr. Wallis). That retirement has since been consummated. The East End Spiritual Institution, over which he presided, was not sustained with sufficient liberality to enable him to continue it : hence he was anty to enable him to continue it; hence he was obliged to close it. Spiritualists are very often not guilty of sustaining their workers too well, but it is a pity when an intelligent earnest work-er is thus obliged to withdraw from active service. We need every valuable man and woman that can be got.

ence-which I can hardly call pleasant - to have undergone a change of residence. A house dis-mantied, packing cases to be filled, carmen in-vading your premises, and all the *et ceteras* incident to such events, are by no means conducive to peace of mind or divine inspiration. Howto peace of mind or divine inspiration. How-ever, we have survived it all, and are now com-fortably located in our new home, the address of which the reader will please take note at the foot of this letter. Our town is in the centre of the kingdom, easy to be reached by rall from every point, and I have no doubt that our removal will benefit our health, suit our convenience, and prove an advantage in every respect. The depression in the coal and iron trades still continues as severe as ever, and in many towns in England and Wales hundreds of fami-lies have been actually starving—wanting even

lies have been actually starving—wanting even the commonest necessaries of life. When shall we see that ideal state realized when the world shall be filled with peaceful, prosperous and happy people? Time in its onward march carries us forward to the great future wherein we trust to know more of the right and true, to enjoy more of the pure and good. But the present bids us use wise-

ly the opportunities now possessed if we would fully realize the value of the treasures in the future. With earnest hearts and kindly love let us each cheer onward one another, thus by making our présent happy and useful we may lay the foundation of future greatness and goodness, and help to usher in on earth that kingdom of uni-versal brotherhood that men and angels so long to realize Elm Tree Terrace, Uttoxeter Road, Derby.

Banner Correspondence.

Massachusetts.

MONTAGUE .-- Albert M. Hunter writes, under recent date, as follows: "About eighteen months ago we formed a circle here, and by patient waiting and repeated sittings we have been rewarded by seeing one of our number, Mrs. L. E. Ball, developed as a clairvoyant and writing

E. Ball, developed as a clairvoyant and writing medium. Mrs. Ball is a widow lady, and lives about half a mile east of this village. She has always been considered by every one who has had the pleas-ure of her acquaintance to be a lady of strict honesty and integrity. While I was in Rome, N. Y., last fail, I wrote quite a number of letters to my spirit-friends, and sealing them up, enclosed them with a letter to Mrs. Ball, to obtain, if possible, answers to them. There was no direction or mark of any kind even on the outside of these letters by which she or any one else could gain the slightwhich she or any one else could gain the slight-est clue to their contents or to the name of the spirit friends to whom they were addressed. To my surprise they were all returned to me within a week after I sent them to her, with the names of the spirit friends written on the outside, and in no instance did I find, on opening the letters, that the name on the outside did not correspond with the name on the inside. With the letters returned came also answers, corresponding in every instance to their contents. I know Mrs. Ball has never seen the inside of the letters I wrote. Within the last six months she has been controlled at times, and has written articles in both proces and postry some of which are con-

both prose and poetry, some of which are con-sidered very good. She has also described spiritfriends and given their names, of many of whom she could not have had the slightest knowledge. In our circle we have aimed to get instruction rather than the identification of our own spiritfriends, and we certainly have received through Mrs. B.'s mediumship ideas that never could have had their origin in her brain."

Province of Quebec.

DUDSWELL-Dr. J. O. Tanguay (of Marbleton) writing under a recent date says : "I have read the Banner of Light for some three years past. It is a comparatively new thing in this country. I have perused the accounts which you have printed lately concerning good Mrs. Maud E. Lord's scances, and the manifestations received where she has been the medium. I will, with my wife, endorse the accounts you have given, for it has been our privilege to have her

selves. During the past month it has been my experi-ence—which I can hardly call pleasant—to have undergone a change of residence. A house dis-mantied, packing cases to be filled, carmen in-vading your premises, and all the *et ceteras* in-cident to such events, are by no means conducive to peace of mind or divine inspiration. How-ever, we have survived it all and are now com-out the total sub-ever we have survived it all and are now comportunity.'

Connecticut.

MADISON .- Mrs. George N. Wilcox writes, March 28th: "The light is at last breaking in this section of the old 'Nutmeg State.' Bigotry and superstition must gradually give way before a more liberal element; for in spite of all opposi-tion, Spiritualism will have a hearing. Mrs. A. D. King, who for the last thirteen years has re-sided in Clinton, (the town east of Madison,) is holding scances every Sunday evening, and giv-ing many wonderful tests. I think she has a no-ble work to perform for the angel-world and hu-manite. Har husband is firmly established in manity. Her husband is firmly established in his belief in spirit-communion, and no amount of persecution could daunt him, and he will defend his wife from all slanderous attacks. The clergymen of the different denominations in the village are preaching and warning their heaters to keep away from a woman who has a 'familiar spirit.' The Baptist minister, however, admitted that

The Baptist minister, however, admitted that there was some truth in Spiritualism, but said they had better keep away from it. Spiritualism will soon, I trust, be heard again in Madison. I listened to Mr. J. Frank Baxter's lecture in Loomis's Temple of Music, New Haven, awhile ago. It was truly eloquent and interesting, and the tests be grave to the audence were wonand the tests he gave to the audience were won-derful and correct, and acknowledged to be so by persons present. Much good will result from his

While all around was love; And, oh, I felt a rapture Deep burning in my heart! With joy the gushing tear-drops From out my eyes did start!

I thought there came around me Friends I had known before, Who long ago had left me For this, the heaven bright shore,. Who grasped my hand so kindly, And bade me welcome home, Where chilling, troubling sorrow Might never, never come. * * * *

Oh, bright, angelic vision, Gone, gone from out my sight, Return to soothe and cheer me In dream land fair and bright! -For, oh, I am so weary, Long waiting for the hour When with the happy angels I win life's golden dower! Table Rock, Neb.

PHILANTHROPIC APPEAL. To the Editor of the Banner of Light:

Women of America, once more we are brought to witness the extreme abominations which fashion has wrought in its unceasing strain to invent changes that will call for the greatest amount of South Deetfield, Mass., March 20th, Mrs. Sarah Erskine,

CONSTITUTION AND BY LAWS OF THE SOCIETY OF

"ILLEPING HAND," "Constitution," Tonstitution, The understgned, restdents of the city of New York, do hereby constitute, them advess that a Socket for the assist-ance of sick and disabled spirituriests and mechanis. The efficiency of this Sockety to consist of a President, Vice President, Societyry, and Treasurer, The Sockety to be bound as digoverned by such by-haws as they may from time to time ad qu. By-Lance.

Ist. Any person may become a member of this Society by signing articles of association, and paying fen cents each

(a) Any period may become a memory in these orders and signing attackeed association, and pay ing ten construction week into the treasury.
(2), The effects of this Society shall serve one year from date of organization, and shall be elected annually there-alter by vote of the Society.
(3), The President shall preside at all meetings when present, and in the absence of the President the View of the President is all preside at all meetings when present, and in the absence of the President the View President shall preside. The Secretary shall keep a record of this Association, and of all money received and pay out.
(4), The Tree shall be an Eventive Compiltee of three, where dury it has the to association, and on the secret and who get with y objects of the benefactors of the Association, and on whose order all memory shall be at the meeting of the Association shall be as agreed upon at the meeting of the Association shall be as a greed upon at the meeting of the similar strengthen to be appreciated.

agreed upon at the meeting of its members from time to time. We, such other by laws as must be four dincreasary may be adopted at any regular meeting of the sectory. We adopted at any regular meeting of the sectory. We president on giving notice to the members. Sh, Gentlemen may be admitted as how erary members of the sectory by yore of a majority of active members, and as such shall be entitive to attend the monthly meetings of the Society and participate in its precedence, advising, rounseling, steaking, λ_{es} , as they may decord bid for the good of the Society and Ps members, and elementating of the treasmy whatever they may consider increasing and proper to promote and further the purposes and objects of the society. COPY OF THE ANNUAL REPORT

Of the Helping Hand Society as it was read before the Spir-Bual Conference, at the Harvard Rooms, on Sunday the Alth of October last, and also at the annual meeting of the officers of the society. It was approved by them and order ed to be presented for publication to the Banner of Light

and the tests he gave to the audience were wond defful and correct, and acknowledged to be so by persons present. Much good will result from his in the Voice of Angels: "Intensive of the first water of the first water of the first of the second that has been account into the fountain of truth." Ithinois. ROCHELLE.-C. H. Vander Linden writes: "Bishop lately endeavored for two evenings to 'expose' Spiritualism here. His success in ex-posing himself as a deceiver of the first water that if it is so very easy to act the wisceare him-self in this mundand sphere, it is a great deal more difficult to endeavor to present the spirit's audiences." Written for the Banner of Light. I DREAMED I WAS AN ANGEL, BY MILTON H. MARDLE. I dreamed I was an angel Within the land above; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, While all around was love; With angels I was singing, With angels I was singing, With angels I was singing, With angels I was an angel With angels I was angley, With angels I was angley; With angels I w -

Wisconsin Convention.
The Northern Wisconsin Spithal Conference was held in Northern Wisconsin a perfect success for the constant of the first one of

Passed to Spirit-Life:

From the residence of her son-tu-law, A. M. Fisher,



OF OUR

HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters :

The System of Nature Described. The Slath Chele of Suns. Magnetic Rivers in the Upper Spaces, Author's Views confirmed by Science, **Origin of Electricity and Magnetism** Location and Functions of the Celestial Currents. How Spirits Ascend and Descend.

The Pligtimage of the Homan Race. Psychophonic Message from Pythagoras, The Universe, a Musical Instrument. Concerning the Solar and Astral Centres, Origin of Astrology, its Scientific Basis, Wonders of the Great Central Sun. Multiplicity of Mental Sun Centres An Arcanum Concerning the Summer-Lands Formation of the Milky Way. Origin and Motion of the Solar Systems.

Beauty and Glory of the Planets. Beauty and Glory of the Planets, App aranewof Jupiter and Saturn, A Remarkable Customith Suppter, Inhabitableness of the Exterior Planets, A Belt of Cosinical Bodies around Mars,

The Summer-Hand as seen from Mars. Reality of Lange the Sommer Land, A Natural Home not Made with Hands. Earth's Distance from the Summer-Land Individual Occupation and Progress after Death, Despaty of Persons who Knew it All, Wonderful Scenes in the Summer-Land, Flight of Thought can be Determined. Disappearance of Bodily Organs after Death. Eating and Breathing in the Spirit-Life.

The above are less than half of the questions treated by the author in this one volume. The human heart is aching with painful doubts concern-

ing the future life, which this book is designedly empow-ered to dispet; and the thinking initial can be rein find abuildant "food for thought," The Euguage employed is plain and easily understood, "Wiews of Our Heavenly Home" is a work destined, we think, to be even more popular than Mr. Davis's whey read and traly spiritual volume entitied "Death and the Atter Life," of which many thousands have been sold, and which is now one of the best selling books in the author's list. We shall publish from time to time extracts from many favorable notices by editors and correspondents. This book contains nearly three hundred pages, and is litustrated with impressive diagrams.

In cloth bluding, 75 conts, postage 6 conts; in paper covrs, 50 cents, postage 1 cents,

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Visions of the Beyond, BY A

SEER OF TO-DAY;

SYMBOLIC TEACHINGS

From the Higher Life.

EDITED BY HERMAN SNOW.

This work is of exceeding interest and value, the Seor being a person of elevated splittual aspirations, and of great clearness of perception, but hitherto unknown to the public.

The especial value of this work consists in a very graphic presentation of the truths of Splitturils n. In. their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and desthey in the bereafter.

The work contains ten chapters, under the following heads:

CHAPTER 1, - Introductory, by the Editor. a. Respirations.
b. Respirations.
c. - Explorations.
c. - Fone Scenes.
a. Sights and Symbols.
b. Healing Helps of the Hereafter.
c. - A licok of Human Lives.



Mr. Colville has been sustaining meetings for some time past. He intimates his intention to

some time past. He manned renew the meetings at Easter. Dr. Monck has had hitherto good success in The audiences be services he has established. The audiences have been numerous, the lecturer's efforts highly appreciated, and the venture has been pecuniarily successful. It is a matter of regret, though, that the Doctor has been suffering from nervous depression, and at last accounts was far from

depression, and at last accounts was har from being in his usual health. At the new year, Mr. W. H. Harrison issued a very elegant gift-book, bearing the title, "Rifts in the Veil," and containing selections of poetry In the Ven," and containing selections of poletry and prose, and various select contributions from the writings of Spiritualists and others, an ex-tract from "Edwin Drood," by spirit Dickens, being one of the noticeable features in the book. Poems by Miss Lizzie Doten and Mrs. Cora L. V. Richmond, are also given. The work is hand-comely bound printed in clear two on good pa somely bound, printed in clear type, on good pa-per, and containing nothing to off-nd the most fastidious. It is a pleasant gift, too, for presenta-tion by Spiritualists to their non-Spiritualist

friends, or those of our own faith, -M. A. (Oxon.) is also bringing out a small work entitled "Psychography," embodying in his usual admirable, clear and terse style, facts concerning slate-writing as observed by him through the mediumship of Slade and others. As a compendium of facts it will be invaluable. There will be no attempt to theorize, but the reader will have to account for the facts if he can. It will no doubt meet with a large sale, as indeed It should.

Provincial Spiritualism is in a fairly active and healthy condition. In the County of Lancashire the Spiritualists have formed what is called the "Lancashire District Spiritualists' Committee," the said Committee taking upon itself the duty of opening up new places, the providing of weak societies in the County with speakers, the printing and distributing of tracts, hymn-books, at and helping generally the progress of the etc., and helping generally the progress of the cause. With a small income of less than six hun-dred dollars a year, it has already accomplished a great deal of work. A short time ago your cor-respondent prosecuted a fortnight's missionary labor for the above Committee, and from person-al observation and inquiry realized the efficiency and utility of the Committee's labor. In the more northern districts the bad state of trade has materially retarded public work during the present season. It is only in such centres as New-castle on Type that public meetings can be regu-larly sustained. The society in the above town works with an untiring zeal, and that is not its least creditable feature. Your correspondent has been unanimously requested by the management of the above society to continue his monthly visits for another term of one year, from April visits for another term of one year, from April next, which makes the third year in succession. In Scotland Spiritualism advances somewhat slowly but none the less surely. Your corre-spondent has just returned home from Glasgow, (Scotland's commercial capital,) where he has had pleasant and successful meetings, also hold-ing a meeting in the town of Kirkcaldy—the first public gathering the Spiritualists of the town over held. It was a successful commencement.

quiry, was that several of the doubters were con-vinced of the verity of a future life for man. We have a small circle here, where writing, en-trancement and some efforts at materialization often take place. We have with us a young lady who, we are all satisfied, has no knowledge what ever of French, and vet, without being entranced and while sitting in good light, (sometimes alone with her mother, who is also totally ignorant of French) her arm will be controlled and large slates will be covered by the mechanical writing, the expressed ideas being couched in that lan-guage in pure, grammatical fashion—the meswe have never thought since school-days.

We also have another writing medium, through whom we receive our directions; a medium who speaks grandly under entrancement, and several others who are not yet fully developed."

Michigan.

PERRINSVILLE.-O. D. Chapman, Secretary of the Liberal Association, writes March 26th:

A little over a year since the grand light of the 'Spiritual Philosophy' began to shed its genial and life giving rays in this neighborhood. It was then a tiny light, and to day not one household but scores of households are rejoicing in the new-found radiance. A few of us, never having listen-ed to an inspirational lecture, sent for Mrs. Lydia A. Pearsall, whose soul-stirring eloquence soon convinced us that Spiritualism was worth work. ing as well as living for. We soon perfected an organization, since which time we have labored ndeed it should. Provincial Spiritualism is in a fairly active and dom of darkness to intellectual freedom.

Mrs. R. Shephard has just closed a series of ten lectures. Her unequaled eloquence has placed us on a surer foundation than ever. She is a tal-ented lady, and as earnest a worker as we have

better than to engage her to speak for them. The 'poor Orthodox' attempted at first to scorn the movement down, then to expose; and now, having failed in all their efforts to stop the tide, they resort to the lowest kind of warfare, 'slander.' But regardless of all this, the good work is being carried bravely on, and we, with many others, rejoice that we have arisen from the 'rut' of ignorance and darkness to the grand light of the Spiritual Philosophy.'

New York.

SARATOGA SPRINGS .- P. Thompson says,

March 29th: "Very likely some friend at Ballston Spa will communicate with you in relation to the death of Benjamin J. Barber, of that place. Mr. Barber was the originator of the Centennial Hall, built and used for spiritual worship in that village. As a biographical sketch of Mr. Barber has appeared, written out quite fully, it is not my purpose at present to extend it, but I wish merely to speak of the funeral occasion. Mrs. Nellie J. T. Brigham preached the sermon on Tuesday, March 26th. The occasion called out such a large public gathering the Spiritualists of the town ever held. It was a successful commencement. Liverpool has emerged from its difficulties, and is in a fair way of regaining its former excellent position. The Liverpool Psychological Society has no connection with certain Sunday lectures which I see noticed in your columns in an old number. Manchester has lately reörganized its Associa-tion—a much needed task—and is now breathing all the freer in consequence. In fact, most of the

fine fabrics, and pass back to-its avaricious clutches the most money that can possibly be drawn from all places. It has carried the length of skirts as far beyond the feet as present disgusted sense will bear, tied the limbs so closely that it is barely possible to drag the clogs; as if to try your capacity of consenting to be crushed by worse weights and less power to move them —to try your brains, and learn if there is any depth of slavery at which your softened intellects will rebel. Having found you plastic as clay in a long rain, it ventures to throw away the feet

plaitings, trails and floor-ruches, and go up to the ankles with spring styles, not doubling that senseless compliance will drop skirts into the dirt again soon as it sees such change the surest means of drawing the most heavily from the purses of the people. I have been thinking of a wise ruse we can pain off on the old source of corruptions now wasting the bloom and joy of

this fair world, by beguiling the angels of the Edens, rifling the richest temples of excellence and sweetest gardens of beauty, with the lying snare that pretends to augment their loveliness

Now let all be quick to obey the behest, "back to the ankles with your skirts," but do so with the decided resolve never again to subject them to tobace probe and streng of the terms of terms of the terms of the terms of terms of the terms of the terms of ter to tobacco pools and street offal. Make the strongest change you are progressed to like; make trimmings narrow and light at the bottom; if you wish broad folds lay them quite high. Adopt good drawers, loose suspension vests, to supersede corsets and hold up all lower garments, and you will commence an era of happiness and prosperity always sighed for but never rightly worked for. Women who know this ought to be done, do not belie your best gifts by acting as if ignorant. Men who are tired of surrounding in the lecture field to day, and leaves us with the very best wishes of Liberalists and Spiritualists alike. Mrs. Shephard intends to visit Boston, and liberal societies along the route can do no better the to encourage her to use to of improvement, speak now with a certain sound, and show faith in immutable law by obedient works, that help for all our needs may no longer be held afar off but come as the genial answer to

be held afar on our come a worthy people's prayer. Faithfuny, MARY E. TILLOTSON.

Oak Leaf and Helping Hand's Appeal to the Ladies to Assist in the Formation of the "Society of the Helping Hand."

MY DEAR SISTERS-Will you not work with us? there s so much to do. Why will you not band together to help each other? By so doing you will help the loving spirits to come so much nearer to you, making you feel the sweet inspiring influences. Your souls will grow and ripen in the beautiful sunlight of love and mercy. Fruition lies hidden in the seed, and you will see by planting your dimes that germination will quickly ensue, yielding never-withering flowers and imperishable fruit. You often express the desire to know what splitts do in the spirit world, and are told as often that we he'p ouch other-yes, in every coffcelvable way. Spirits are attracted to the earth sphere as we are now because there is such need. We foresee grim-visaged want coming on apace surely to overwhelm and

aged 80 years and 8 months,

occurse years and s months, She was a firm believer in the philosophy of Spirifuatism, also a constant reader of the Banner of Light, in which she found food and confort in h r der film years. She was nench beloved by all who kno wher. May her childhen and grandchildren be blessed with the assurance of her spirit-presence. The functat was attended by Mrs. Sarah Byrnes Show.

From New-Bedford, Mass., March 11th, Alexander B, Coffin.

Ceffin. He was a man of rate excellence, a true friend, devoted husband and father, and a hrm, believer in the beautiful tuths of Spirituatism. His wife, who has been a medium for many years, will now reside with her daughter in Lynn, λ , B. Wilson,

Front South Scituate, Mass., at an early hour on Mo: day, March 25th, Mrs. Salite Close, relict of the late John Close, aged 74 years 4 months,

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

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REVIVALS;

POEMS OF THE LIFE BEYOND WITHIN.

ing, "Man, thou shalt never die."

LIGHT. BANNER \mathbf{OF}

TO BOOK-BUTEBS.

4

The attention of the realing public to respectfully to the large solution of sportbaal. Het fluater lancous voorks which we krep thrane at the Litent Houses for the ster off solution Bottery Plants hope to hear from to n which we for ward a sys-

RPECIAL NOTICES.

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exampled the Bather. The information of the data state of the off rearests to be taken to be the state of the state of the state of the entimeters of the state of the state of the state of the entimeters of the state of the state of the state of the entimeters of the state of the state of the state of the entimeters of the state of the state of the state of the entimeters of the state of the state of the state of the state the state of the state of the state of the state of the state when the state of the state of the state of the state of the state the state of the state the state of the state state of the state state of the state of en an congraded and the Hold Chemistry of the Steel Constants of the Steel of the Steel Steel and the Steel of the

terance. We too treat a first construction of the term of the social relations, the business and du-tion of the term of ter



BOSTON, SATURDAY, APRIL 13, 1875.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor.

WHOLENALE AND RETAIL AGENTS. ALCOURT STREET BOSTON.

THE AMERICAN NEWS COMPANY.

COLBY 发出CH, PERDIVERSE AND PROPERTORS.

10 Lotters and communications for the Kelteria Be-ment of this aper, most structure we attact to ma-be addressed to Litrishe Control. Business Instructure for the structure at All Riello Januer of Light Phylicity House, Beston, Mass.

The second se ENTRE 1997 A Skin det Antes Second (1) to day operation of the index of superstition. The opening of forth a new as the replachment of the skin better part interview of the second superstition. The opening of better part interview of the second superstition is the heavens to manking is revealing truths which and provide the set of of the president of a flow part with the part in the part in the part of the president of the state $r_{\rm eff}$ with the old $r_{\rm eff}$ of presteraft, sets as ide naked teadtrighten of the rest of the other

Prof. Buchman's Oration.

superboration of Prof. Buckanan, published in "immortality as it is now made known, and took the last issue of this paper, without running into it wholly on trust, just as it was given to them a connected series of sympathetic and admiring as an abstract and invisible doctrine by the quotations. Not to have read that most admira. preachers and pastors to whom they confided the ble tribute to the power of Spiritualism is to care of the hereafter. But a new day has dawned, have forgotten the fact of its recent anniversary. As a distinguished elergyman recently stated which it was intended to commemorate. From "it, scientific, men are beginning to recognize the beginning to end it celebrates the praises of the fact-that spiritual force will continue to exist Divine Love. At districts us to open our indicative death of And headvises accordingly not to vidual natures, that its deep and fructifying our- deceive ourselves with the belief that something rent may have free passage through. Spiritual, is going to happen at some future, time to make Ism is in truth the discovery of a new world, but us good, for what we are now we shall be herea greater and grander world than the one made after. We shall enter heaven, he remarked, with known by the adventurous courage of Columbus. the same spiritual nature with which we left the It is a world that is to be explored for ages to earth. We are apt to forget that death plunges come, bringing to the soul fresh health and the innumerable gross and vulgar souls into the hererichest, treasures, of divine wisdom. It makes after, From such elements not much of a heavenearth but a suburb of heaven, into which angels, by state is to be all at once expected. If this are always, ready to make their beneficent ex- earth is not already heaven to us, we shall not be cursions

to denythem, but never take one step forward

tivity of religious life and duty which has been

produced in others by a religion without living

evidences, and based solely on historic records,

the conclusion is inevitable that we are ourselves

inferior in our moral natures, and that our high-

er enlightenment will profit us little, either in

this life or the next. It is not the amount of truth

which a man knows, but the amount of truth upon

which he acts, that determines his destiny; and if

those who have been foremost in the recognition

of spiritual truth are not also foremost in reduc-

ing it to practice, they will be ranked hereafter

as the intellectual idlers and shiftless vagrants

settlements and building no houses, and merely

preceding a more permanent and respectable

But it is on the subject of union for the sake

of union, and because in union alone is possible

the freest working of the law of love, that Prof.

population." It could not be better said.

The magnificent emphasis with which the gift, i mere act of dying. We shall find nothing more ed speaker announced that for Spiritualists it, than what we are really fitted for. was better to unite than to accurate must leave a 11 is not the mere bellef in immortality that profound impression on every reader of this noble prepares us for scenes of loveliness and beauty oration. In union is the divine strength; in or beyond. We must do something ourselves to seganization is the human. Union is an internal, (cure our qualification for these conditions. What organization an external process. There may be lowe must recognize and cooperate with is spiritorganization without union, and therefore it unliforce. The elergyman to whom we have alwould be without life. What is needed is the vital spirit, the heavenly flame. And this is lorg to a the death " replices by stating that he dow go after death." replices by stating that he dow go after death. The provide a many to be a vitage or course. It is but the form the before we go after death (" replices by stating that he dow go after death." replices by stating that he dow go after death. The provide a many to be available to be av would be without life. What is needed is the buded, in answering the question, "where do we and 'reverence to the divine gift of medlumship | scerate ourselves to his will, and devote ourselves The orator describes them fitly as "narrow-mind. , to noble ends". It is a brief experience and duty ed, impracticable, crotchety people, who have no in the present state, and therefore we should spirit of candid investigation, who denounced the make the most of it. If we cultivate the spiritual spiritual phenomena as fraudulent before know- mind here, we shall be all the more prepared to ality. While detailing her loss to detectives a hig anything about them, and who, after seeing enter upon the hereafter. This is true Spirit- thief was brought in whom she identified as the them a thousand times, find themselves unable wallsm.

union is strength within and power without. He isure of the first manifestation ; but his expenses regardial lief matery and Miser's pleads for the immediate establishment among in wears include the Kassak so Sprittialists of the most harmonious relations in the difference of the source of the most harmonious relations in the difference of the source of the most harmonious relations in the difference of the source of the most harmonious relations in the difference of the source of the most harmonious relations is the source of the source of the most harmonious relations is the source of the source of the most harmonious relations is the source of the source of the source of the most harmonious relations is the source of t The article of the second seco wave of so-called Liberalism, which in its last goes from town to city all over the country, colnresult is but Infidelism. We join with the orator in in pressing this prime necessity upon all read-

to the strength ors who to day call themselves genuinely Spirit-Notices of modification of a scalar in the first of the state of the Store to day call themselves genome graphics of presented to this office as each as Models to each scalar in Unite," he says, "in your labors and justification the Bauger scalar of the of truth. Unite to grow in knowledge. Unite to grow in love. Unite to carry each other higher

reach. "Whenever men fully obey that law," said the orator, they will have a success which moral and intellectual development: success in tions success in external reputation and internal

the angels at our side.

Here and Hereafter.

Unwilling as the occlesiastics are to make condession of it, the doctrine of immortality is fast becoming established in the minds of men by the operation of the facts of experience more than by - authority as no longer of any use, and brings the human soul face to face with the invsteries of the eternal world. We are to admit, to begin with: It is hardly possible to comment at all on the that our ancestors were practically ignorant of

much more likely to find heaven suddenly by the

better conditions are given the spirits to mani-fest, and then he comes of victorious, and so ing money from citizens with different religious beliefs. He says he avoids sensation, and posttive persons, as such destroy the conditions for the spirit control; he can tell when the power is upon hun, and can do nothing satisfactory with out it, but he must deceive when it is not upon him, for the purpose of keeping the money taken at the door. He says he shall continue to taken at the door. He says he shall continu do so until audiences understand that he up in the heavenly path. Unite to help each nothing to do with the genuine manifestations, other in the social relations, the business and du- and they are willing to pay him for scances whether they obtain manifestations or not."

Women as Physicians.

Among the students of the last graduating class which left the Indiana Medical College of Indianapolis last February, was a woman, Mrs. Haverfield, of Washington, D. C. She took a high will transcend all historic examples; success in rank in the class, graduated with honor, and was much esteemed and respected by her fellow becauses and financial matters; success in health students. At the annual meeting of the Alumni, and longevity, success in real, unalloyed happi-, also, she was chosen Vice-President of the Association for 1878-9. This action offended some of power and prosperity ; a success as brilliant and the more conservative graduates, who made so abroad. Dr. H. B. Storer, of Boston, delivered superior in this life as in the life to come." Such much trouble about it that the matter was finally is the power of obedience in all things to the brought before the faculty. After a long and THE NEW ENGLAND NEWS COMPANY, divine law of love. Such is the power of union rather heated discussion it was decided, though under the simple operation of that law. Such is , by a very close vote, that women should herethe promise and prophecy of the new dispensa-¹ after be debarred from the privileges of the in-NOS. 9 AND GO HAMBERS STREET, NEW YORK, tion to earth, which we are all alike called to aid stitution. This action has created much unand not cavil at, to accept with the deepest joy pleasant feeling, and Dr. R. T. Brown, Professor and strive with all our might to make triumphant of Physlology, who strenuously opposed the moin the world around us, with the constant help of j tion to exclude women, has offered his resignation. Upon this action being known, a number of the prominent women of Indianapolis have just presented him with a testimonial, assuring him of their commendation for his course. There the matter rests at present, the faculty not having revoked their decision, and a very excited state of public sentiment prevails in consequence. There have been quite a number of female graduates of the college, all of whom have reflected credit upon the institution. One of them, Miss E. P. Thomas, of Richmond, has been in charge of the Wagner County Infirmary for several

-Hon. Benjamin F. Wade-Denials of Reports of his Profane and Intem-

years, and her administration has been in the

highest degree successful.

perate Habits-His Spiritualism. The New York Times gives a letter written by Mr. Wade in 1868, from Washington, to G. G. Washburn, editor of the Upper Sandusky (Ohio) Republican, who had defended him from the attacks of certain new-papers; and also an article from the Detroit Post and Tribune, by G. B. Stebbins. The honorable spirit of the Times in aiming to be just to such a man as Mr. Wade, both in regard to his character and religious views, is highly commendable. We quote from the letter and article Mr. Wade wrote:

We better and article MT. While Wrote: "They speak of my r farity, which is different dens, to a stend more than is common with men of the world consist, though more, I admit, this-can be justified. Sto biengerance, it is all failes. I do not believe I was erichickleated in the coarse of a long life, nor d' I be-sectual in al that time I have ever drank one gallon of drittons highers never had a taske for it and do not orbit once a year, and never except for medicine. ..., you believe that if I was the proface, valgar wretch at they represent me to be, the United States Senate will have made me their presiding other, by a vote more and thrage one over any and all competitors for that poan three to one over any and all competitors for that pe-ton? The Senators knew me well, I had served wit em through all our trials and perils for more than sixtee

The letter was private, and never published until now.

In a communication to the Detroit Post, Mr. G. B' Stebbing thus writes:

"I have known Mr. Wade for ten years, have sat at the same table with him for months, have been a fre-quent vision at his rooms, and a guest at the Ohlo home of thus off and his excident wife, and have spent many hours, home to be remembered, with him. Surely 1 ought to know something as to what manner of man he was,

Another Veteran Gone.

DR. CARLTON H. ROUNDY passed to spirit-life at Springfield, Vt., on Thursday, March 28th, 1878, in his 68th year. Dr. Roundy is believed to have established the first spiritual meetings in Vermont, while residing at Rockingham. He has been practically identified with the movement ever since, both as an excellent healing medium and conjointly with Mrs. Sarah Helen Matthews in obtaining audible spirit voices and physical phenomena of a convincing character. At the in September last, these friends were publicly united in marriage. Their combined services to the cause of Spiritualism for several years past are gratefully appreciated in many localities and by hundreds of persons who have been led from darkness to light through their instrumentality. Dr. Roundy was a member of the Grand Army,

he having raised and commanded a company of | entalive may pass away before the inward change shows volunteers for the first nine months' service. In character he was sensitive and modest, but courageous, independent and firm. He believed in infinitely momentous. the God within, and obeyed his commandments. Months of extreme suffering ended in a peaceful death at the house of D. M. Smith, E-q, at Springfield, with whom his home has been for several years, and where his funeral services were attended by a very large concourse of his fellow-citizens, and relatives and friends from an address filled with the exalted and comforting philosophy of Spiritualism, which was listened to with rapt attention, and probably conveyed to" many minds ideas of the nature of man and his relations as a spiritual being, to which they had before been strangers. The choir of the Universalist Church volunteered excellent singing, and the Springfield Band played appropriate pieces both at the house and grave.

Mrs. Maud E. Lord

Is having excellent success at her rooms 39 Milford street, as well as in the brief tours which she is from time to time making to towns at easy stages from Boston. We attended a very interesting séance at her residence last Friday evening, where the press of visitors was so great that twenty-two persons were admitted, (two over the prescribed number) and others who desired could not be accommodated. We understood Mrs. L. to state that she then had engagements for ten séances in advance. We shall give an account of what we witnessed next week.

THE ANNIVERSARIES,-We devote an uncommonly large amount of space to the anniversary proceedings of the friends of our cause in different. parts of the country, the importance of the occasion demanding such action on our part. A greater interest than ever is prevalent among says: "The present bill is little else than a medical mon-Spiritualists everywhere, for the truth is potent strosity. It's aim is to throttle excellence; its result will Spiritualists everywhere, for the truth is potent and must prevail.

The exercises of the Fifteenth Annual Commencement of the New York Medical College for Women, occurred at Steinway Hall, Thursday, April 4th, 1878, commencing at eight o'clock P. M. Among the list of graduates we find the names of Catharine Victoria Cochran, of Persia, and Kate Sands Stanton, of Rhode Island.

J. B. Myrick writes from Bradford, Pa., under a recent date : "I would like to state that if some one of the laborers in the vineyard of Spiritualism could be induced to come here and give a series of inspirational lectures, and tests also, they would, in my opinion, be well rewarded, as this is the liveliest town in Pennsylvania."

Everybody says Professor Buchanan's ora-

tion on the 31st ult., in Boston, at our anniversary, was a most brilliant effort. Copies of the Banner containing it will be sent by mail upon receipt of one dime.

The Questions answered by spirits, and

BRIEF PARAGRAPHS.

83- What a wretched world this would be if the theological bigots had things their own way! Geneva during the reign of Calvin, and Scotland under the teaching of Knox, are samples of the happiness which bigotry brings to mankind. Every one respects a parson as long as he sticks to his legitimate business, but when he meddles with the freedom of men, and attempts to interfere with secular business, he becomes an object of pity and disgust.

Froude, the historian, has just written an article for an English review, in which he holds that the present state of religious opinion throughout the world is extreme-Spiritualist Convention held at Northfield, Vt., is critical; that theol-gians no longer speak with authority: that those who uphold Orthodoxy cannot agree on what ground to defend it; that materialism all over Europe is respectfully listened to when it affirms that the claims of revelation cannot be maintained; and that the existence of a personal God and of a future state, the origin of man. the nature of conscience, and the distinction between good and evil, are all open questions. He says that no serious consequences, at least in England and America, are yet outwardly apparent, and that the entire generation at pres-Itself in marked external symptoms; but that it is certain that religious opinion is moving with increasing speed along a track which it will never retrace, and toward issues

> We have received a report of the proceedings of the Michigan Convention of Spiritualists and Liberals, recently held at Kalamazoo, which we shall publish in our next

> 27 At the fourth grand reception of the Liberal League, to take place at Palne Hall on Tuesday evening, Mr. Wyze-man Marshall and Miss Lucette Webster will give select readings, and Mrs. Emma Knowlton will sing. There will be dancing after the reading and singing.

Ar Mr. J. J. Morse has been specking again in London.

Abertionists! take warning by the sal fate of Made ame Restell. The criminal calendar contains no blacker crime than that of abortion. It is the worst kind of murder, and those who permit it are equally guilty with the professional abortionist. Yet thousands married women permit it to be done. If they only knew how ashamed they would be and how despised in consequence when they enter spirit-life, they would not dare pernit so unnatural a crime. Many guilty mothers who have passed on would give worlds, were the gift theirs, could they undo the great wrong inflicted upon their tender off-spring in such cases. Words are inadequate to convey a molety of the agony they undergo with the behous fact continually staring them in the face.

Ag We are requested to state that J. B. Hatch is at present confined to his home, 13 Lexington avenue, Charlestown District, this city, through an incipient attack of typhoid fever. His friends and correspondentsalso his helpers in the late anniversary services-will hear from him in due time.

Moses Hull announces that he has suspended the publication of the Crucible-for a time at least.

The Spiritualist newsnaper. London, for March 29th. has just come to hand. Contents diversified, viz.: The Guidance of Initial Spiritual Manifestations: Psychological Phenomena in Australia and Elsewhere: Is Man's Immortality Conditional? Remarkable Psychological Phenomena in France, etc. For sale at our counter, and sent all over the country by mail when ordered. See price in another column.

The California "M. D.s" are on the war path again, seeking the passage of an even more stringent protective (?) law than ever. Concerning it the San José Mercury tend to lower the standard of medical skill." It there fore hopes Gov. Irwin, before whom it is now placed, will show the measure no mercy.

Ar Hon, J. L. O'Sullivan is in London, en route for California.

AP Mr. Thomas Walker, the trance speaker, lately from the United States, arrived in Melbourne, Australia, Jan. 18th, and spoke in the Opera House, on Sunday, to large audlences,

Addrenders. **Ag** THE BANNER OF LIGHT began last week its twen-ty second year. Though spiritually inclined it is an inter-esting paper, and a successful one, which we do n't won-der at, seeing that '' it was inaugurated under the direct auspices of a band of dwellers in the spirit-world, in con-junction with several mortals in the mundane spinere of life.'' With two worlds supporting the Binner it could hardly fail of being a sure thing. We should be satisfied, in publishing the Investigator, with the support of this world-if we could only get more of it -Biston Investiga-tor.

Men who like to have their work broken up are said to be the glazlers.

The Russian Bear had better paws ere it growls at the British Lion. He can roar on most any shore,

Never do a wrong thing to make a friend or to keep one. The man who wants you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best.

The young man paced the parlor, While she was cle ming her teeth;

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th cl

-A Pen Portrait.

spontaneously; they are not active opponents, We give the following sketch-drawn from simply because they have been silenced; they are conquered rebels, but they are not reconlife-astit appears in pages 30-31-32 of the pamstructed or loyal." If, he adds, they cannot drive phlet entitled " An Epitome of Spiritualism and Spirit Magnetism; their Verity, Practicability, the, angels back from their benevolent approach, i they would deprive them of the use of every free Conditions and Laws," prepared by the author of avenue by slandering and scorning the mediums. "Vital Magnetic Cure," etc. Wonder if the in-Spiritualism's advent is, as the cloquent orator | dividual therein depicted-whose permanent resiobserved, an epoch in the religious illumination dence is in the vicinity of Boston, and whose of mankind. It comes to emancipate religion in *aluses* are so numerous that it is next to impossiits captivity by an earth born theology. How ble to trace his movements (though when last profoundly true is the remark that "if the de-heard of he was traveling in Massachusetts)nionstrated reality of eternal life and its responwill recognize this "mirror held up to [his] nasibilities does not produce in us that earnest ac- | ture "?

"An individual abounding in material force, styling himself a detective medium, commenced to expose mediums, calling the whole spiritual phenomena a delusion and the mediums hum-bugs; and after traveling the country over as an 'exposer' he found that an invisible power at times would take possession of his organism, and that manifestations were done through him that were beyond his own physical action and knowl edge. On this discovery, in giving public sé-ances he did not pretend that they were or were not done by spirits, but let the audience decide for themselves whether he was assisted by spirits or not. In this way he said he could draw not only Spiritualists but skeptics, and thereby reap a great harvest; at the same time avoid giving who ramble through a new country making no free tickets to Spiritualist societies. He also says his aim and object was simply to make money: the world owed him a living, and it was no worse for him to cater to the public credulity than it is for ministers and men engaged in other professions. . . . This medium in private con-versation acknowledges that he is a full believer

in the spiritualistic doctrine, and gives for an ex-cuse for deception at times the following reasons: Buchanan expresses the highest, largest, and first, he has to spend much time and expense in vol. I., of this new journal has a most impressive thoughts and reflections. In securing a hall, also in advertising, and is not and is gotten up in excellent style.

A Singular Dream.

A woman in New York recently dreamed that her house was robbed, and awoke to find it a reman she saw in her dream. On searching him the stolen jewelry was secured, and at his rooms was found the other property. Some one of her spirit friends who saw what was going on, probably posted her "in a dream." "But 't was not all a dream," as the result proved. People are beginning to find out that "there are more things in heaven and earth" than they have ever had any idea of. Spiritualism opens up a wide field in the arcana of Nature for scientists to profit by, were they ready to take advantage of it. Some of them, who would like to do so, are afraid of Mrs. Grundy; while others think it | of classes in higher mathematics. unsafe for them-as Jesus once told his disciples -to put the new wine into their old bottles.

Mrs. Emma Hardinge Britten.

The Sidney (N.S.W.) Morning Herald of Feb. 23.1 informs us that on Friday evening previous Modern Spiritualism " at the Temperance Hall, Pitt street, that city. The Hon. J. Bowie Wilson presided.

We are pleased to learn that Andrew Jackson Davis is recovering his voice, and is now making it heard on the spiritual rostrum. This is as it should be. He was announced to speak in Vineland, N. J., April 4th, on "What I do, and what I do not, believe." He expects to be in Washington, D. C., shortly. We hope his valuable services will be fully utilized by the friends everywhere.

Read the card of "The Physiologist and Family Physician " on our fifth page. No. 1,

reported for and printed in the Banner, are uncommonly interesting. Those published in the present issue are unusually so.

Horrific sensationalism is almost the universal order-of-the-day by modern penny-a-liners for the daily press. It is about all the stock in trade they have.

Dr. J. M. Peebles contemplated leaving London for this country April 10th.

Movements of Lecturers and Mediums. (Byeakers having matter for this Department are remind-ed that the Banner of Light goes to press on Tuesday of each week, 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 there of the second secon press. 1

W. F. Jamieson and Elder Cunningham have debated in Springfield and Joplin, Mo. They are now debating in Girard, Kansas. One question is, "Spiritualism is the work of the devil." Mr. C. affirms. Jamleson says "that is what he wants to know." The Joplin dailies say if he (the devil) cannot be found in Joplin, there is no use hunting anywhere else! Mr. Jamieson's address is 172 and 174 Clark street, Chicago, Ill.

Anniversary exercises were held at Belvidere Seminary, N. J., Sunday, March 31, conducted by J. M. Allen, and consisting of musical selections, readings, and an address on the Origin, Progress and Prospects of Modern Spiritualism. with personal reminiscences in mediumship. Prof. Allen, has now closed his engagement at Belvidere Seminary, where he has given regularly for six months-October to April-Sunday lectures on Spiritualism, together with scientific lectures during the weeks on Mental Science, Alphabets and Language, Health, etc. He has also had charge of the musical department and

Among the services held in places other than those embraced in the list published elsewhere in the present number, we have to record the fact that remarks appropriate to the occasion were made on Sunday, March 31st, by Mrs. E. L. Watson (of Titusville, Pa.) in Virginia Hall, Westthis lady delivered a lecture on "Ancient and field, N. Y., by Mrs. Clara A. Field (of No. 7 Montgomery Place, Boston,) in Newburyport, Mass., and by Mrs. Abbie N. Burnham (No. 27 Federal street, West Lynn) at Athol, Mass.

Mrs. A. E. Cunningham was in Charlestown the afternoon of Sunday, April 7th, and in Salem in the evening, giving satisfactory tests to crowded houses. She will be in Great Falls April 14th, and would like to make further engagements. Address, No. 6 Bond street, Lynn, Mass.

E. W. Locke will speak in Evening Star Hall, Charlestown District, Sunday, April 14th, at 3 P. M.

Mrs. Anna Kimball will lecture during April for the Society of Progressive Spiritualists of Vol. I., of this new journal has come to hand, Utica, N. Y. Letters may be addressed to 49 I Rutgers street, that city.

And he thought of the brilliant dollars Of the dashy who would bequeath. The old man sat on the counter, With hirs head between his hands. And rejoiced that his girl had a lover Who would heip him to meet his demands. Both mistaken. -[Washington Capital.

There are seventy-two post offices in the United States managed by women, who are said to be experts in shifting the mails!

The Breakfast Table says: "Waste-baskets have no souls." Perhaps not, but they are very foud of spring poetry. - Philadelphia North American.

How can John Bull be a great British Lion ?.

Almost anybody can send a boy on an errand, but only the wealthy have leisure to spare to wait for him to get back.—Rome Sentinel.

A cheap recipe for telephone is given as follows: Take two empty oyster cans and a smooth string. Make a hole in the bottom of each can the size of the string. Then pass the string through the holes, one at each end. The string may be fifty or a hundred feet in length, and must be as tightly stretched as the cord will permit. One holds his ear at one of the cans, and the other his mouth at the other can, and they can converse in even a whisper,

> Another round of weeks, and then The little child of sin Will hurdle the forbidden fence -[Yonkers Gazette.

When Mr. Cook first came to Boston and inaugurated his Monday lectureship, the daily papers noticed him as 'Reverend Joseph Cook." Now they speak of him as Joe Cook ''! What does it mean?

Life is sweet as nitrous oxide: and the fisherman dripping all day over a cold pond, the switchman at the railway intersection, the farmer in the field, the negre in the rice-swamp, the fop in the street, the hunter in the woods, the barrister with the jury, the belle at the ball, all ascribe a certain pleasure to their employment, which they them-solves of with the merson. selves give it. - Emerson.

Rev. Justin Fulton, D. D., at Pittsburg, lately, in a public lecture, asked, "Do you know why there are ten thousand tramps roaming over the country witho and without food, and unable to get work? It is because you have got women clerks behind your counters, women in your shops and your offices and your factories. These women are keeping the men out of their places !" Where upon the Orange Journal calls Fulton "the champion ass of the clerical profession." Served him right.

To hit a sleepy worshiper on the head with a contribution-box is merely a bump of benevolence.

"THE EASTERN MAZE" is what a cotemporary calls the present state of the question of Old World war or peace. Since no one knows "what a day may bring forth," we have no report at this time to offer to our readers on the state of Europe.

FATE OF THE SPRING POET .- An exchange says: "A note sent to us with two very original poems reads as follows: "Should the lines on the other side of this paper be of any interest to your readers you can print them with the greatest pleasure.' The writer's prose is quite equal to his poetry, and his offerings are respectfully declined."

The Rev. Dr. Prime has ceased his ghoulish attacks upon Thomas Paine, and is now throwing mudat Pere Hyacinthe (M. Loyson). Verily, great is the charity of this Prime advocate of Protestantism.

The present state of affairs in the Old World is thus

ciearly epitomized in Dr. Swing's Chicago Alliance: * European problem: English fleeton the Bosphorus and 250 000 men at bome, with pullshed muskets, waiting to hear the signal drum-tap; Russian army a few leagues away, watching fleet, with Turkey ready to lend the 'moral support' of a few Bashi-Bazouks; Bismarck and Gambei-ta, bottle-holders, each with a hand on hip pocket; Austria on the fence, whistling the 'Blue Danube,' Solution here-after.''

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[Continued from first page.] be non est inventus here and hereafter. It is not rayless night—whither he had been led through the incongruttles of the popular theologic sys-tems. He had been educated in and for the Church, but that Church had proved itself to be the words or thoughts of the speakers, for there were stars in the firmament before the Rochester

were stars in the hrmament before the Rochester knockings in 1848, but it is the unmistakable sensuous fact or phenomenon that gives the bright lights of the pen and the platform any celestial connection, or abnormal character. Should the phenomena fade or disappear from any inhospitality or other cause, Modern Spirit-ualism would go into eclipse. No matter for the frauds that often tarnish its good name, truth is truth even if found in had company. We cannot truth even if found in bad company. We cannot afford to give the cold shoulder even to the dark circles, as some worthy people are inclined to, on the principle better have none at all than to be cheated.

I heard a thoughtful man say a short time ago that he had got more light in one dark circle of Mrs. Maud E. Lord's that he had lately attended than he had in listening to preashing for twenty years. I could give you instances from my own experi-ence that would endorse that thoughtful man's statement.

'The "night side of nature" is as essential as its day side, but phenomenal Spiritualism is not confined to the dark, and you can hardly tell where the light begins and the dark ends, and out of respect to the whole institution I am a defender of the physical and phenomenal manifestations.

In the early part of my spiritual experience I heard some raps that were not made by any hu-man being in the form, and these raps were intelligent, and told me the lost one was alive. The minister had said God had taken my lost one from earth, and transplanted her in heaven, and his words were as water split upon the ground ; went in one ear and out of the other, and it would have been the same if a silver tongued Chrysoshave been the same if a silver tongued Chrysos-tum had said it. What did he know about it? But the phenomenon of the rap was a known quantity, and the human problem was solvable in the words of the man on the raft, "I touched bottom with a pole," and was satisfied. I could spare all that Shakspeare wrote, and "Pilgrim's Progress," Milton's "Paradise Lost," and the Holy Bible also, and all the teachings of Davis, Peebles and Tuttle, Mrs. Richmond and Mrs. Britten, hetter than L could have snared those

Mrs. Britten, better than I could have spared those

raps in the morning of my spiritual experience. It is the sensuous fact of a rap, intrinsic with its celestial source, that is its fascination; its source beyond the veil hangs it in the zodiac of my mind, and makes it sublime, and in its varia-tions must the torsh behind the pure and pictform tions puts the torch behind the pen and platform lights, and makes them sublime also, and puts it behind the literature of the world from the Bible down to the spelling book, and gives everything a new and illuminated reading; takes a line of -unmeaning poetry like this, and makes it immortal truth:

Earth shall give back to me the form she held in trust, No mote of what was intro shall monitor in the dust. The rainment I hild off, and gave the grave to keep, I shall put to again when I have slept my sleep. The same old garment still, yet new, and clean, and bright, The monther for her child has washed it over night, ''

True, there is a smell of Gabriel and the resurrection of the body in the letter of this quotation which killeth; the Spiritualist will know how to jump it; there is a ring of truth in the spirit of it which maketh alive, and the fact of a disembodied intelligence claiming to be a human being, patent to the senses by and through the phenomena, is the unit of measure that converts mortal into immortal thought.

I have talked, perhaps, too long, considering the many on the platform to be heard, so I will merely say, in the language of an old Christian anthem.

"Daughter of Zion, awake from thy sadness, And put on thy beautiful garments."

Thirty years ago that had no meaning to me, and no sense in the world. To-day, with the "gates ajar," and the light of Modern Spiritual-ism falling softly on us, drying "Rachel's tears," and my own; it is full of meaning, and the beau-tiful garments that the church of the future is to be robed in are the sense users of a fatture life be robed in are the sensuous proof of a future life that in the language of the bigoted "Scientific American," is to mark this century with "im-

American, '18 to mark this century with this perishable lustre." With an accent unknown thirty years ago we can paraphrase the words of Dr. Watts, or some other old singer, and say,

- "How beauteous are those raps That come from over the river, That bring salvation when explained And works of peace deliver. How charming do they sound, How sweet their things are, Let earth rejoice".

Old King David, when he lost the thread of his thought, as all readers of the Psalms know, used the word Selah. I don't know what it means, and I don't think you do either, and I have sometimes thought he did n't, but as I have lost the rest of that hymn permit me to use the same word

BANNER \mathbf{OF} LIGHT. The raps found him plunged in the depths of materialistic negation—in the darkness of a Spiritualist Meetings in Boston.

these varying declarations, the raps came en-dorsing nature, ruling theology out of the court

them unitedly realize the glories which the spirit-world has bestowed to the children of earth-the

A recitation by Miss Lizzie J. Thompson, and

a song by Mrs. J. B. Hatch, jr., accompanied by Miss C. E. Hopkins, followed, after which, N. S. Greenleaf, of Lowell, was presented as the next speaker. His long silence (the result of matters pertaining to himself alone) had led to a mis-

conception of his position. He had not 'gone back' on Spiritualism; though he had ceased his

public ministrations, he still officiated at funerals, when the fiat of change called his friends from

the mortal form; though his voice had been so

long silent, he still listened to those of the angels

worth of Spiritualism. The Spiritualist demand-ing the abandonment of bigotry on the part of

others, should avoid cultivating other than the

spirit of charity within himself. The practical ef-

fect of the cause on the lives of its believers he felt to be the true criterion of its merit.

Miss Florence Danforth then gave a yocal se-lection, accompanied at the piano by Miss Helen

Mr. Laura Kendrick being called upon by Mr. Bacon, paid high compliment to the work thus far accomplished by Spiritualism, which had done more than anything else to liberalize the Christian pulpit, emancipate women from the slavery of false conditions and prejudices, and

give the children, in organizations like the Ly-

ceum, under whose auspices the present meeting was convened, a clearer light than the past had

known. But what it had already accomplished

she regarded as but the first chapter in its revelations. She spoke of the good results accom-plished by Mrs. J. H. Conant, Achsa W. Sprague,

and others, who had now passed on from the scene of mortal labors, and said yet grander work was to be achieved. The spiritual phenom-

ena were but the open door to a glorious philoso phy which to her mind embraced not only the

alpha but the omega of existence, and made toward the amelioration and emancipation of the

whole human race from every species of abuse and wrong. We could best express our appreci-

ation of Spiritualism by doing deeds in accord with its philosophy, rather than in the utterance

of words based upon its revelations. Henry C. Lull being introduced, excused him-

self from making any extended remarks on ac-count of the lateness of the hour; and Prof. J. R.

Buchanan being called on, after stating that his discourse in the afternoon had constituted his

and continued to recognize in his own heart th

Many might

can say "I know I am immortal !"

humanity.

M. Dill.

AMORY HALL. - Children's Progressive Lyceum in a holds its sessions every Bunday morning at this hall, orner west and Washington streets, commencing at 1994 'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Mreet, -- Test at war with nature, and he found himself at last where he could go with it no further. Nature I declared there was no such thing in the universe as a dead haw; the Church declared the canon of Clicke every sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers along a research

ROCHENTER HALL, 730 Washington Street. Public Uncles for tests and speaking are held in this half very Sunday at 10% A. M. and 2% and 7% P. M. Several eliable mediums always in attendance. Good quarterie inging provided. inspiration closed, and the path of spirit return, so often utilized in biblical days, to be barred up forever; and while standing in doubt between

singing provided. **PYTMIAN MAIL.** — The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 16 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, Pres-ident. Miss M. L. Barrett, Secretary. of reason, and leading him into the light and lib-erty of knowledge. We Spiritualists are the only persons on the face of the earth to day who

CHARLENTOWN - EVENING STAB HALL, -Spiritualist Meetings are held at this place on Sunday atter-noon of each week at 3 O'clock. C. B. Marsh, Manager,

believe, hope, desire, but the Spiritualist only possessed the knowledge of continued individual life beyond the change called death. Did Spiritualists comprehend what the new Amory Hall – Recitations by Jennie Miller, Ella Carr, Kitty Kendrick and Oscar Dresser; a song, "See that my Grave is Kept Green," by Miss Helen M. Dill; selection by the orchestra; readings, "Taking it Easy," by Helen M. Dill, and "The Schoolmaster's Guests," by Lizzle Thompson, and remarks? by Mrs. Litch, con-stituted the literary programme at the session of the Children's Lyceum at this hall Sunday A. M. April 7th. revelation had brought them? The speaker feared they did not. It grieved him to record that the keenest injuries sustained by the cause had been dealt out to it in the house of its friends, and by the members of the household of faith. Ile would that he possessed the tongue of an angel, that he might awaken Spiritualists from the cold night of individual criticism and make April 7th.

Eagle Hall.-Dr. Charles Court (entranced) gave an interesting discourse last Sunday morn-ing upon the failacy of the Bible history of crea-tion, and several other scenes and incidents narmeasure of which gift it would gladly increase were harmonious receptive conditions alforded therefor. One had said three thousand years ago, "Behold how beautiful and pleasant it is rated in the Scriptures. The lecture was listened to with the utmost attention throughout. In the afternoon Miss Jennie Rhind recited some of the experiences she has been through in becoming a for brethren to dwell together in unity," and if Modern Spiritualism had failed in doing its per-fect work among men since its advent thirty years ago, it was because its followers had failed medium, which were full of interest and some of them quite anusing. Mr. Pummer, Dr. 11. B. Storer and others, also added to the interest of the meeting with instructive utterances. A stranger took up most of the time in the evening with exceedingly interesting remarks upon Spir-itualize the Ribert other topics of interest. to comprehend the grand truth conveyed by that statement. He hoped that we might go forth from the present meeting baptized into the newness of the spirit of Love, for that was the itualism, the Bible and other topics of interest. If this falls under his notice, he will please achowness of the spirit of 1000 for that was the power which throughout all the ages of the world had been the source and spring of spiritual life. Let us strive to work together in unity and love; such a course would give added power to the cept the thanks of the manager of the meeting for valuable assistance rendered on that occaangels wherewith to work for men, and ald on the coming of that day when Spiritualism would be the all-embracing religion of an enfranchised

There will be a free spiritual conference meet-ing in Eugle Hall Thursday afternoon, (Fast day) at 2 o'clock. F. W. J.

Ladies' Aid Society.—The anniversary given by the Ladies' Aid Society at Rochester Hall was a grand success—the contributions netting them the sum of \$50 for their treasury, which will assist them to carry on their good work. MRS. A. A. C. PERKINS.

On Tuesday evening, March 26th, about fifty on Tuesday evening, March 20th, about htty of the personal friends of Mrs. Il-ettie Clark as-sembled at her spacious parlors, 57 Dover street, for the purpose of attesting their appreciation of her as a lady, a trance speaker and test medium. Remarks were made by Mr. David Brown, Mrs. Sears, Mrs. Viana Baker, Mrs. Clark, F. W. Jones, Mrs. Bullock and others. Singing by the fortune instrumental words by Dec function of

friends, instrumental music by Prof. Hudson, a few tests by David Brown, also helped to fill out the evening's entertainment. The meeting was highly enjoyable, and a good sum of money (about tifty dollars) contributed. A profusion of flowers (furnished by a lady friend) adorned the centre-tables. The gathering was highly satisfactory to all interacted F W 1 to all interested. F. W. J.

Pains Halt Liberal League.—There was an in-teresting meeting for the discussion of the prin-ciples and objects of the Liberal League held in Investigator Hall Sunday morning, in which speeches were made by Mr. John Davies, George Lord, John Verity, Horace Seaver, N. H. Dill-ingham and others. During the meeting ten ingham, and others. During the meeting ten new names were added to the membership of the League. Thus the good work goes on. The subject of the lecture next Sunday will be an-

nounced in the dally papers of Saturday. N. M. WRIGHT, Scoretary of Paine Hall Liberal League.

Anna M. Middlebrook, M. D., has been induced by the persistent entreaties of friends to reënter the lecturing field as an apostle of reform. She will answer calls to speak upon Spiritualism, Lib-eral Religion, Health and Hygiene, Woman's Elevation and Man's Reformation, Temperance, and various other topics which the condition of the times demands. Engagements are solicited from the West as well as from other portions of the from the West as well as from other portions of the Address box 778, Bridgeport, Ct.

Charles II. Foster, the wonderful spiritmedium, is now in New Orleans, where his usual success is attending him. We cannot see how any one can attend Mr. Foster's sittings and the fa mmmni tell persons who they are, and give them commu nications purporting to come from deceased friends, phenomena which cannot be explained upon any other hypothesis. - Gardiner (Mec) Tome Journal.

Clairvoyant Examinations from Lock

of Hair.

DR. BUTTERFUELD will write you a clear, point-ed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. S. CURES EVERY CASE OF PILES. 788, Mr.23.

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Removal of Prof. Brittan.

DR. S. B. BRITTAN IS NOW located at No. 2 Yan 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 Sublife Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

"Tired Nature's Sweet Restorer, Balmy Sleep." But there are times when this "Renewer of Strength" is denied us, times when our minds and bodies have been so overworked and are so worn out that we "woo the drowsy god in vain." The Peruvian Syrup (an Iron Tonic) renews our strength and makes our rest sweet and refreshing. 2w.Ap.13.

DR. QUAIN'S COMPOUND SPRECE ELINIR COM bines the virtues of the pine, the spruce, and other medicinal trees and plants, and acts as a tonic upon the debilitated system, while it sub-dues the cough, soothes the irritated throat and lungs, strengthens the kidneys to perform their functions properly. It is the *best and safest* cough remedy ever prepared.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

Lydin E. Pinkham's Vegetable Compound is: cure for all those painful completels and weaknesses pecu-liar to women. Sold by all Druggists at \$1.40 per bottle, 2 doz. for \$5,00, sent by express.' Sent by mall in the orm of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphlet. Mar. 16.

NOTICE TO OUR ENGLINH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties desiring to as subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoveter Road, Derby, England.

BOCHENTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 52 West Main Street, Rochester, N. Y., keep for sale the **Npiritual and Beform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Borton, Mass,

ROCHEVTER, N. Y., ROOK DEPOT, WELD & JACKSON, Buok soliers, Arcade Hall, Roches-ter, N. Y., Roep for sale the Npiritual and Reform Works published by Colby & Rich.

PHILADELPHIA HOOK DEPOT. DR. J. H. RHODES, 35 North Ninth street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Rooks on sale as above, at Lincolu Hall, corner Broad and Coates streets, and at all the Spiritual moetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Du. RHODES.

BALTIMORE. MD., ROOK DEPOT. WASH, A. DANSKIN, 705 Saratoga street, Baltimore, d., keeps for sale the Banner of Light, and the Npir-tuni and Beform Works published by Colby & Rich.

Dr. F. L. H. Willis. Dr. Wills will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap.6. COLBY & RICH, Publishers and Booksellers

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Subscription price \$1,50 per year — Single copies Events, Address SARA B. CHASE, A. M., M. D., Physiological Rooms, 56 West 354 street, New York — April 13,

Selah!

Dr. Charles Main, of Boston, being called on, offered a few remarks, in the course of which he referred to the numbers present, and also to that great assembly which was revealed to his inner vision, among whom he saw Achsa W. Sprague, who in earth-life had been his friend and pa-tient. He thought the auguries of 1878 were even more promising than had been those presented on any former anniversary. He spoke of his mediumistic development, whereby (though not always understanding the power) he had been enabled, since his eighteenth year, to see and hold converse with the denizens of the next sphere of The phenomena had out broadened to such a degree that persons not mediumistically gifted were now enabled to see them and talk with them in the materialization scance; and it was his opinion that before the year 1878 passed by we should know more concerning the cause than "dollars and cents." Spiritualism contain-ed within itself all which man needed, if utilized, to prepare him for participation in the beauty and divine excellence which he would encounter

in the life beyond. Mr. Bacon introduced Mrs. Maud E. Lord, who -her first gift scance of the evening having suc-cessfully and satisfactorily concluded-had just (which were necessarily brief, as she was about to retire to attend the second in the series,) she said she was always ready to obey with gladness of heart any call to work for the good of the spir-itual cause, particularly on such occasions as the night she could see spirit friends near them, and those in the form who were skeptical to the movement, and who were present, were not forgotten, but were accompanied by unseen friends who had prompted them to attend the meeting now in progress with a hope of awaking their interest in the future concerning the new gospel, so that they would open the gates of the souland let the good angels come in.

After another song by the Quartette, the Chair-man introduced Dr. Fred. L. H. Willis. Premising his remarks with the assurance that he had much rather listen to those on the platform than to talk himself, he said that the raps first came to him out on the Atlantic ocean, away from home and friends, while, an invalid, he was searching for the boon of health. Knowing nothing of Spiritualism, and not then having a friend who believed in it, the experience of the coming of the phenomena was to him striking in the extreme. He had been sick for days, and during his confinement to his state room he became conscious that some strange occurrences were taking place around him ; raps were heard, invisible hands had manipulated his forehead, allaying his pain by their soft, magnetic touch. When he at last went on deck he was tempted to regard these occurrences as the fantasies of a wearied brain, but was surprised to find that after this time a marked change existed in his feelings concerning many things; he found, for instance, that he was enabled to read the inner conditions and mental characteristics of those who came within his sphere. On his return, in about a year, he was gradually developed for the presen-tation of varied phenomena. Many present might remember that it was at that time his lot to fall into the hands of the Philistines, and be shorn of his physical strength, but his spiritual was beyond their power to control. He rejoiced with exceeding great joy when it was first pro-posed to celebrate the anniversary of the advent posed to celebrate the anniversary of the action of Modern Spiritualism, and his voice had been often raised at such times and seasons since.

"say" for the present, closed the meeting with the Jeffersonian benediction, "May you live long and prosper.

ON MONDAY, APRIL 18T Conferences, together with test sittings by Mrs. Carnes, Mrs. Litch, et als., occupied the time at Amory Hall during the day; and in the evening a grand anniversary ball was participated in at Paine Hall, Bond & Dunber's Band furnishing the music, and J. B. Hatch being manager, assisted by G. A. Downs, J. E. Hatch, jr., H. B. Drisko, Cr A. Foss, J. M. Foster and W. H. Ran-(one hundred and eighty couples) select and har-monious, and the dancing continued till 2 o'clock

on the morning of the 2d. Thus closed the celebration. The thanks of the spiritualistic public are due Mr. Hatch, the the spiritualistic public are due Mr. Hatch, the manager, and his able assistants on the Commit-tee of Arrangements for the able manner in which the details were compassed; to Mr. Ba-con, the self-possessed Chairman, Prof. J. R. Buchanan, the inspired orator, to the several speakers who imparted interest to the meetings; to the musicians, the singers, the readers of se-lections, and all who gave time and talent to the rounding out of the successful again. It will rerounding out of the successful event. It will remain a pleasant memory, and may the enjoy-ment met with during its continuance be found by experience to be the prophet of good to the cause in the new Spiritual Year upon which we all have entered.

New York.

A correspondent, "S. II.," furnishes us with the following in reference to the anniversary services in this city :

The exercises commemorative of the Thirtieth Anniversary of the advent of Modern Spiritual-ism were held on Sunday afternoon, March 31st, in Republican Hall, 33d street and Broadway. The very large attendance was somewhat Indica-tive of the interest that is being taken in spiritu-alistic teachings at the present time. Upon the platform were several representatives of the doc-trine which will yet be the object of universal regard and solicitude, and they in their turn pre-sented the thoughts that ruled uppermost in the mind

Dr. R. T. Hallock, the President of the Society, introduced the subject of Spiritualism in a few well-timed remarks. There is an actively aggressive vein about the Doctor's language and manner, that is to his speeches what condiments are to food. This peculiarity was manifest yes-terday as he proceeded to claim for Spiritualism many of the laurals to which it is certainly enti-

ted, but as yet have been refused it. With Mrs. Pauline A. Wieland's song, "Angels Ever Bright and Fair," the audience were not satisfied, and so to quell the mark of dissatisfaction pleasantly evinced by loud applause, she was compelled to sing "Baby Mine." The genial face of Andrew Jackson Davis was

loudly greeted by the people present, who had an appreciation of those rare gifts which have been so freely bestowed on him. Fun and hilarity notably form a pretty large part of his compo-sition, and they shone out on this occasion, to the great pleasure of his numerous hearers. Were we disposed, a few objections might be in-terposed to the words of the seer, some of which sounded in our ears just a little irrelevant to the occasion and too harshly critical of others; but then, we may have felt more charitable on this occasion than did his seerchip, and therein might

be the greatest difference. His excellent companion, Mary F. Davis, fol-[Continued on eighth page.]

D No. 7 of J. M. Peebles's Foreign Letters will appear in our columns next week.

THE SPIRITUAL SCIENTIST for April, E. Gerry Brown editor and publisher, gives the following list of contents: . Form Manifestations in Rochester, N. H., U. S. A. The Medium in Sight and Tied. Form Weighed, The Editor's Experience "; " Philosophy of the Hidden Spiritual Sciences," by J. W. Mackie; "The Other Side. Who are Competent Witnesses?" "Nothing New. An Objection to Spiritualism Answered, " by Hudson Tuttle; "A Prophecy Concerning President Hayes "; "An Important Letter Just Received from the Learned German Philoso pher Fraz Heffman, of Wurzburg '1; "The Great Pyra mid of Cheops '1; "Editor's Notes and Comments " Editor's Record: "Form Manifestations," "Physical Manifestations," "The Trance"; "General Mention and Gossip."

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPERITUALISTS I New York hold their meetings every Sunday morning of New York hold their meetings overy similar morning and evening at Republican Hall, No. 55 West 33d street, near Broadway. Lycenin meets at 25 P. M.

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Rooms, 26 West 23d street, New York April 13, MRS, HILL. To BLIND CLARKOVANY and Magnetic Physician, re-fitable in the diagnosts and treatment of d sease, in grieng address on basis of source social marters, For sittinga, 11,09, Levers containing five questions as swered for §1,09 and two three cent stamps by sending first initial of given and streame, age and compression. Mrs, HUB has very strong ingestice, B. ston, Mrs, L. Coweld, and 20 Wahmi Street, Chelsea, L., Fifth, Other references (iven at office, so flower, near Washington street, Poston, IW- April 13, PH 10, 90, Other A PH 18, РПОТОСКАРИЯ

COL. ROBT. G. INGERSOLL.

We have received from the studio of Mr. Sarony, of New York City, an excellent photograph (tkeness of Cor., Rotr., York City, are very interference protocomputation there is so of a fraction of the second state of the sec

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Message Department.

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The Banner of Light Free-Circle Meetings A contract A contract the HA con-and the A contract of the second and the A contract of the second second the second contract of the second second the the second second second second the the second second second second the the second s TUIDAT the Barber 45 1 1173' verity of generations, se intervente groues greek field pro-landered activities and the set. The secretable debigence in yor the studies excluded by

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REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE NEUDINSHIP OF MRN, JENNIE N. RUDD.

Invocation.

Our Father, thou who in the beginning said "Let there, be light," we earnestly entreat they that we may come back to earth to day and say unto the children of man, "Let there be light," and may it flood the souls of all who are Eght," and may it flood the son's of all who are solf up within control, to sit qubitly and rest? before us., Father, we bring our offerings to That is our condition of night and day—we shut thee ; some are blighted and scorehed, others arebeautiful and bright like these opening flowers. Accept them, oh Father, Teach, ns cur, duty; turn us along life's road in the direction thou spiritual world? would'st have us walk. Let thy guardian hand guide the wisdom spirits, that they may direct us In our work for humanety. May the blessings that we bring reach some heart that is lonely and tiral.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, we will hear yout questions.

Are there those in the spirit world who still believe in Christias the Saviour and Mediator / And do they congregate for the purpose Calletow 10.

ANS. There are spirits in spirit life who be Here in the Gr<u>eat</u> Eternal God as a personal being, who have looked for his coming and been disappointed that they did not behold him, who rypartiest v for Christ and the cross of Christ Many of them concregate together to worship him or his same, and often remain in thateondition until induced by far seeing spirits to go onward and upward to better and broader couds Mons of life.

Q - Newton ("rosland, in an article in the Lon-Spiritual Magazine for December, says After hearly twenty-five years' experience of Spiriti dism Dave been competed to come to the conclusion that its chief use is to bring men to a thorough and Learty helief in the truths of Christianity as it wated to us in the New Testament, and with this revelation before us we cannot have a more safe and procleus guide through this life to beaven." Will the controlling spirit please, give us an opinion on this subject

 $\mathbf{r} = \mathbf{A}_{1} + \mathbf{b}_{1}$ have as does that \mathbf{f}_{1} found who have goes done to me by coming. from the beginning of Genesis to theread of Reve-intions, that is targetide, er at all to be taken hold of rests sometricities. If you take the New Tes-tament from the first book unit: the last, read it carefully, with thought, and not allow your nan-Sters, to do all the thenking, but permit your brain to work and your heart to aspire, we think you evuluate fail to recognize the Spiritualism of the New Testament. Follow Obrist from the time of his brith, when the shepherds were taught

eign countries to reside in this country do, after a time, lose somewhat of their health and robust strength? Is there anything in the magnetic conditions here, er, perhaps, in the emanations from the earth in this portion of the globe, that lends to develop the mental and spiritual nature at the expense of the physical?

 Λ --Many come from foreign countries in robust health, and land upon the American shores. Here everything moves fast ; the people cat fast, work fast, sleep fast; the electric and magnetic currents flow rapidly. In the countries beyond the sea there is less hurry and bustle; life moves on-standing and moderately. The change is very creat. Often the system cannot readily adapt itself to the new conditions, the health goes down, the power of the body succumbs, while the spiratual gams the ascendency. -Why do we sometimes have presentiments

of events that almost come to pass, but are barely prevented. A --Offertimes the spirit-world sees that a

A softwarfield the spirit work sees that a mistortime is about to occur to some individual. It may be in their power to allay the disturbance, to hold back the inflarmony. If so, it is done, while at the same time the individual is impressed that something is likely to occur, thus being warnel of passing events.

 $\mathbf{Q} \sim \mathbf{A}$ re you in spirit life conscious of any charge such as day and night, repose and activity, or of traveling from one locality to another." A -- In spirit ble we are conscious that we can travel from one locality to another. If you should

inquire whether we are conscious of repose or not, we can only direct your attention to your own experience. Have you not seen the time know what to do, and you seemed to shut your-

Q=On what basis do social ties exist in the here. Friends meet friends in spirit-life, husband and wife, children and parents meet. We malism to be true. I would say to friends: Unare ever ready to recognize the ties which bind less you accept of this " ism " you'll be pretty spirits together; and yet we oftentimes meet in- sure to find out when you pass into the dividuals who are not related, and have never

met on earth, but the ties of magnetism and electricity link them together in close relationship. $\mathbf{Q} = \mathbf{A}$ repeople generally known in the spirit-world by the names they have on earth?

which is never recognized on earth

James Halev.

If you like you can say it is James Haley, 1 am thirty seven years old. I have been gone five years. I, was thirty two when I went out. 1 lived in Montgemery, Ala. Thad a sort of ma-"trial fever. I have a sister Lucy, who had gone West. The fast I knew of her she was in Chieago, and had n arried a man by the name of Synth-Joseph Snith. He had a middle name i Uthink they told me it was Thomas. I would like to reach her if it is possible. I know she thinks something of this thing, though not a Spiritualist, but a member of some church. I've a come here for my own gratification, not for hers particularly , I've come to help myself. It has een rather dark to me.

I did n't know as it would ever be perfectly light; but since I've come into this circle room it has seemed so nice, so pleasant, so warm and comfortable, I test as if I would like to praise God and thank him for all the good that has been Dec. 27.

Ella N. Curtis.

Please say that E 'a N. Curtis, of U. lea, N. Y., called. I come with a triend of mine who un-derstood this thing while in earth life, and I waid to it terest my friends in the good cause of Spiritualism. I would not have them go astray: I would have them listen. They have said if I would come and speak they would be satisfied. I have come now, and I hope they will know and realize that it is 1. I have brought many of my nends with years ago. I was only about thirty years old, have tried hard, and yet they have shut the door My father and mother are both with no... I have against me. I don't know why. I knew some-a step mother somewhere, I don't know exactly thing of Spiritualism twenty-five or twenty-six where, and I have sisters. I trust this to the years ago. I have seen mediums when they wave of Spiritualism, and hope it will reach them. Dec. 27.

gets, could we but do it? We have never failed to teach our friends through trends whenever it has been possible. All are not artists, all are for mechanics, all are not ansteams, all are not nechanics, all are not maximus. When this earth is is life that we show and 1 want her to see I didn't tell a thave that while corresponds with the spiring. Now I'll tell you thave that while corresponds with the spiring negative through which we must have something negative through which we failed. Q = 1s it true that persons who come from for-ing nountries. Q = 1s it true that persons who come from for-ing nountries to teside in this country do, after

William Gray.

I have long been interested in the subject of Spiritualism, having become so since I entered the spirit-world, where I have been for a good many years. I ought to have grown to be a better man than I am, but then I am just as I al-ways was myself and nobody else. I propose always to be independent, whether as a spirit or mortal, whether I am worth three cents or a milmortal, whether I am worth three cents or a mil-lion dollars. I commenced life in a small way. At the close of my lite I had something to do with: but I find that in the spirit life it makes no difference whether you are worth twenty-five of things I cannot utter here. I do not choose to no difference whether you are worth twenty-five cents or twenty five million dollars; you sell for what you are worth, and no more. That's a good deal better than it is in earth-life, where so spirit life you can't do that. You may have something you can't do that. You may have something you want to hide, and you think, you are going to cover it up very nicely, when up personebody and tells you all about it. Rest assured you don't find another main the test assured you don't find anybody coming "soft games "on you; they tell you the truth, and nothing else. I'd advise you all to keep a pretty good record and not get tangled up. Be sure you are right, and then go ahead. If I was in earth life now I should be afraid to refuse a boy who asked me for a penny. I should be afraid I would get it back again.

Now some friends of mine, distant relations. are having rather a hard time. 1'd like to say to them it is the law of compensation. If they had worked out the law of life just right they own experience. Have you not seen the time would n't have had any trouble. They've been when you were perfectly tired out, and did not a little too fast; have run too big a race, and the consequence is they 're sort of tied up now. I want to tell 'em 1'll be round and do all I can That is our condition of hight and day-we shut ourselves up quietly and rest. We do not know for 'em. I am here, just where I was. I've got night, we do not know day: we only know there is a becossity once in a while for rest. Q = Qn what basis do societ times. ashamed of my works. I was never ashamed of $A_{i} = O_{i}$ the same basis that social ties exist anything that seemed to be right that any and I aint ashamed to come back and proclaim Spiritspiritworld that you wish you had. It is the best re-ligion 1 know of to live by, to die by, and to live 1 y after you are "dead." It's no use talking otherwise, for we in the spirit-world are governed a good deal by the same laws that earth's people Λ --Mostly they are, yet oftentimes when they are: we have all of us got to do our duty, no matare good and true they have a spiritual name ter what comes.

ter what comes. I didn't come to preach; I never was good at preaching. I wish you would say my name is William Gray. I used to be called "Billy " when was young. I used to live in Boston; somebody may possibly know me. I've only come to warn my friends that they are going a little too fast. If they 'll stop and think, it will be a good deal better for them. Dec. 28:

Henry B. Smith.

Please say that Henry B. Smith, of Concord, N. H., called, and asks for an opportunity to go a little nearer home to tell his friends something of what has passed with him in spirit-life. I feel as if I might benefit my brother James;

give him some strength, do him some good, if he will listen to me. I have been gone, I should say, ten years. I went out in 1867, about May 13th. 1 was somewhere about thirty-live years old. D.e. 28.

Julia Sables.

Julia Sables ; I used to live in Medford. It is some time share I went away, fifteen years or more, neater eighteen years, in fact. I was near forty years old, and went away with consump-tion, not of the lungs exactly, but consumption of the blood. I railed for the purpose of sending my name, if nothing more, feeling I should be relieved by speaking. Many of us do feel that it we could only speak we should be happier. Dec. 28.

Lucinda Alger. nd my friends. . my fam

I don't know why I am shut out by my folks from coming. I feel as if I had a right to come. I want to send a message of love to my husband

and to my children, who are so near to me. I went out from West Bridgewater ; my name, Lu-

wind a A'ger. My husband's name is Joseph. Many people know him there, because for many years he was at the dépôt. I want to have him know that I have come. I want to have him look

well to the children, and he kind to them. I can't think of all I want to speak about. Tell

to speak here as well as anywhere, and I will.

George B. Otis.

I was wicked enough. I know, but I did n't ex-

pect to be cast into utter darkness, and I have n't

been, really; but I want to get up higher. I want to see those bright places, those homes. I can see 'em in the distance, but I can't get there. If you can show me the way I shall be glad. [I]

you it's delicions! better than anything I even ate or drank in my life-this feeling that you can

Silas D. Brown.

Dec. 28.

efit I shall be glad.

Caroline Isabel Aery.

I wish you would say that Caroline Isabel Aery came here, and sends her love to her friends. I am twenty-two years old, and a little more. I realize this great fact of spiritual com-munion. I do know that it is true. I know that my friends, my parents, will not receive me, yet there is such a trading that I must small that there is such a feeling that I must speak, that I must proclaim myself, that I come notwithstandmake our private affairs a public matter. I simply come here to give my name, that they may know I still live. Jan. 3.

George B. Fernald.

Good afternoon, Mr. Chairman. I don't care who calls me a fool, or who calls me anything else. I've come here because I believe this is the place to come. I am George B. Fernald. -I passed out with consumption, in Cincinnati, in 1870, Feb. 25th, at half-past four in the afternoon. 1 passed away in terrible torment, as they call it. 1 had terrible convictions of death, but just be-fore I left my little sister Minnie, and my brother, who passed away about sixteen years before, appeared to me, and a pleasant smile was left upon my face. The minister commented upon it when I lay in the coffin, and said it was owing to the pleasant reminiscences that came to me as I passed into spirit-life. I do not wish to disturb anybody, or make them feel badly, but I am bound to be recognized. If they don't recognize me this time, I shall come again, that 's all. Jan. 3.

Alice M. Gerald.

I wish you would say that Alice M. Gerald, of New York, came here. I'd like to say that my parents came from Portland, Me. They did n't always live in New York. They ilved in Bangor a little while, and in Turner, too. I was born, I beliave in Turner, too. They are the second to the second believe, in Turner, I am not quite sure. They met with reverses everywhere they went. Every thing seemed to go against them; it was dark and dismal. I had diphtheria. They did all they could for me, but I had to go. I 've been gone three years last March. I was fourteen years old. Jan. 3.

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

Mrs. Danskin's Mediumistic Experiences. [Part One Hundred and One.]

BY WASH. A. DANSKIN.

In my last article a communication from the late Pope Pius Ninth was referred to. It will be proper, perhaps, for me to mention that from our earliest efforts to disseminate a knowledge of Spiritualism, we have had hindrance and interference from spirits who, when on earth, had been devotees of the Roman Catholic Church. They have come to us in private and at our public circles; have used argument, persuasion, and sometimes have employed threats to withdraw or deter us from the work to which we had dedicated our lives. It has been in their power some-times to defeat our purposes and prevent the accomplishment of that which we earnestly desired, but we have never felt any antagonism in consequence. We have uniformly pointed out to them that we were seeking our own advancement intellectually and spiritually, and endeavoring meanwhile to reflect the light we received upon others. We have always treated them kindly, accorded to them honesty and sincerity, while we claimed the right to perfect freedom of investigation and unfettered expression of opinion. Had we quarreled with them, a discordant atmosphere would have been produced, and our spirit friends could not have reached us for the time with their wise counsels or gentle influences. This course, while shielding us from all detriment, has, I think, had a beneficial influence upon some of APRIL 13, 1878.

it all 1 hear a voice say, "The sinner as well as the sain thas a place in the Eternal Kingdom." I will enter in. I will drink of the purifying water and I will be made happy. I have told my story, and I am the better for having done it.

Dallas Ellis.

At San Juan, Texas, Dallas Eilis died. I was thirty-four years old. I was in the United States Army. I am not a trickster, a humbug or a de-ceiver. I am not an outlaw, but I am one who never noticed even a flower but that it would die never noticed even a flower but that it would die or fade away. Being lost in amazement, I come in the midst of strangers to gather up some force, some knowledge of myself—where I am, what I am to do, whither will I go. Pity the one who stands before you a beggar asking for alms, not for food that would satisfy the body, but give me that which will culture the soul and lead it to a place in the kingdom stranger.

place in the kingdom eternal. Death, like a hyena, like a beast of prey, stole away my spirit, when I went into a deep, deep sleep. Now do you wonder at my amazement? I stand stripped of everything except intellectual-ity. That is left me. I now can see myself as oftlimes others used to see me. Who claims freedom in death? Not I. I'am

fettered, bound, held by conditions which 1 cannot control. I am well aware this is to go before the public eye. Let it go. Let my enemies read and hearken to a dead man's thought. Name and place are given ; they are all that are needed.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK:

Daniel Randall; Michael Lane: Ell Corgeshall; Miss sthurine Draper; Charles Alfred Morse; Charles D. Witcomb; "Liftis Chick." Grandfather George; John Pierpont; Sister Mary; Henry C. Wright. Julia Boscawen; Harrison: Theodore: Einest Buffing-ton; George B. Olden; Laura B. Wellington; Jeremian Goodsell.

TO BE PRINTED IN OUR NEXT : To the PRINTED IN OTH NEXT: Edwin R. Simpson; Hannah; Adam M. Mason; Dr. M — ; George L. Webster; Mary N. Spring, Levi S. Joseph; Solomon S. Little; Emma S. Crossen; Agnes M. Falrbauks; Abble N. Sherman. [Owing to our limited space, the remainder of our list of rily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANEKIN.

Elizabeth Brown; William Jackson; Dr. Thos. Mercer;

Rev. W. H. H. Murray on Death and the After-Life.

The following extracts, from the published utterances of this eloquent and inspired pulpit ora-tor concerning the theme noted above, are all aglow with the fire of living truth :

"We touch the lowest tide mark in dying; and from that point our lives know only an eternal At death we do not begin to live a new flood. life, but the old one improved upon, enlarged, ennobled. The tune will be on the same key, but the volume will be fuller, richer, and the melody

sweeter. . . . Heaven will not be like a strange place, but like our home from which we had been detained; for we shall see, not strangers, but old familiar faces, and faces never seen by us before will be known instantly by us, by that law of subtle, spiritual recognition by which spirits know each other everywhere; and heaven will be in its sights and sounds and greetings a great home gather-

built, and mansions being builded ; they are be-ing fitted up and prepared ceaselessly. The space between it and earth is white with the passage of spirits passing in. They come pouring into it from the dark earth as white doves come streaming homeward when chased by tempest, their pure forms strongly marked against the black clouds. Thus it is being filled and peopled by a 'great multitude that no man can number.' To me the spirit-world is tangible. It is not

peopled with ghosts and spectres, shadows and outlines of being, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionship real, its loves distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of same-ness, but of variety brought into moral harmony by the great law of love, like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all its mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be, and circles; faces known and unknown will pass us; acquaintance will thrive on intercourse, and love deepen with knowledge; and the great underly-ing haws of mind and heart prevail and dominate as they do here, save in this: that sin, and all the repellance and antagonisms that it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood. What shall be riven from me in death? Nothing! I shall be clothed upon, not stripped. En-largement and expansion, not extraction and diminution, will come to me. And the social structure of heaven, as I conceived, so far as it relates to men, has for its basis the same powers and capacities, the same aptitudes and affinities, as society has here. Indeed, I do not picture the next life so vastly unlike the present as many seem to do. The good need not, and can only, change by the changes of growth. . . . Our sphere of service will be nobler, our powers larger, our loves deeper and holier, the best within us ever in ascendency; but in what else shall the good be different? All that made life sweet, all that made intercourse delightful, all thet coursed our and added grace and our appropriate that adorned us and added grace and ornament to us, will there continue. The change will be in the betterment of our condition, in the im-provement of our circumstances, in the increased occasions and opportunities of our lives, rather than through any revolutions in ourselves. When I go hence, therefore, I shall take all that is dear and precious with me. I shall go forth alone, but girt about with friends. Beyond the grave we may not have the order-ing of our lot; but we shall have great liberty in choosing—even the liberty of the children of God. Eternity will bring to the good the oppor-tunity of a fresh start. We have all blundered here more than we shall there; for there we shall select and discard with a higher intelligence than we saw with here. Our companionship will be intuitive, like that of purity. We shall mate ourselves with whatever is most kindred to us in thought, fibre and feeling. The laws and con-ditions of earthly existence, of imperfect discern-ment, end at the grave. When you and I, my friends, stand on the shore of that unsailed sea, we shall build us new ships; some of us will build differently than we did here, and launch build differently than we did here, and launch them in other company. There, too, shall we meet again the loved and saintly who have gone before us, from which we parted as love parts with love upon a beach—with lip pressed to lip, and hands slow to unclasp. . . . I feel persuaded that by the very drift and movement of time I am being borne toward, and at last shall come to, exempting for better them the code of the dev something far better than the good of to-day. From somewhere down the future we shall meet what we most longed for, but did miss in this present life; and all I prayed for purelythe answer being impossible in this state and world—will then and there be given me, and I shall put my arms around it and have it with me eternally."

through abgels where the voring child was; fol-low hitcon to the twelth year of his age, in when temple confounding the wise men and the Inwyses going with him through his whole hite, watch his teachings, listen to his words of wis-dom, offlowe and sucrifice, and you will find they. compare with the teachings of Spiritualism. Yeu may say splitts sometimes bring contending may say split's sometimes bring contending forces. Let newsky you what force Christ brought when becattered, the demple and overthrew the tables of the nonevel appers? Let me ask you if he was not a Subbith breaket? if he was not a friend of publicans and sinners". Did he not walk the lower walks of life "". Did he not stand in the high places? So is it with spritualism. Was it not cradied in a manger been among the lowiy" - Was if not "brought forth by angels, a star of "light, life, and beauty?" Has it not been gathering "force to itself from day to day, from Was it not "brought forth by angels, a year to year? Have not the events in the histo-ry of Christ been parabled in the lives of medi-ums of to day? Trace the history of Christ all along the way from his birth to his crucifixion; trace. Spiritualism from its birth until to-day which is a cručifixion in one sense-and see h Spiritualism and Christianity are not identical al the way through. Again, we must ask, what rule do Christians profess to follow? Some say, "Christ's teachings." Then det the churches follow him; let them "do his work"; let them "heal-the sick"; let them "cast out devils"; let them say unto the waters, "Be still!" let them do *Christe work*, and then we will call them Christians. If Spiritualists can do his work we will call them the truest Christians, for they follow n Christ's footsteps. Q.-Why is it that the spirits of our departed

friends do not communicate directly with those they loved best on earth, instead of doing so through the agency of a medium who is probably a stranger to both parties?

A .- If you could stand in spirit life as I have stood during the last few years, maybe you would understand the position of spirits in regard to mortals. I left my form and came to spirit-life. I bade farewell to a father, a mother, a brother and sister, and a husband who loved me well yet, let me approach them ever so near, I could not make my voice clear unto them, they did not hear the words I said. They were dearer to me than life, yet I could not make them understand that I was near. A stranger came into the place -a medium; one through whom the spirits could speak. Through that individual I readily communicated with my friends. I told them of my life here and of my life in the spirit realm. Through that individual I comforted father and mother, brother and sister, and the companion that I had left in Sorrow. Why did I not com-municate directly with them? Simply because she power that governed their lives would not allow them to hear me. It was impossible for me to control them. I could impress them, but speak to them I could not, neither could they apeak to me. You talk of that you know not of. Why is it that some individuals with the painter's brush delineate the most beautiful land. er's brush defineate the most beautiful fame scapes? present to you the finest pictures? Do you say, "I will not look at the picture because cannot paint it; because I am so constituted that I have not the glft of the artist?? Nay, but you give the artist his place, and say it is the gift of God. You see another excel in mechan-ical ability. You cannot approach it. Do you say, "He shall have no praise from me, for why have I not the same gift"? It is the gift of God. The reason that we cannot approach nearer to our own friends is because they have not the gift of spirituality; they are not mediums. Think you that we in spirit-life would not rather speak through our beloved friends than through stran. If I were a sunbeam I would shine through the world and give everybody a view. I come like a bird. I've come ever so far, and I flew on the wings of love away down, down from the Sum-through our beloved friends than through stran.

Mat-ta-kee-sit.

Me come from the great spirit hunting-ground. Many shows have gone over and passed away Mat-ta kee-sit was gathered to his fathers. The red men were many ; now the red men are few and the pale faces are many. They came to our hunting grounds: They asked us for a place to put the mocca-in. The red man gave the pale-face much space to put his more sin, but the pale face was not contented, and kept puthim Nancy and Susan are with me, so are father and mother, William and Gridley. They have all come here with me; they assisted me to speak. I thank you, Mr. Chairman, for letting me come. I don't know why I have n't got a right ting his meetasin in the the red man had no place to build his wigwam. The red man has disappeared from the hunting ground that his fathers gave him, but he will come back and not bear reverge. Mat-ta-kee-sit no take up the tomahawk but be comes to smoke the pipe of peace with the pale faces. He says to them: "Be quiet; speak for the red man; do justly by the red man and the red man will protect you." Me come, pale faced chief, to do good to the

wigwam where you sit. Me come for no bad, but me come for much good. Mat ta-kee-sit no bring I've come, Mr. Chairman, because I wanted to. I don't care a fig whether it is for anybody the come for much good. Mat takee-sit no bring the tomahawk, but he bring the pipe of peace, and he ask the pale-faced chief to smoke with him, then he protect him. He no be like the snake, but he be like the bright sun; he no be like the pale-face with the two faces, but he be have the pale face who stands strong. Mat takee-sit bring a good blessing from the Great Spirit to this wiewam. Be true speak the word that else's good or not; whether anybody takes pains to know me or not. I want to see how it seems to talk once more. I've been away from earth four years. I think I went away about Christ-mas time. I had a hard time while I was here on earth; 't was all I could do to get a living. And since I've come up here I don't seem to get along as other people de. I want to reach the wisdom circles, where those old patriarchs are. to this wigwam. Be true, speak the word that true ; Mat-ta-kee-sit protect you. Good moon. If I'm going to heaven I want to go to heaven I don't want to stay round here. I seem to be Dec. 27.

Hattie H. Hale.

Mr. Chairman, I fear I shall trouble you, for I have been here several times; but I have no other way of reaching directly my relatives and friends, and, if agreeable to you, I would like to send them a message—a short note. I would like to say to my husband, who reads your paper weekly: "H—, I am with you, watching over you. Will you please take a little more interest in our boy, Willie, and in our daughter, Nellie? Your Uncle George's hand is holding mine to day, and guiding me. (Were it not so, I could not do my work. Please look a little more to the comfort think you will get the right start by coming here.] My name is George B. Otis. I came from Trenton, N. J. 1'm going. I believe I feel better now. I tell of mother, for she has guided and helped you. Your father is with me here in this room to day. We have all come to appeal to you. Will you be kind enough to hear us? Will you listen? Will you try to strengthen Fannie? for oftentimes her ate or drank in my life-this feeung unar you can come and taik! Can I come again? [Yes.] As often as I like? [As often as you can.] I've enjoyed it, and I thank you. Now I'll go. I aint very refined, but I've got to come just as I am I can't come any other way. Dec. 28. heart grows weak ; she knows not where to look for strength. Will you try to interest yourself a little more in the business? Your mother needs help and a sustaining power. You must make an effort for her, or in the future you will be sorry —otherwise you will lose strength, lose power, lose property. Please do look to this thing. I entreat you to be stronger, take more interest, and be firm-My name is Silas D. Brown. I came here to-day from San Francisco, Cal. 1 left my form twelve years ago last July. I have a daughter somewhere in the East. The last I knew she was in Albany, N. Y. I have a sister who has some-times been in this city. I baya a brother in Cin. er in your faith-hold on with more power, exert more energy, and say what shall be done and what shall not be done." Please say it is from Hattle H. Hale. Dec. 27.

Emma J. Norris.

times been in this city. I have a brother in Cin-cinnati. We are scattered all over the world. I

these spirits. When we look at what has been accomplished

during the thirty years just passed, we may, without being deemed too enthusiastic, anticiyears ago . I have seen mediums, when they rapped, and tipped, and wrote, at my house, and I believed then that it, was a God-given gift. There was something in it I could n't understand. pate even grander developments in the near future.

Shade Donaldson.

The winters come and go, the summers come and go. Man is born and he dies. He goeth, and no one knows where My name was Shade Donaldson; at my residence, Brooklyn, N. Y., I died bodily. In years gone by I lived in Balti-more. Well may I exclaim, Vain world, adieu I for it was all vanity for me. To die is hard enough but being separated from those whom we love is still harder.

The activity of my brain, the sensitiveness of my understanding, and the position which 1 held in earthly life, make me step backward and seek a channel through which I can commune in part, if not fully and freely as I would wish. What satisfaction is there in a spirit coming? The one to whom I speak does not see me, nor can I make myself sufficiently tangible, by which you may feel me. However, everything is a riddle. Life and death! So I must be satisfied and content to do the best I can, not only for myself but for others. The spirit-world is likened unto the other world, but the chance has not been mine to learn much of the laws of either; but one grand thing learned in death : individuality is not lost ; sight not deficient, nor hearing, nor feeling. Those attributes are mine; quickened every moment of my spiritual existence. Seek me, unbellevers, and you shall find me. When I knock, open the door, and I will bring comfort to your hearts, and knowledge to your understandings.

Emma Vinton.

dfagging along. It makes me think of boys I 've seen tied up by the arms so they could just touch It was Cambridge, Maryland, I died; Emma Vinton, in my twenty-fourth year. I was the wife of Edward Vinton, the daughter of Thomas and their toes to the floor. So I go dragging along, I 've shufiled long enough; I want to walk. I Elizabeth Meredith, asked somebody what to do, and I was directed here. Now I've come, and if I can get any ben-

This is new, unseen and unknown by me. I will try to adapt myself to all circumstances, let them be what they may. Earth has strong ties, deep affections, but when the messenger of death came I could not resist the call, for it was my appointed time to die. The spirit world to me, in my thoughts was vague, without description, but since having been here I have learned that all things are tangible, and each individual, accord-ing to his or her aspiration, has an allotted place ing to his or her aspiration, has an allotted place in the spirit-world, with the power of ever as-cending and unfolding. No loss of memory, no loss of locality, no loss of surroundings, no loss of features—everything seems to be written upon the tablets of the mind. No waste, and no decay. Those whom we leave behind mourn, while we are rejoicing; rejoicing in the new birth and the reünion which will eventually take place. The old we know must die, the young may die. Such reunion which will eventually take place. The old we know must die, the young may die. Such was my case. Conditions and circumstances were against me for recovery. The blame lies with no one. The grave has only taken that part which legitimately belongs to her; the spirit has gone hence, to be robed in white and have immortality. Oh the scenes, the wondrous scenes of the many human souls who pass out together and enter the spirit world!

_Morgan.

Toll the bell, for a man who once lived but has died. His name was Morgan. Died in his forty fifth year, in Philadelphia; with a man by the name of Dickson. Glorious reality i to be able to tell you of our

APRIL 13, 1878.

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BANNER OF LIGHT.



roses

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing an aged Pilgrim. An Angol accom-panies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eter-

investigators who desire practice in writing medium should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends.

BY ALMIRA KIDD. III. A Defence of Modern Spiritunitam, Reprint-

April 6.

Daw* Feb. 16.

A Happy and Prosperous Home.



. . .



BANNER LIGHT. OF

Cleveland, O.

[(Splitched from Bith pipe lowing, assumed a pleasant attitude at first defensive of her sex, which she considered was the recipient of his chastisement, after which she, with an elequerces and manner intellectual and womanly, aduded to the object which called them together - Gathering strength of voice and command of words, as she proceeded, there was almost an evident raising of her thoughts into the

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innor an evident raising of her mongate movies realins of sense, soid and sound. A rich musical treat was afforded the audience by the singing of Mrs. J. Vincent Brown, who, accompanied by Prof. Juch on the plano and Mr. I. G. Withers with flate obligato, succeeded in the companies of the set by the work but are carrying the audience as by storm with her ex-quisite rendition of the song "Hark, the Lark" again they showed themselves discontented, and In response to the lond applause Mrs. Brown sang

"The Nightingale." Prof. S. B. Brittan held the attention of his hearers as he outlined the course of Spiritualism in its modern epoch. Upon this portion of his address he fastened an argument in behalf of or-ganization, claiming that to do the most good, to which the most power, we must exercise that law which is as effective in nature as it is in human will be the necessary result, shall eventuate anad the majestic distances of the future. The Pro-fessor combated the law of capital punishment, and when earnest action, elequent language and powerful thoughts are being hurled at a hideons and nextions law, who will not have patience to listen? who can hear but to admire

The number of the matter of the and the second of the Prot. Brittan's remarks gave great pleasure to Prof. BitMan's remarks gave great phasule to the anti-face. The fittle gens which followed each other on the transal sequence, conditions have been gave red up, went thave formed a sweet being red seconds to be kept in gray fail remembrance of First dust in duch, with its ex-quisite to choose the primo and Mr. 1. G. Withers's ready fine manipulation of the flutte. The second

Mrs. Bullete, under an it fluence of bolty tote, spoke in words of advice to those present, as to their duty in various paths of life. She expond-ed opnewhat the argument of Prof. Brittap up in the puntst no latest erithe, and was in perfect accord with that gentleman. The ranguage of this hady is senergify in tone, commutating in atti-tude, and bears inferring evidence of being context

in the crucible of thought. Last, though not least, came Mrs. Nellie Brig ham. Intensely pleasurable it must be to this lady to mark the approximation of her that is shown by this Society. Well deserved indeed at is, and from the bissoft the skeption and bardheaded man we have heard words of praise. In her remarks, which were beautifully adapted to the occasion she so git to bring to waiting and expectant hearts the morture and strength so abundant warrs the horizon and sinder solution abundant y supplied not be truths and backings of the New Dispersation. Though tetanine in its grace the hurving of this birly is full of netwo-and fibre, and with but a partial completension of it no one could listen to her without feeling himself the posses or of a nobler existence than before he had a conception of, and his sensations would be those of an iwakened activity of powers that father to were dermant.

And so the event with us has gone into the past to be upon its become airke as infinite as that of the fature, and to be resurrected at times In the memory as we walk along stell daily fath. Let us hope that we who have to be thereefs, brands of another anniversary, may be able to districtly trace the line of progress leading from this to that point, and in the brantini blossoming of the spiritual we shall see the decay of artificial fatth-

We find the following additional particulars in the columns of the New York tourbals

plants. Over 1:5 Chirman's Gat was a banner greater results". The speaker had only to say with the words userified in gold, "Anti Tobacco" that it was the fate of all great truths to move Army. Purity, Health, Progress and Happiness." To the left of the platform were some six or eight classes of children, with their re-spective banners, representing the pupils of the Progressive Lyceum. On the platform were Dr. R. T. Halleck, Prof. S. B. Brittan, Mr. Andrew Jackson Davis, Mr. I. G. Webers, Mrs. Mary F. Davis, Mrs. J. Vincent Brown, Mrs. Pandne A. Wieland, Mrs. Nellie J. T. Brigham, and several others. Prot. Justin Juch presided at the piano.

Dr. Hallock, Chairman, proceeded to deliver the introductory address. After accounting for relabrating the occasion he said. All previous schisms of variance from the church had been built upon the foundation of some central author-ity to be unquestionably obeyed. The spuitualistic faith stood alone, in that the stone which the other builders rejected, namely, free thought, was made the corner stone of its edifice. He

The Dally Herald, also the Leader, of this city, furnished excellent reports of the anniveredge our indebtedness for the main facts in the following account: of the doings of the Society

Halle's Hall, morning, afternoon and evening, and were presided over by Mr. F. C. Rich. At the morning meeting, at 10 30 o'clock, after singing, the customary anniversary address was delivered by Mr. J. Frank Baxter, of Winchester, Mass. He reviewed at some length the progress of Spiritualism, and was listened to with close attention until the close. He was followed by Mr. A. A. Wheelock, of New York, the trance medum At 12:00 P. M. the regular Lyceum exercises

conrred, and at 3 o'clock the Spiritualists met in general conference, and were addressed by A. A. Wheelock and others. Sunday evening at seven o'clock the visiting

speakers addressed the people assembled. Mr. Wheeloek delivered an impromptu eulogy of the beauty and grandeur of Spiritualism, and an exposition of the system and harmony evidenced in the universe. He was warm in his advocacy of a freer life-freedom to traverse the paths which the noble instincts implanted in the breasts of humanity by the Creator would, if untrammeled by the traditions and prebulices of the past, natmaily prompt man to take. Mahood was the developed flower of which infancy and childhood were the bud, and his pley for tender and careful training of the bud, by education, was warm and earnest. The inflering day would never dawn until this had become universal. Look at the conditions, and forms, and correnations, 1,0000 at the conditions, and forms, and correnomics, and su-perstitions brought from the dim and distant past, which examp the untolding bud. What gardener, he he ever so skillful, would attempt to say that the form of a flower should be other than God intended it? Who thinks of dictating the number or function of the leaves on the trees? the number or location of the leaves on the trees. How much more presumptions, then, to think of eranning and contining the Lunian bud, and perverting it from that which it- Maker intended! Fach one is as compotent to choose the pure, the beautiful and the holde, as to choose the de-griding. When the child begins to have the de-site to choose, then comes the time for the mother's and the father's care. Every man builds for himself; God builds not for us. We are always building and it depends on the elements which we select what the temple shall be, and what that mansion not built with bands shall be. Every-

thing was always undergoing a continuous growth. And when we came to die we could not expect to spring instantly to the highest. No end could of its own volition rise instantly to man's, stature. So when we reached the other shore we should have to commence there just where we left off here.

Mr. Baxter then tayored the audience with a song, accompanying himself on the plano, and then b gan his address. Thirty years old to day! began the speaker. What ' Spirifuglism? Ab, no? The great privileges of Spirithalism conduct be claumed as our exclusive property. The great privileges of Spiritlatism could be clanued as our exclusive property. We read in history that four or five thousand years ago the Egyptian priesthood witnessed spiritual naminestations. And twelve or fitteen hundred years later it passed into Southern Europe, and in the time of Jesus it appeared among the Romans. Spiritualism, in one form or another, was the foundation of all religions. Proof of immortality existed long before Christ's time. He perpetuated it as best he could, but he did In front of the speaker's stand and along the not originate the behef. People might inquire foot of the platform were arranged flowers state why, if Spritualism was old, it had not produced slowly and have spasmodic periods of activity. He instanced the art of printing, which-had-been Invented and laid dermant for a long time before it received permunent recognition......The Copernican system was announced long before the time of Copernicus and Galileo, when the world time of Coperingus and Galileo, when me seems their labors, and, more than that, men chose finally got ready for it. The question is: Is the their labors, and, more than that, men chose world ready for its modern phase of Spiritual would, in time, be thoroughly recognized and approximately and modern thristianity were preciated, even by those who now regard us as ing more than churchlanity; Spiritualism was always the same. Spiritualism was as old as humanity. It had a revival and a new start thirty years ago, that was all, and this was Modern

> gence. In old times they had faith; now it was by them, is sufficient incentive for me to con-absolute knowledge. He referred to that night, time in the line of work I regard paramount to thirty years ago, when Katy Fox, in the midst of all others. those invitations tabbings snapped her fingers.

brought about by Spiritualism, as were also many of our most valuable inventions. The remainder of Mr. Baxter's remarks were eulogistic of Spirsary services, and to these journals we acknowl- itualism, and predictions of its future grandeur and strength. At the conclusion of his remarks he gave with

excellent effect various descriptions of scenes and and Lyceum on that date, and on the evening of spirit personalities which appeared before him, April 1st.' The Sunday meetings occurred at after the manner familiar to those who have been Halle's Hall, morning, afternoon and evening, er song by Mr. B. closed the evening meeting.

THE LYCEUM ENTERTAINMENT.

A large audience assembled Monday evening, April 1st, in Halle's Hall, on the occasion of the grand Lyceum exhibition given in honor of the Thirtieth Anniversary. The appended pro-gramme will give evidence of the interesting character of the occasion :

character of the occasion: Part I. Introductory Remarks, Thomas Lees: Lyceum Exercises, Singing, Silver-Crain R-citation, Calisthenics, Carechism, Marching; Hallad, "Jessie's Dream," Mr. J. Frank Baxter. Part II. Hall to the Day, Hattle Wilsey; Choice of Trates, Scholars in Shore Group; Reading, C. Eugene Johnson; He's Odd, Nelle Ingersoll: Rights of Boys, Edile Cook: Recitation, Mille Newman; Dialogue, Sell Sisters: Acrosite, Scholars in Bewon Group; Meiley, Or-gin Hidonica, Mr. Charles Palmer. Part III. Ballad, "The Rind Boy," Eda Ryel; Swiss Toy Song, Bessle Van Scotten: Ballad, Fannle Barker; Ballad, "Birdle Darling," Lieffa Shoars; Monkey Song, Oarwin filestrated with Bying subjects, Thomas Lees; Song, "Yankee Courtship," J. Frank Baxter, The Farpe fin conclusion, of "Annt Betsey's Beaux," Anth Recy, Hessie Van Scotten; Ande, Minnie Lees; Mozale, Ella Ryel; Ellen, Annie Stoud n; "Squire Hoop-er, Harry Lees; Capitan Dunifey, Will Rich, The following introductory remarks, delivered

The following introductory remarks, delivered

by Mr. Thomas Lees, Conductor, were well re-ceived and heartily applauded:

LADIES AND GENTLEMEN-As Conductor of the Children's Progressive Lyceum of this city, I again have the pleasure of making my bow to the friends who have here assembled to commen-orate the advent of Modern Spiritualism on this our Thirtleth Anniversary. There is no event in the year I love more to celebrate, and on no occasion do I feel more pride than at these an-nual festivities, the only alloy being my inability to do full justice to the occasion, especially when acting as the spokesman of my faithful cooperat-ors in this our Sunday-school. Had I the inspiration of the ancient Demos-

thenes or the modern Ingersoll, I should ask you for sufficient time to-night to review the history of our movement, and try to incite those who ac cept Spiritualism as a truth to a more earnest and practical ecoperation with us. Did every Spiritualist fully realize their duties in respect to the spiritual unfoldment of their children, what a different aspect the Lyceum would to day as-

The anathy of Spiritualists is somewhat appalline. It is only equalled, I think, by the bigotry of sectarians and the spiritual obtaseness of ma-terialists. If the Church was as indifferent to the spiritual development of their little ones as we collectively are, they would lose their power with this generation. I cannot conceive of greater folly for us who

have lately escaped from the tranmels of Ortho-doxy, than to permit our children to drift into the very vortex we have once escaped from. To the credit of Cleveland be it said, there are

a few live Spiritualists in this city who do not pass their Sundays at home, talking and dreaming of "That Beautiful Shore," expecting some one to row them over there. To the active work-ers here before me I tender my heartfelt thanks for their generous support. A certain few have grown to be the keystone of the Cleveland Lyceum; wet or dry, hot or cold, snow or rain, they are always on hand, their constancy serving as a great stimulus to those who might otherwise faint by the way-ide.

Those who have more recently buckled on the armor, and prepared for labor in this di-rection, I also thank, and hope they may be strengthened by the presence of so large an aulience as this.

I have myself many times in the past thought the work accomplished did not show enough for the labor expended, yet I have ever been hopeful, feeling assured that the time would come when results would be more telling, when the

The workers in this cause are acting their high est convictions. Does Orthodoxy do more ? It may provoke a smile among those outside of ears ago, that was all, and this was Modern our rabks here assembled, when I say that the piritualism. The distinctive feature of Modern constant assurances I get from spirit-friends that Spiritualism was, that it was based on intelli-gence. In old times they had faith; now it was by them, is sufficient incentive for me to con-

religious freedom, all of which reforms were tractive. The "Monkey Song," by Mr. Lees, was quite a feature, and the antics cut up by Mr. Archer, who personated the monkey, showed he was well-up in the business. The enjoyment of the evening was considerably enhanced by Mr. Frank Baxter with his fine musical voice. He has availant tasta and thoroughly enprecipted has excellent taste, and thoroughly appreciates the songs he sings. "Aunt Betsey's Beaux" was very funny, and the personation of the old maid by Miss Betsey Van Scotten was faithfully ren-dered. The rest of the young ladies and gentle-men did particularly well for amateurs. On the curtain descending Mr. Less returned

On the curtain descending, Mr. Lees returned thanks to the many friends for their presence, after which the floor was cleared for dancing, which saltatory exercise continued until early on the morning of April 2d. The music was by the Lyceum Band, Chas. Palmer, Will Rich, C. Eu-gene Johnson, and Wm. Archer, being the Dan-sante Directors, and N. J. Benedict, G. G. Wilsey, Mrs. P. F. Rich and Miss Sara A. Sage, act-ing as Reception Committee. The occasion was one long to be remembered.

Providence, R. I.

The Journal of this city furnished the following notice of the occasion :

The Thirtieth Anniversary of Modern Spiritu-The Infiltern Anniversary or andern Spiritu-alism was celebrated by the Rhode Island Pro-gressive Union at Slocum Light Guard Hall Tues-day evening, April 2d. Quite a large audience was present. After singing by a lady, Dr. H. B. Storer, of. Boston, delivered a very eloquent ad-dress. He spoke for a moment of the spirit-rap-nings which began to be heard pear Rochester. pings which began to be heard near Rochester N. Y., thirty years ago last evening, and then said that he did not intend to speak of the growth of Spiritualism, but of its development. He then really is. He also spoke of what Spiritualism really is. He also spoke of what it had done and what it bade fair to do. He said that Spirit-ualism now numbered its converts by millions, and that its manifestations were to increase until materialized spirits addressed us from our platforms. He described the spirit-land; he explain-ed that the rappings were caused by the manipu-lation of a fluid which the spirits were able to extract from the medium, and that materialization was produced by the same means; he said that as a matter of fact he was an invisible spirit, talking to an invisible audience, what we could see being only the covering of the spirit. -[After tating that Dr. S.'s address was a very interesting one, the Journal says, in conclusion, that after the lecture the audience indulged in danc-ing to the music of Vaughn's orchestra; supper being served in the cay over the hall at eleven o'clock.1

Richmond, Va.

A correspondent writes : "The Spiritualists of his city met at the residence of Mrs. Finson, to celebrate the Thirtleth Anniversary on Monday evening, April 1st. At an early hour the friends began to congregate, till both parlors were filled. Mr. George Swan opened the meeting by a few remarks upon the glorious occasion which the present company had met to commenorate; he showed positive proof of spirit writing through his organism, the messages given being recog-nized by the parties for whom they were intendmized by the parties for whom they were intend-ed as correct. Mr. Swan then introduced Mrs. Finson, the kind hostess; who spoke for nearly one hour upon her experiences and the beauty of our glorious Philosophy. Other parties also gave experiences. Mrs. Krieder sang with pleasant effect, 'The Anniversary Hymn,' from the Spir-tural Songatar. Charge H Swan was the organ tual Songster, Géorge E. Swan was the organist for the occasion.

When 11 o'clock arrived, the company partook of refreshments. Mr. Swan then announced that the hour had come for the circle, and those who wished to attend were requested to retire to the circle-room. Those who desired obeyed the summons, the remainder enjoying themselves by singing and dancing. Mrs. Finson gave some messages from loved ones. George W. Swan, clair-voyant, described spirit forms, all of which were recognized by the friends. So how if which were recognized by the friends. So happing was the time passed, that 2 o'clock arrived before we were aware. The Thirtieth Anniversary will long be remembered by those who participated in the happy evening."

St. Ansgar, Ia.

Thomas Wardall, Secretary, writes: "The Spiritualists of St. Ansgar and vicinity came together at McCarthy's Hall, for a three-days' celebration of the Thirtieth Anniversary of Modern Spiritualism. The occasion was one of marked success, both to Spiritualists and visiting friends. Bro. Asa Warren, of Waterloo, Ia., was our speaker; he gave four addresses which were nicely timed and appropriate to the occasion, and produced a very marked impression on his audi-ences. Mr. W. is a man of much experience in the Church and out, capable and willing to work in the fields of reform, and should be kept em-ployed. We shall need him again. Mr. McCarthy, (the owner of the hall,) a very liberal Catholic, gave us the use 'f his building, as he has done before, and brought his family to hear the glad tidings from the 'thither shore.' Miss Hettie Wardail presided at the organ, and Frank Thomas conducted the singing. Perfect armony prevailed throughout, and April 1st we separated, feeling that the angels had met us to ncourage and strengthen us in our labor of love for humanity."

tures, which have left a deep impression on the public mind. We had good and increasing audi-

The prospects for the growth of the Spiritual Philosophy were never brighter in this place than they are now. Dr. Fairfield is a good work-er, and we feel to recommend him to any Socie-ty, needing good earnest effort."

Detroit, Mich.

A correspondent writes us April 1st: "The Thirtieth Anniversary of Modern Spiritualism was duly observed in this city by a meeting of the friends of the cause in Coyl's Hall, at 10% o'clock Sunday morning, 31st ult., Bishop A. Beals, of New York, conducting the exercises. He spoke for one hour, his subject being 'Ethlcs of Spiritualism,' in the most satisfactory man-

In the afternoon a conference was held, and a very interesting one, too. In the evening F. B. Owen delivered a discourse

upon the Bible doctrine of future endless punish-ment, the same address he read before the Con-vention at Kalamazoo one week previous. The friends of the cause are not numerous in Detroit, but what there are are earnest, and will keep the banner afloat till the end comes."

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Atlanta, Ga.

To the Editor of the Banner of Light:

The Spiritualists of Atlanta held a very enthusiastic meeting Sunday, March 31st, in the hall of the Liberal and Scientific Association, to comof the Liberal and Scientific Association, to com-memorate the Thirtieth Anniversary of Modern Spiritualism. J. M. Ellis was called to the chair, and J. S. Woodford was appointed Secretary. The meeting was ably addressed by G. W. Kates, on "Death, Immortality and Spiritualism." He was followed by Messrs. Palmer, late of Boston, Ladd, Woodford, Miss Deckner, and others. An effort will be made to reörganize a Society. There is certainly a great interest here in the cause. is certainly a great interest here in the cause. Very respectfully, J. S. WOODFORD, Secretary.

VOL. I.--NOW READY. New Edition of Higgins's Great Work. THE ANACALYPSIS;

An Attempt to draw aside the Veil of the Saitic Isis; or, an Inquiry into the Origin of Languages, Na-

tions and Religions.

BY GODFREY HIGGINS, Esq.

BY GODFREY HIGGINS, Esq. The appearance of the ANACALYPSIS, by Mr. Godfrey, Higgins, is most opportune. The labors of autiquarians and archae degists have given a new impulse to inquiry in relation to the gigantic civilization that anciently existed on the Nie, the Grerian Architecture, and on Fireand Serpent Workup, of George Smith's Translations, all incomplete as they are, and of either works on ancient will offental literature, indicate a want of some treatise that shall be aligest of the whole. Privanids that have looked at man for forty centuries, Sphinzes that keep the secret of their existence, winged men, winned buils, winged Hons, and winged serpents are all magnificent; and we are in-dented to Egyp. Assyrta and feer epoils for an abundant supply. Schlemann, De Cesneda and Ward have given us a new set of ideas respecting A-is Minor. Cyprus and Greere. But they are as vague as the Stonatika, which seems to have been the favorite symbol from Farther India to Mycene. Hieroglyphics, Guncatics, and Runes, are che full reading in their way: but the Rosetta stone, the Rocks of Behistun and the Pillars of Asoka hadity beiong to the vest-pocket series so nicely adapted for use on rail-road scursions. It is a good thing, too, to study Cera-n tes, and contemplate the weapons and ornaments of all kinsto material which these adventurous men dig out of the tombs of a long by gone antiquity. But the first effect of it all is to bewindler, and finally to craze the in agination. Mr. Higgins's USYALLING in the midds of this per-prexity offers a method to the realstudent to extricate him if from the mage, and to form intelligent i.leas on a sub-tre ANACALYPSIS deals with everything ancient in first enterpoe and America. It devisions the fact that are now lost; that a universal religions faith prevailed, more catholic, more being and humanizing than any which have succeeded; and there alstudent to extricate him invery country, its Embleceres consult to extrelete him-ine this requ

possessor was known to the booksellers. The copies in the public libraries were eagerly scrutilized by historical and other writers, showing their great value in ethnological and philological investigation. Mr. Higgins had made the first attempt to deduce the mystery of human origins and beliefs; and without the affectation and crude technology of other writers he had rondered everything about which he wrote intelligible to the humblest reader. The pub-lisher deserves the gratitude of the literary public for ro-producing the book in this country at a price which has made it accessible to poorer students. It will give a new impulse to readers and investigators, and awaken as well as gratify curlosity. Buddinism in all its phases. Chris-mals in accessible the earlier periods or bistory will grad-ually dislipate. The AXACALYPES, full as it is of in-formation on all these topics, will be aptent intermen-altic in effecting all this. Its appearance will be enthusi-satically welcomed by scholars and menter fuller. Yool. 1. Svo, cloth, 559 pp., \$4,59, postage free. To be completed in four volumes. For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower itoor), Bostou, Mass. PRICE REDUCED.

could think of no better way in which to present the march of progress, the emancipation of men's minds from authoritative faith, than to outline the history of the new idea. Every other creed imposes certain conditions which outrage the in-tellect. They leave, manking to susuggly ander the burden of foriginal sin. Man and society are by it held perfectly still and incapable of progress. The sects show the effects of fettered bu-man reason. No progress is predicable of the Catholic faith: Occasionally there has been some leaping of its boundaries, but the degmas of the church have remained unchanged for eighteen hundrid years. The same is true of the other sects; nohotie of them has risen a degree higher than its founders left, it. On the contrary, they bave recorded, if anything. Even the Friends, in whose tenets he had been reared, had not emancipated its professors from the bonds of authority. At had remained for the disciples of the new light to build their faith upon the innate worthiness dignity and bob sty of human character. Mrs: Pauline A. Wieland sang a solo, and Mr. Andrew Jackson Davis followed Let by delivering an address, in which he laid down the follow-ing properts of his spiritualistic faith, which he had adopted, or which had been revealed to him the previous day by the spirits at Orange, N. J.:

POSITIVY. 1. Phyloxy in one perfort tool, both Father and Mother, 2. Main, physically, was evolved from the animal king-

Man, spiritually, was a part of the spirit of fiel. 4. Man, sportually and physically, is rewarded for good and puptst of for evel, both in this world and fit the next, 15. These in the universal trainiph of truth, gistice and

Let G_{1} be deve the the transmission of every houses nature in a sensitive communical between the peoples of earth and their relatives in the Sommer-Lank, in the elements of true matriage.

NKG ATIVE

5.4.4 do not believe in the Orthodox scheme of salvation or damnation; that is, 1 do not believe in original sin, alone methy, faith and regeneration.
2. To be believe in the identity of Modern Spiritualism and Primitive Uristianity.
3. I do not believe in the originate of either elemental or domentations in the element of elementary spirits, not in the existence of any thing essentiality even.
5. I do not believe in the existence of any thing essentiative even.

Hally evol. 5. Lto: not believe in re-incarnation, nor that any for-elan yr if, can objeace the ushed of any living man. 6. Lto not promise to believe to-incorrow exactly what I believe to day, and I do not believe to-day eractly what I believed yesterday, for I expect to make, as I have made, some bonest process switch the former twenty-four hours.

Mrs. Mary F. Davis, wife of the previous speaker, next addressed the andience. She said that for once her beloved companion had surprised her. An old mutual friend used to say of "Jack-son," "It's his nose; he has a nose that's meant to attack." When Jackson thunders, said Mrs. Davis there is a shower and line that in a bar Davis, there is a shower and live lightning, but perhaps the world is better for it, after all. In answering her own conundrum, What has Spiritvalism done for us? she called it a boon, and said that it had opened up to men and women the immeasurable riches of the soul.

[The celebration concluded by a social reunion with dancing, music by Gilbert's Band, on Wednesday evening, April 31, at nine o'clock, in Republican Hall, in which the Society and Children's Lyceum joined.]

Buffalo, N. Y.

Mrs. S. W. Wade, Secretary, writes under date of April 3d, informing us that commemorative exercises were held Sunday, March 31st, at 123 W. Eagle street, that city. A profusion of flow-ers and evergreen, brought as an offering to the spirit-world, filled the place of assembly with a short address by Mrs. M. J. Clark, of Erie, Pa., remarks and tests by Frank T. Ripley, a trance address through Mrs. Stuart, etc.

and called out in childish fun, "Look here, old Splitfoot, do just as I do." And how a Mr. Post, a gentleman of much intelligence, who had been called in by the Fex family, proposed to the spirits that one rap should signify No, two raps, Doubtful, and three rays, Yes; and we had thus become j actod as to the means of holding communication with them. Since that time, notwith-tanding opposition,

Spiritualism had increased mightily, and it was now the great fact of the age. It had attracted impostors, but their time was short. Spiritualism believes that the world is all the time growing better, while Orthodoxy believes that the world was good enough at first, but has been getting worse and going to the devil ever since. - Scoffers point the finger at us and sneer "Spiritualist!" We accept it, and are proud of it. What is Spir-itualism? It is simply the knowledge of a conscious existence of the spirit after death, and the hower to return and manifest itself in friends This is all of Modern Spiritualism. Its believers assume no responsibility for one another's actions. Theirs is a religion of morals, not of doctrines. The opposers of the cause were stoo frequently found discussing individuals rather than Spiritualism. The speaker said that to correct any wrong impression he would state that he valued

the Bible more to day than he ever did before: he did not consider it infallible, but it had many valuable things in it. He wanted it understood, though, that belief in it or non-belief in it was not an essential requisite for the Spiritualist; each was allowed freedom of action. If the Spiritualists were to organize and have a creed (which the speaker hoped they would not) there would only be two articles in it : First, a recognition of spirit existence and power to communicate with this world; second, on all other points agreement to disagree. He said very few clergymen would examine Spiritualism, but when they did, in nine cases out of ten, they were enamored with it. He instanced many scientific men who had given it years of investigation, and then became its hampions, and said many individuals who once held to the non-immortality of humanity, had been by Spiritualism converted to a belief in a future life. Belief in it destroyed the fear and dread of death. What other faith could show that immunity? It was true that Christians claimed it, but was it true? Often the dying man had come through so much suffering that he welcomed death as a relief, but his Christianity had nothing to do with it. Where the Orthodox have passed caluly and hopefully away, it was just at the moment of going over they caught gimpses of the shining shore, notwithstanding their skepticism. It not only takes away the terrors of death to the dying, but it is consolation to all we leave behind. It teaches that all suffer-ing hereafter is not punishment; it is remedial, and abolishes that blasphemous belief that God

is a vengeful being. He referred to the small percentage of Spirit ualists in the State Prisons, and refuted the charge that Modern Spiritualism had filled the asylums with lunatics. He said the fact was that but one per cent. of the insane had become so through Spiritualism, while twenty six per cent were church members. Referring to regular physicians and clairvoyants, he said that most of the

cases of disease that were brought to the latter for treatment were those which had previously been given up by the former. Nearly all the great reforms, he said, had been led by Spiritualism, and instanced William Lloyd Garrison and the

As for the unpopularity of the cause, the time is past when it will longer serve as an excuse for our cowardice or apathy, and I believe the most zealous creedists regard more contemptuously the weak kneed Spiritualist than they ever did in the past the most earnest and avowed advocate. The only question for us to consider is, "Is Spiritualism true?" To all who recognize it as such their duty is plain as to their children.

To the children here assembled in the vari-ous groups from "Fountain to Liberty," I feel ous groups from particularly indebted, for without you all there would be no Lyceum, and that would be the worst calamity of all. An anniversary celebra-tion without you, little ones, would be as fatal to its success as the production of Shakspeare's masterpiece with the character of Hamlet omit-

ted. So you see how thoroughly dependent we all are on each other. Then let us each year strive to be more earnest and united in our work, so that we may become practical as well as theoretical disciples of the harmonial philosophy.

The recent visit of the Boston Lyceum to those of New York and Brooklyn and the fraternal feeling exhibited will, I think, eventuate in much Rood to the cause at large and And now, in conclusion, a word to the parents

and friends of the Lyceum scholars, explanatory of our exercises this evening. I have, in compliance with an oft expressed wish on their part, ntroduced more of our regular Lyceum exercises than usual at our anniversaries, so that those who do not meet with us on Sunday may know what we do toward spiritually educating our children.

As Spiritualists we have no articles of faith nor dogitas, believing salvation and happiness can only come through the proper education of all our faculties, and a strict observance of nature's laws.

These remarks were loudly applauded, and the Lyceum exercises which followed were of a de-cidedly attractive nature, some of the features bring especially fine. The Silver Chain recita-tion, prepared by Mr. Lees, and led by the Guard-ian, Mi-s Sara Sage, was beautifully rendered, and elicited a merited round of applause. The Catechism, touching the cardinal features of Modern Spiritualism, was well responded to on the part of the leaders. Miss Nellie Ingersoll, in the Calisthenics, led in admirable style, and received many compliments

The following original ode was very appropriate, and was beautifully rendered by Miss Wilsey:

Another happy, golden year, Has swiftly smiled and passed away; With all the friends who've gathered here We hall our aphiversary day.

CHORT's Our welcome anniversary day, Our boyfai anniversary day; With all the friends who 've gathered here We hall our anniversary day.

Our growing numbers still we view, With every year that glides away; While blessings fall like pearly dew, On this our anniversary day, Though some who once were with us here Have gone to fairer climes away. We feel their spirits hovering near-Help celebrate our joyous day. Abd when these mortal scenes are past-When one by one we pass away, We all will meet in spirit-life, And keep our anniversary day.

The recitations in the second part were all exe nted by the different speakers, Master Eddie Cook being conspicuous. The acrostic, "Our Lyceum," by nine girls, all beautifully dressed in white, with gold wands and shields, was highly effective. The performance on the organ flutoni-ca, by Mr. Charles Palmer, was artistically ren-dered. Part third, consisting entirely of singing, perfume. The services consisted of vocal music, anti-slavery movement, and Lincoln and the dered. Part third, consisting entirely of singing, a short address by Mrs. M. J. Clark, of Erie, emancipation proclamation; the Czar of Russia was very enjoyable. The Misses Ryel, Van Scot emancipation proclamation; the Czar of Russia was very enjoyable. The Misses Ryel, Van Scot-and the emancipation of thirty millions of seris; Joseph of Austria, and Emmanuel of Italy, and made this part of the programme very at-

[~] Salem, Mass. Fo the Editor of the Banner of Light :

We of the Spiritualist Society here, with one consent, concluded to stay at home and celebrate the Thirtieth Anniversary ourselves. We had quite a number of spirited speeches, interspersed with fine singing—not forgetting to rejoice with all lovers of the grand Spiritual Philosophy. The ings; we are still holding aloft the Banner of Freedom, and doing all we can to interest others

to come and enjoy its great truths. In the evening, Mrs. Hull, of Boston, favored us with some of her choice readings, which were rendered very finely. We consider her a fine lady, as well as medium. Our regular meetings are eld every Sunday at 3 in the afternoon, and 71/2 in the evening. We have occasional lectures and test mediums, but in our conferences we enjoy Yours fraternally, S. G. HOOPER, Secretary. ourselves most.

Springfield, Mass.

To the Editor of the Banner of Light: The anniversary was observed by the Spiritualists of this city with a sociable and entertainment on Saturday evening, consisting of appropriate music, recitations and speeches, followed by a dance. On Sunday afternoon the anniverary address was delivered by Cephas B. Lynn, in his clear, forcible and pleasing style. Mr. Lynn has just closed a month's course of lectures, making six months during the last year and a half that he has been employed as speaker here, which is a sufficient index of the estimation in which he is held by the Spiritualists of Springfield. E. V. Wilson will occupy the platform dur-ing April, and will, as heretofore, draw large audiences. A. B. G.

Brockton, Mass.

E. J. Sparrow, Secretary, informs us that "the Spiritualists of Brockton improved the anniversary day by a meeting in Cunningham Hall, Sunday A. M., March 31st, and the organization of a working body under the name of 'The Society of Progressive Spiritualists of Brockton.' The following officers were elected: President, H. F. Bird ; Vice President, Dr. F. Webster ; Secretary, E. J. Sparrow; Treasurer, N. Huckins; Trus-tees, N. Huckins, Dr. F. Webster, A. Ames; Collector, Capt. Hill.

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