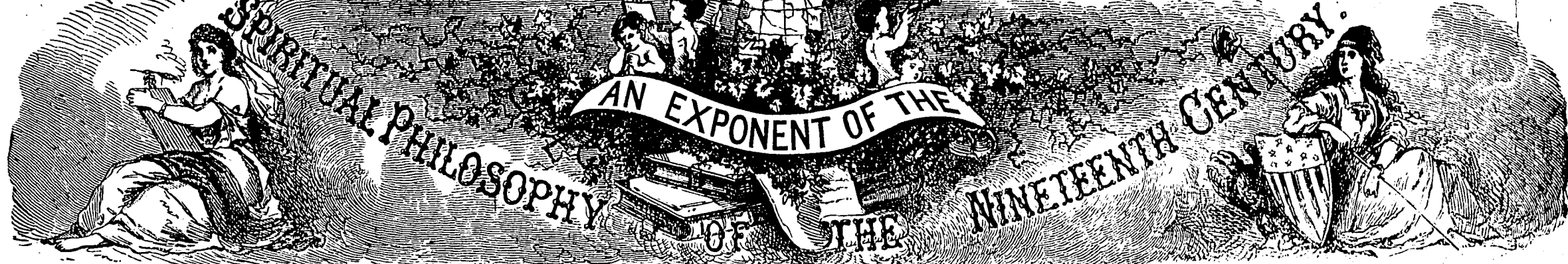


BANNER OF LIGHT.



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New York.

SPECIAL CORRESPONDENCE.

Physical Scientists as Spiritual Investigators.

To the Editor of the Banner of Light:

I feel sure that all persons who either have any rational idea of Spiritualism, or so much as a grain of common sense, must be heartily sick of the poor parrotry of the average newspaper scribbler, who is constantly telling us that we can have no real knowledge of the Spiritual Manifestations until they are thoroughly investigated by "our scientific men." Here is a sample paragraph, from the editorial department of the *Buffalo Commercial Advertiser*:

"An article in a New York paper describes more of Mollie Fancher's handiwork. Interest in her case, however, has materially subsided, since the refusal of her friends to submit her to a perfectly fair scientific investigation. Until that is submitted to, a suspicion of fraud or humbug is inevitable and justifiable."
Now what can a man who is swallowed up in a commercial enterprise be expected to know about spiritual things? Not very much, we apprehend; and this man's knowledge of science may be no less questionable. If he had any proper comprehension of either, he would know that a man who has been all his life accustomed to the material means and methods of physical science cannot, in the nature of things, be the best qualified for an investigation of the subject under consideration. His habits of thought, and the processes employed to ascertain truth in his appropriate department, are, in this case, unsuited to the purpose; and he is quite likely to insist on carrying his old methods into the new field of inquiry. Our observation, for over thirty years, confirms the opinion, that mere physicists and material philosophers are not especially prepared to discover spiritual truths. They almost always approach the subject with a determination to refer all phenomena to the laws of physics. Of what possible value, then, is the opinion of a man who has first, and without investigation, decided that all spiritual things are mere phantoms of a disordered imagination? The attempt to force a public acceptance of the judgments of such minds, can only succeed in a benighted community, where the people are accustomed to the rule of arbitrary masters and ancient authorities that are presumed to be infallible.

Of course, we recognize the fact that a man may have a comprehensive knowledge of the physical sciences, and yet accept Spiritualism, and be eminently qualified to recognize its most subtle principles. But the man who is wedded, body and soul, to this material world, however learned in all the wisdom of the schools, is not the man to form the most enlightened judgment on a subject of this peculiar nature. The editor of the *Commercial Advertiser* might as well employ a saddle and harness-maker to write his literary reviews, or submit the principles of his moral philosophy to the judgment of a civil engineer. The arrogant assumption that the world's opinion of Spiritualism must rest at last on the assumed infallibility of a class of men who have already decided that there are no spirits, either in this world or any other, is the monstrous offspring of the ignorance and skepticism which are blindly and passionately devoted to the soulless idols of modern Materialism.

It appears that this blind devotee of his Commercial interests occasionally advertises Spiritualism, in his way, and makes it a small part of his business to sow broadcast unworthy suspicions of persons whose purity lifts them forever above the low sphere of his thought, and out of the earthly and sensuous region in which all his feelings and interests would appear to be conceived and brought forth. Miss Mollie Fancher is a pale invalid, confined to a bed of suffering. She is deeply religious in a sense which even infidels are bound to respect. Her exalted character is believed to be spotless as the snows that drift over mountain summits where human feet have never left their imprints. And yet, in opposition to the testimony of her physician and pastor, and of all who know her, this audacious commercial scribe justifies the foul "suspicion of fraud and humbug"! Is he so utterly destitute of common sense as to presume that this fair young girl would voluntarily make herself a prisoner for life, for no earthly purpose, and without the slightest reference to any prospective compensation for so great a sacrifice? It is insanity to assume that the scientific physicians and pious clergymen who have testified in her behalf, are all either knaves or fools. Be-

cause the friends of this gentle girl will not allow the sacred privacy of her chamber to be disturbed by rude interlopers in the name of the science they have degraded, she is stigmatized as a fraud, and her friends as guilty of deception and falsehood! Who that either loves truth, respects fair dealing, or honors womanhood, cares a fig for the opinions of such pretenders to science as Dr. Hammond, and such journals as the *Buffalo Commercial Advertiser*. If no one answers, then no one cares; and we will now call on Houdibras to dismiss this class with the benediction:

"When a man is past his sense,
There's no way to reduce him thence,
But twining him by the ears or nose,
Or laying on of heavy blows."

A late number of *The Truth Seeker* contains an article entitled "Trial of the Spirits," by one G. H. Humphrey, of this city, which for manifest ignorance, unblushing audacity, and the utter recklessness of the author's statements, surpasses anything which has lately come to our notice. We supposed that the Spirit of the Age had finally extinguished the last of his savage tribe, but it appears that the chief is still alive and bent on mischief. Humphrey's

"Little learning is a dangerous thing," especially to himself, and we must restrain him in the interest of truth and humanity. Who in the world made this guerrilla in the war against Spiritualism a judge for the trial of Spirits on a false indictment of his own? It would seem that Humphrey has been rooting about in the spiritual vineyard, and leaving behind him the bad seed of his principles. He is the enemy who took advantage of our absence to sow his tares. He is one of those miserable cultivators, whose "Too much manuring filled this field with weeds."

I purpose to dispose of his more important specifications by a summary method. In the treatment of these I will record each statement in his own terms, only omitting such superfluous words as lumber his style and obscure his meaning. Here follow several oblique statements by *The Truth Seeker's* correspondent and our brief commentary on the same:

1. HUMPHREY.—"Spiritualism is utterly untrustworthy, and consequently pernicious."
Answer.—This preliminary statement gives us the key to the particular phase of Spiritualism to which Mr. Humphrey seems to have confined his studies. He has probably derived his impressions from the mythological gentleman in black, "prince of the powers of the air," otherwise known as the "father of lies." Under such an eminent teacher, we need not be surprised to find that the pupil has made remarkable proficiency. As this witness has had experience, we may, in courtesy, accept his testimony respecting the pernicious and diabolical phase of the only Spiritualism with which he has become familiar. When this seeker after truth(?) casts the image of the devil out of his creed, and the foul spirit from his heart, the angelic Spiritualism we believe and teach—which is "full of mercy and good fruits" of all divine gifts and graces—may be opened to his benighted soul. The true Spiritualism has subdued many haughty unbelievers and determined sinners. Let us hope that even Humphrey may be saved; and if there is hope in a case so desperate, who need despair? Let us have silence! Brethren, *Ora pro nobis*.

2. HUMPHREY.—"I will confine myself to such arguments as will commend themselves to the reader's reason and common-sense."
Answer.—This is followed by a whole column of dogmatic assertions and impertinent inquiries, through which we have searched in vain for the faintest shadow of an argument. So far from any citation of evidence appearing in this connection, or an attempt at argumentation, he does not seem to apprehend the import of these words. And this is the peculiar way in which Humphrey appeals to the common-sense of his readers!

3. HUMPHREY.—"The teachings of spirits are out of all harmony. They are a jumble of contradictions."
Answer.—This is a total misrepresentation of the facts. In all that relates to the fundamental principles of Spiritualism, embracing our relations to the higher life and world, there is really no essential inharmoniousness in the testimony of the spirits. The fact that they often differ in their views of the same subject, only shows that the separate individualities among men remain in the Spirit-World. This is at once in harmony with the laws of mind, with all we know of human nature, and with all rational views of our immortality. If the Spiritual Phenomena were not of such a nature as to warrant this conclusion, we should either question the facts or despair of our future identity. That "jumble of contradictions" belongs exclusively to the mental and moral state of Humphrey. For the present his conception of harmony calls for a mere repetition of exactly the same views and ideas by every spirit. When he shall have made a little advance in the elementary principles of the subject, he will probably discover that harmony can never be found in an endless repetition of either the same tones or ideas. The great harmony of God and Nature is to be sought and found in endless diversity.

4. HUMPHREY.—"A great many of the Spiritualists are very corrupt men. They base conjugal union on what they call 'affinity,' which is only a nicer name for lust."
Answer.—If the first part of this statement is true of Spiritualists, is it not equally so of Humphrey's church, and of the believers in every form of sectarian theology? For every Spiritualist that can be found under sentence for a criminal offence, the undersigned will undertake to furnish the names of two Evangelical ministers, and at least fifty believers of their doctrines. Here is the *experimentum crucis*.
Now as to the second part of the foregoing statement, I have to say, that, if admitted to be true, it does not sustain the charge that Spirit-

ualists are corrupt men on account of their Spiritualism, or in any unusual sense. Most men and women who respect the sanctity of the marriage relation, believe that it derives its most sacred significance from the strong mutual attraction and natural affinity of two natures, and of which the legal ceremony is at most but the proper official recognition. Now be it known that G. H. Humphrey is opposed to this view of the subject; and that he prefers the "conjugal union" which is not sanctified by any such basis existing in the natural and spiritual laws of our being. Those who are only able to recognize the legal sanctions of so important an institution, doubtless require all its restraints and incentives, its arbitrary forms and severe penalties, to compel them to respect the obligations they may have assumed. It is true that the law of affinity runs through all the realms of matter, mind and spirit, and most people are satisfied to have it so; but as Humphrey is strongly opposed to this law, on what appear to him to be moral grounds, we need not be surprised if, in the fullness of his self-love, he should suggest a revision of the whole Divine economy of Earth and Heaven!

5. HUMPHREY.—"It is well known that about all of those who advertise in our city papers as 'mediums' and 'clairvoyants' are only strumpets."

Answer.—Now Humphrey either has positive knowledge on this subject, or he has not. If his actual knowledge warrants his affirmation, he is self-convicted of seeking the classes named for illegitimate and immoral purposes. If, on the contrary, he has no absolute knowledge that the classes specified are of the character described, then he is a most unscrupulous and wholesale libeler of womanhood. We leave Humphrey to hang himself on either horn of this ragged dilemma, as may best suit his taste.

6. HUMPHREY.—"Spiritism is unscientific. Tyndall and Carpenter have weighed it in the balances and found it wanting."

Answer.—This is not true. Tyndall and Carpenter have never weighed the subject. They have never found Spiritualism wanting in demonstrative facts and positive reasons for the support of all its claims, as these are defined by its rational exponents. To talk of weighing Spiritualism in such balances as the scientific materialist is able to furnish, is as preposterous as to attempt to weigh Humphrey's nice moral convictions and his delicate sense of modesty on a hay-scale.

The samples already given will suffice to show the rare quality of Humphrey's objections to Spiritualism. Toward the close of his diatribe this bilious correspondent yields to an intense desire for immeasurable knowledge, and we are put through a full course in the catechism, in manner and form as follows:

"Spiritists have made no discoveries commensurate with their alleged opportunities. They profess that all the great minds of the past communicated ideas to them. If so, why is the world not blessed with masterpieces worthy of the mighty dead who still live? Why is it that no gifted and favored medium has given us another Dialogue from Plato? another Satire from Horace? another Oration from Cicero? another Epistle from Milton? another Play from Shakespeare? another Oratorio from Handel? another Problem from Newton? another Sermon from Chrysostom? another Invention from Fulton? another Letter from Junius?"

We hear a great deal about "Lost Arts." Why do the mediums not recover them? Why do they not get some old Egyptian to tell them all about the old process of embalming? Why do they not coax Cheops to tell them how to handle such immense stones as are found in the Pyramids? Why do they not give our hoarse-voiced secretaries of the ancient mortars? Why not find the body of A. T. Stewart?

Humphrey does not stop to consider our mortal limitations when he thus loads his blunderbuss to the muzzle with conundrums, and remorselessly fires them at us in a single volley. A child can ask more questions in ten minutes than a philosopher can answer in a week; and precisely here we labor at a disadvantage. For so much as remains we must adopt a short method with Humphrey. Does he not believe in revelation? Certainly, he is exceedingly deferential when speaking of Moses, Jesus and the Scriptures. Now if the Lord is infinitely wise, and has all knowledge and power, why did he not put all the previously Lost Arts, and the undiscovered sciences, into the New Testament; cram the brains of Humphrey to his entire satisfaction, before he was born; and open up some grand highway to universal knowledge—all for the special benefit of the great company of noodies, who are too lazy and stupid to obtain information by ordinary methods of investigation? This is our "shorter catechism," adapted especially to the juvenile pupils of Humphrey's class.

I have only to add in conclusion, that if the *Truth Seeker* is disposed to sustain the character which its name implies, it will not encourage correspondents of the peculiar stripe of the one here reviewed. S. B. BRITTON.
2 Van Nest Place, New York.

There is nothing which the eye can perceive which is so small as not to contain a rich mine of speculation. The drop of water represents infinite power with its load of electricity enough to charge a thunder-cloud; it is the type of infinite beauty, as it transforms sunlight into rainbow; it is the embodiment of infinite love in its gentle descent upon the grateful flower; and by its curious constitution it represents and stimulates an inexhaustible knowledge. It is worthy to be the vehicle of a speech intelligible to human ears and a speech intelligible to human poetry and the faith of religion. Ignorance cannot hide it nor deformity degrade it nor superstition corrupt it.—Prof. Benj. Peirce.

There is cold weather ahead. Stick to your flannels till they stick to you.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris. A continuation of Mr. T. Tonophe's learned disquisition on ancient religious beliefs, which he entitles, "*A propos de Leibnitz*," greets us on the first pages of the present (February) number of the *Revue*. "It is generally conceded," he says, "that Pythagoras must have gone to India, Egypt, or elsewhere, for the dogma of animal metempsychosis, which is given as the basis of his doctrine of a future life; and that Plato, without further examination, had adopted from the *ecole italique* (Italian school?) and passed it into his teachings; admirable subject for the *reptusos* of Catholic and other theologians, and of which they have not failed to take advantage." They demonstrate hence the infirmity of human reason; and regarding these old philosophers as representatives of Spiritualism of the earlier times, show how these have been stranded, as we shall be. But, according to Mr. Tonophe, neither of the above-named sages taught metempsychosis as understood by the letter—*prise à la lettre*. "They admit it," he continues, "in a measure. 'Imagine,' as our saintly Pope admits papal infallibility; and as M. Veuillot sanctions the virtues, the miracles and mysteries of *la Salette*." After referring to the pythagoric Tineu de Loeres as in converse with Socrates on the doctrines of the Master, where it was shown that in a future state, if the consciences of the culpable could not be reached by its chastisements, a transformation into some beast was threatened with the simple intent of deepening the color of what was to be, the writer adds: "Metempsychosis was not then a reality in the mouth of Pythagoras or in the pen of Plato, but simply a metaphor left to the intelligence of the hearer or reader to give to it such value as seemed meet." Again, referring to the hell of our theologians, he says that while "the one (metempsychosis) is simple, puerile, the other is absurd and atrocious. . . . In Gaul, as well as in India, in Greece and in Egypt, one found the elements of the doctrine of a future life. In Gaul, of all the people of antiquity, none that we know of had a higher idea of the destiny of humanity than the Celts. . . . To find the first idea of the Druidic circles we must go back further, we must search among the ancient religious poetry of the Aryas. Those parts, the most ancient of the Vedas, the Rig, the Saman, the Iadjous, offer us a picture, already nicely defined, (*nettement arrivee*) of the destiny of souls. . . . But while the good here mount to a sublime degree, 'the wicked are condemned to reincarnation upon the earth, and fall into the power of *Kali*, the goddess of evil.' Thus briefly, leaving many historical data untouched, I must skim over important contributions to our literature. I will, however, add a portion of a note pertaining to Mr. T.'s article: "The god of Sais, called *Jaou*, according to Clement of Alexandria, known only to the initiates, was, it appears, a very near relation to the God of Israel. At all events it is remarkable that at about the same epoch when Moses carried the worship of *Javeh* to the desert, the Egyptian priests imported from Greece that of *Zeus*. . . . Let us remark also that the roots of *Jav*, *Zen*, *Jov*, *Zyan*, are nearly identical in the Hebrew, Greek, Latin, Sanscrit, in the designation of the Supreme Being—*l'Etre par excellence*."

"Spiritualism in Algiers" next claims attention. In the pretty village of Oran, on the coast, where I passed some pleasant days on my way to Morocco, some malicious spirit has assailed the household of M. Miron, principal of a Protestant school of that town; and though more than fifty persons have been present, and testify to having seen what is affirmed by Mr. M. to have taken place, he has been obliged, "*and that under a Republic*," to sign a document stating "that all that had transpired was an error of the senses," and this in order to keep his situation and support his family. I will name only a few of the occurrences, which will indicate the nature of the rest: While the family were dining, all the forks of the table suddenly rose up, flew away, and threw themselves against the wall. One after another of the dishes, as well as pots of flowers, and other articles about the house, were in a like manner thrown about and smashed. One morning about thirty were thus destroyed. Twenty-four names are here attached to a document attesting to these facts. The Mayor, hearing of these proceedings, threatened to punish M. Miron if he continued to maintain the truthfulness of the phenomena taking place under his own eyes. Persecution and bigotry are yet following the footsteps of ignorance. But the above is not an exceptional case among the French: in a little village near Dijon a number of persons, highly respectable, have regular meetings, in which the spirits of their departed friends are supposed to take an interest; but these gatherings are interrupted by a low rabble, who can only be forgiven on the principle that "they know not what they do."

Under the head of "Healing Mediums," the *Revue* gives quite a list of cures that have been made by a Mr. Delsol, of Cordes. While he lays his hands upon his patients, he prays to the good spirits, who, he believes, assist him; even his presence has been sufficient sometimes to produce immediate relief. In publishing this, Mr. P. G. Leymarie takes occasion to name many other remarkable healers of this nature, besides six in Paris, (including the Zonave Jacob,) such as Mme. and Mlle. Maillard and Mme. Guy of the Jura; M. Boën, of Belgium; Simonis, Du-buque, and C. Prochus de Soignies; but few or

none of the cases recorded surpass those made here by the late Cornell Smith, or those that are now daily blessing our own people through the curative hands of our good magnetic physician, E. B. Fish.

M. Leymarie acknowledges receipt also of one of those spirit-photographs which, after eighteen months of more or less successful experimenting, a photographer had been enabled to take of the well-known, beautiful spirit of "Lillie Gordon," through the mediumship of Miss Cook, under the protection and direction of Mr. Charles Blackburn of Manchester. This last named gentleman, with sufficient wealth and courage to make him indifferent to any adverse sentiments, public or private, concerning form manifestations, or any other of the so-called marvels from the world of spirits, has given largely of his time and means to advance the cause of Spiritualism; and we are all largely indebted to him for what has been done in England in the interest of our faith.

Another excellent association of Spiritualists has been formed at Mans, where, at a recent gathering of twelve persons, very interesting and impressive events took place. Among other things, a wreath of ivy was brought by the spirits and placed upon the table.

La Revue Magnetique, Paris, (16th Jan.) develops from month to month its important role in journalistic literature; and though it might never name Spiritualism, it will follow as a sort of corollary—*this coronal opus*—a development, such as has happened here under the magnetic influence of Mr. Cadwell, M. Donato, in the present number, very properly declines calling all physicians charlatans, having a large number of subscribers among that body of professional men; but certainly, magnetism has encountered no more bitter and senseless opposition than from those who assume to be accredited physicians; and this is glaringly apparent in this country, where in many States efforts are made by the M. D.s to enforce its disuse. But to appreciate its value, one has only to read in the *Revue* the case of a poor young man, who, with an affection of the sciatic nerve, passed through all the tortures physicians—and the most eminent that can be found in the French hospitals—could devise in the way of caustics, burnings with sulphuric acid and hot irons, etc., etc., and this at intervals for years; when, however, he came under the magnetic treatment of M. A. Bue, who found him in "a pitiable condition on his bed and unable to move," he was at once relieved, and in two months perfectly cured. Dr. Conrad's (Canon Monds) treatment of this subject, historically and practically in the magazine in hand, is one that should be perused by every skeptic: "Alas!" he says, "before its diffusion what opposition will it not encounter from the ignorant, the charlatans, and the body of *sapientes*. . . . Immovable in the past, they resist the present and the future: science *officielle* is dead; this which ought to be a light is only a cloud. . . . Pain always and everywhere declares the insufficiency of the medical art. . . . None are ignorant that every instant Hippocrates says 'yes' and Gallien says 'no.' . . . In the famous words of Bossuet: 'Everything has been a remedy except the true, that is to say, magnetism.' . . . Magnetism is nearly *mathematized* (mathematized) by official science. . . . It is feared: this is the eternal formal barrier against all progress in spite of authentic facts. . . . It is even treated as *charlatanisme*, plainly, in the 'Academy of Medicine.' . . . The weapon most perfidious offered to families against it, is its use as a means of seduction: the more reason, then, that it should be practiced by parents upon their children. . . . The danger is exaggerated as demonstrated by Puysegur, Deleuze, Dupotet, Gauthier, Olivier, Samier. . . . Experience shows us that it is essentially moral. . . . The sciences must illumine their torch at this incomparable light. . . . Its triumph will take place like that of the 'Finacee of Corinth,' of that affianced which was only a simple allegory of the final victory of truth over error. And this is a touching history, recounted by Philegon, a liberated slave of Adrien, refound in the twelfth, sixteenth, and nineteenth centuries, modified, but always the same. . . . The ignorant 'Middle Age,' the audacious Luther (in his '*Propos de Table*'), have reproduced this allegory of the learned Philegon, that the Spaniard Del Rio has transported from Greece into Brabant. Goethe gave it great nobleness of form—a woman of genius brought into his '*Consuelo*,' the graceful Montanelli has made of it a fine poem; and the sage Merlin, in his colossal apogee, assumes to consult the '*Alliance of Corinth*' in his lake as a mirror. . . . This is the history of Truth, a long time misunderstood, outraged, but finally triumphant; and is this not the history of magnetism?" Now I can only add, that with these somewhat lengthy extracts, I fail to do justice to this elegant production of this canon, Dr. Monds.

Following the above is the article on mesmerism, published by M. Rostan in his '*Dictionnaire de Medicine*,' and this is to be replied to by Mr. Donato in some subsequent issue. Then we have a consideration of the "Role of the Soul and the Spirit in a Somnambulist State of the Body," by M. de Fleuryville. The writer wishes to abolish absolutely the word *spirit*, using only for it, *soul* (*ame*), with *body* and *vital fluid*. Mme. Blavatsky found great difficulty in expressing herself in English, as she desired, on account of the philologic meagreness she met with. There certainly should be at once some universally accepted term for the *soul* and for the *spirit*: the soul or psychical nature of the philosophers of the Platonic school not being accepted by many as the divine spirit. Aristotle calls the reasoning soul *vous nous*, and the animal soul *vous brute* (*psuche*). M. de Fleuryville acknowledges that after fifteen years of observation there is yet to

have for its principal aim the *Verbreitung* of spiritual-
antiquity; know and act in virtue of the knowl-
edge acquired." M. H. J. Turck writes admirably
on the "Divergence of Opinions among
Spiritualists," in which he quotes a line from
Allan Kardec, which indicates the animus of
his theme: "Every intelligent effect has an in-
telligent cause." This is followed by quite a
lengthy and spirited extract from the *Acrité*, of
Spa, which embraces a sketch of Mme. Georgina
Weldon, her intelligence, genius as a musician,
her unquestionable sanity, her mediumship, and
her spiritualism and consequent persecution.
Marstock House, her home, nearly a historic
place, once inhabited by Dickens, for a short
time the residence of Gounod, who composed
there one of his pieces which he dedicated to
the master—"and lastly, full of souvenirs of the
master"—with the above notice of the lady her-
self, its owner and occupant; of important warn-
ings given her by the spirits, and of their protect-
ing power, display some of those curious episodes
in an eventful life that bear the impress of aged
fingers. The *Banner of Light's* article, written
some time since by Mr. R. Cooper, about "mat-
ter passing through matter" at a Holmes se-
ance, is given in full in the *Messenger*; while

La Razon, of Toluca. Numbers 2, 3, 4 and of this new enterprise have been received, although I have no space in which to do justice to the various contributors. I must note the more conspicuous articles: "What is Spiritualism?"—judiciously handled; "Heaven and Hell"—

Let us hold fast to the truth that God is just, and that his government over the world is built on justice no matter what havoc it may make with our theology.—*Sunday Afternoon.*

Our family. Last autumn, I proposed to my wife that we should move to a new place and see if our spirit friends could visit with us. This was done in the privacy of our own family, only my wife and myself present. We almost immediately found that my wife was to some extent a medium, but I had not known, yet she has been slowly developing from slight playful manifestations until she became clairvoyant in her normal state, then partially entranced, then even fully entranced, with spirits who have given me some precious messages.

The medium sees and converses with spirits while her normal state. Her mediumistic powers are constant, and she can be called upon at any time.

Most of our friends are opposed to everything pertaining to Spiritualism, and we say but little about our own experience. But you may be assured we are made much more happy by the return of those loved ones who have called dead.

This article I am convinced will call us out and tell the name of spiritualists upon us. We are ready for our friends, and we are sure that the friends of Spiritualism have already alienated the church from us, and will

Kansas.

FORT SCOTT.—J. W. Sunderlin, M. D., in renewing his subscription to the *Banner of Light*, adds: "I think it grows brighter and brighter every year; you will, therefore, I hope, continue to send it to me as long as I can pay for it. This morning I received a unanimous refusal from the officers of the Methodist church in this place to let Mrs. C. Fauble Allen speak in their

house of worship. I wish, however, to say that their minister was decidedly in favor of having the trustees grant the request that I made. There are many Spiritualists scattered throughout the West who are suffering for the want of spiritual food; and I often wonder whether the friends to the cause who live in the East, and who are blessed with the privilege of enjoying its teachings, if it was for the publications that can be obtained, the "strayed sheep" would perish by starvation, or be deceived by wolves. I therefore pray that your guardian angels will so protect and guide you that the *Banner of Light* may always float, and where every enemy can see that it has never been stained by hypocrisy or deception in any sense.

Indiana.

ELKHART.—Myron E. Cole writes us under date of March 8th, enclosing, at the request of Mr. Asa Ayers, the pecuniary amount necessary for the renewal of the latter gentleman's copy of the *Banner of Light*. Our correspondent says that Mr. Ayers, a soldier of the war of 1812, has now attained the advanced age of 89 years, and has been a subscriber for this paper for an extended period; that he (A.) has endeavored to extend the influence of his copy by lending it to his Orthodox neighbors, and that he has been deceived by persons to the subject of Spiritualism who would either advise him to leave the cause mentioned, Mr. Ayers, we are further informed, "esteems the *Banner of Light* above all price." We desire to return thanks to this aged veteran for his friendly appreciation, to which he has given tangible shape by obtaining quite a number of new subscribers for this paper in the past.

Tennessee.

NASHVILLE.—A correspondent writes us from this city bearing witness to the satisfaction he has recently experienced through the psychometric services of Mrs. M. A. Winslow, of Newark, N. J.

Michigan.

FLUSHING.—A correspondent writes: "Rev. Chas. Andrus of this place is one of our best workers and lecturers. He is a thorough Spiritualist, and an able speaker under spirit control."

Spiritual Phenomena.

[From the Chicago Times Feb. 20th, 1879.]

Starting Phenomena.

A Resident of Chicago Recites the Spirit-Materials he Witnessed at Terre Haute—Materialized Spirits Play on the Piano in Sight of the Audience—Numerous Alleged Recognitions—Photography Without Light—Stories from Waterland.

The following account of some remarkable phenomena witnessed by me recently, at Terre Haute, Ind., may not prove uninteresting to the numerous readers of your paper. On the 21st day of last month, being in Terre Haute, I attended in the afternoon a séance given by a Miss Laura Morgan in her child in appearance, and yet in her teens. There I found about eight persons present. The medium was placed under stringent test conditions, as follows: Her hands, filled with flour, were placed behind her, and the wrists of her sleeves were sewed together; a brass belt passed around her waist, padlocked in front; a leather string passed through the belt (and after sealing her in the cabinet like a clothes-press), the string was passed through the holes in the side, and knotted securely on the outside. All this I supervised and arranged myself. In about half an hour the cabinet door opened, and a form appeared, beckoned to some one present, who went up and held converse with it. This was repeated until six forms, of both sexes, had manifested, and were recognized by different persons present, as those they had known in earth-life, as relatives, now deceased. A son of mine, Maj. E. F. Young, I clearly identified by several positive tests. A judge of high repute from Michigan recognized his wife, his son, a daughter, and a friend he called "Jack." As I sat next to the judge he stated to me that before leaving home he had been informed through a medium that if he came to Terre Haute that three or four of his spirit-friends would manifest themselves to him, and visibly perform pieces of music on a piano; and he had come accordingly, and he had an instrument placed in the séance room in front of the cabinet. He said he hoped we might witness the astounding fact that afternoon, but his spirit-friends stated so all could hear that there was not power enough that day to accomplish it, but if he would hold a private séance the next day they would try and fulfill the promise made to him. They then requested that I should also be present to witness it and publish the facts. I attended, and the following events took place: The Judge, Mr. J. L. Morgan and wife, the medium and myself only were present. Feeling the responsibility, and that great care should be observed in placing the medium under such test conditions as to preclude all doubts as to her simulating the forms appearing, I had the same test appliances as the day before, and can testify clearly that she was found at the end of both séances in the same state and condition as when I securely fastened her to the side of the cabinet, her hands still retaining the flour, and no flour was found on her dark dress, and sleeves also sewed together.

As on the day previous, the spirit-wife and children of the judge came and called him to them. They conversed together, one after the other, for near half an hour on family matters, and also respecting the attempt, for the first time in the history of the world of materialized spirits, to appear visible to mortal eyes and perform on a piano. They all said that they thought it could and would be done by them. The daughter stated that she had been, in spirit-life, a pupil of Mozart, and that he was present, and would at some future time appear, also, performing his own pieces of music, which would be a grand treat. The judge's daughter was dressed in white, and had on her forehead a brilliant light, formed like a crescent, and on her wrist a bright, luminous bracelet, like burnished gold. As the light was covered in a corner of the room, and faded down to twilight, it was evident that the luminous appearance on her person could not proceed from the lamp. She, finally, after passing in and out of the cabinet several times, came out, closed the door, took a seat at the piano and played most charming piece of music, then returned within the cabinet and again appeared, performing another piece. Again she left and for the third time returned, and gave another beautiful piece, all of which she stated was composed by her in spirit-life. She also said that she had received the appointment as directress of the musical séances of this medium, which would be a grand treat. Her brother "Eddie" also came out and performed, but nothing compared in brilliancy of execution to that of his sister. The wife of the judge, and mother of the young lady and lad, also appeared in a beautiful white dress trailing a yard on the floor, with a silk veil on her head. I was permitted to feel of it. She also played the piece called the "Rattle of Prigue" tolerably well. She afterward came to where the judge sat, next to me, and looked indeed like an angel of light as she came toward us. Then a friend of the judge, called "Jack," also came out and played part of a piece. He said he was learning. This spirit had whiskers, and was entirely different in appearance from "Eddie," the young lad. This the four had appeared and played several pieces of music visibly. Afterward the wife came again, and the judge went to her and asked "what he could do to compensate her for giving him such a treat." She replied, "Kiss me," and the judge did so twice. These are the facts as they occurred in the presence of all present.

In a conversation with the judge he stated that his wife had often appeared through other mediums to him, and that some months previously, at Mrs. Annie Stewart's, of Terre Haute (when he was there before), he had desired, if possible, to be again united in marriage to his wife, in a materialized form, and he stated that in the presence of thirty persons she came forth from the cabinet dressed in elegant bridal costume, the veil covering her entire form; that she looked more angelic and charming than brides generally; that they were actually united by a justice. Since my return from Terre Haute I have received a letter from the judge, in which he states that he remained several days longer, and witnessed other marvelous phenomena, both at Miss Morgan's and at Mrs. Stewart's. His wife and children came often and performed on the piano, and were illuminated in the door of the cabinet by a strong and beautiful light thrown over their forms from the interior of the cabinet. He also states that at Mrs. Stewart's, besides the many manifestations of his family there, his wife was dressed in black at Mrs. S.'s, as I also witnessed her, several pictures were taken of

spirit forms for him, one with the medium standing beside the spirit form; others of ancient spirits so beautiful that art has never equalled them. These pictures were not taken by sun or gaslight, but were taken in the dark by a light called "electric spirit light," and claimed to be furnished by spirit mediums. This phase of mediumship among photographers, as she has been for some months past taking spirit pictures in a dark camera, numbers of which are recognized by friends. I have had several pictures taken, making the plates and seeing the developing of them in the dark-room, so that I know that the forms appearing on the tin-plate were not on it before, and that no visible light is used to produce the result obtained. In the past three years I have visited Terre Haute on business a number of times (perhaps ten or twelve), and when there I have attended séances at Mrs. Stewart's, possibly a dozen or more, and have carefully investigated all the circumstances as they occurred.

The following facts took place in my presence: I have witnessed at different times from six to thirteen forms, of an evening, stand in the cabinet door or come out on to the platform. In most cases they were fully identified by those present. My son, Maj. E. F. Young, has appeared six times at Mrs. Stewart's and twice at Miss Morgan's, giving me several tests by which I know it was not a delusion or a simulation. In many instances the medium is also seen by all at the same time the spirit form is beheld. I have seen the form leave the platform, take a seat at the side of the wall, then go into a rear room, close the door, and while there the control "Minnie" will speak to some one present in her peculiar Indian style. The form (a young lad) would return and reënter the cabinet. I have seen a daughter of Mr. and Mrs. Serbluer, of Fredonia, N. Y., take a seat between her parents and write a letter to them in the dark (the light was turned down while she sat there, yet the writing followed perfectly the ruled lines). The parents were present, and before, and said they were convinced it was their daughter. I have seen an Indian squaw, over six feet high, who claims to control the medium and her voice was exactly like the one she has, when speaking through the vocal organs of the medium. She was arrayed in Indian costume and a foot taller than Mrs. S. I have seen an Indian maid with short dress to the knees, bare arms, with leggings, very tastefully adorned, take up the music-box, weighing about fifty pounds, place it on her head and whirl around rapidly without touching it. I have seen many of the forms gradually sink down through the platform (a few boards on horse raised up one and a half feet). I have seen over sixty such forms, and can positively declare that no one can find any reasonable grounds for stating that these manifestations are fraudulent.

B. T. VOEGELI.
No. 501 North La Salle street, Chicago.

Manifestations in Turner, Mo.

To the Editor of the Banner of Light:
Inasmuch as the greatest anxiety of man is to obtain a better knowledge of the spirit-world, and as all the means in his possession are being used to accomplish that most of all desirable objects, whatever may be calculated to give any information in reference to the progress made or the methods employed, may not be uninteresting to the readers of the *Banner of Light*.

For more than eighteen hundred years the only means lawfully used to explore the great and mysterious ocean of life have been the spirit of faith and belief; to keep the ship anchored in the harbor, and her lights in the cabin; all else is heresy! To approach the beautiful and tempting tree of life or knowledge, as is sternly forbidden now as when it first bloomed in the Garden of Eden, and "go ye not after strange gods" as rigidly enforced now as then. But notwithstanding we were reminded of this warm injunction, and of the danger of consulting any other spirits for instruction than that of faith and belief, we did visit a spiritual séance.

The meeting was on the evening of the 8th Feb., at the dwelling-house of Mr. Benjamin Keen, at North Turner, a little village in the town of Turner, Androscoggin County, Me., and the home of all the parties concerned. The medium (Mr. Fisher) is a young man, some twenty-five or thirty years old, and if report be true, rapidly increasing in mediumistic power. Mr. Keen is one of the finest men in town, noted for his gentlemanly deportment, his business capacities, integrity and moral worth. He is a firm believer in spirit manifestations, and has had (perhaps,) as great facilities for investigating the phenomena as any other man, being one of the conductors of the meetings held in his house. The reputation of Mr. Keen as a citizen gives prominence to the meetings held there, and credence to the manifestations which occur. He courteously gave us liberty to make a thorough examination of the premises, and we did so to our satisfaction. The rooms used for the séance were a sitting-room and a small bedroom, the latter being utilized as a cabinet for the medium. A large piano was placed some three or four feet from the bedroom door, fronting it, and a semicircle was formed behind the piano. A music-box, about the size of a twenty pound salt-box, was then wound up, and put upon the piano, and set to running. The windows of both rooms were nailed down, and the doors locked, excepting the bedroom door, and the lights were allowed to burn dimly.

In less than ten minutes after the company was quietly seated, a jarring, trembling wave passed through the house, with a sound resembling the tumbling waters of Niagara, causing the doors and windows to shake and quiver in their fastenings. This we are sure did occur, and that no artificial or mechanical means were used to or could produce it. "They have come," remarked a gentleman in the room, and the lights were then extinguished. Soon the music box seemed to move from the piano, first settling down to the floor and then rising up to the ceiling over our heads, and after playing around the room in which we were seated, a few minutes, apparently floated into some other part of the house, and continued to recede until the sound almost died away in the distance. The same gentleman again remarked: "They have got it and are carrying it off." It soon however returned, the sound coming nearer and nearer, until it entered the room where we were sitting, and dropping with a crash upon the piano, ceased playing. It was wound up by what seemed to be invisible hands, and again set to playing. The piano, in the meantime, was discoursing different kinds of music, played by the invisibles, and such tunes, too, as requested by the persons present. Some of them were accompanied with words set to the tunes, and sung in the clear sweet melody of female voices.

After they had done playing and singing, the lights were turned up and the manifestations of materialization commenced. A lady's hand, protruding through the curtain hung at the door of the cabinet, was first seen, then an arm to the elbow, then indistinct faces, and finally the curtain was moved to one side and the shadowy outlines of a whole figure appeared standing in the door. Sometimes they would retire back into the cabinet, as if to gather strength, and again appear in a more distinct form. If they were such or such a one, and they answered in the affirmative with a nod of the head, or any other token of assent, this mysterious trembling, noisy jar would come again, but this time only in the locality of the questioner, no matter in what part of the room he was situated. This

jarring sound, coming as it does at the time the question is answered, seems the more perplexing from the fact that it unites the absolute with the yet undetermined—at least by a vast majority of the people.

The last and most remarkable manifestation was the appearance of a figure purporting to be a French lady. She came to the door of the cabinet, set the curtain one side, hesitated there a moment and then walked squarely into the room. Her dress very much resembled white silk, with full, flowing skirts, and a trail, we should think, at least three feet long—her figure tall and graceful; and as she moved, sylph-like, about the room, we could distinctly see bracelets on her wrists. On being requested to play on the piano, which they say she sometimes does, she went to the instrument, ran her hand across the keys, then retired, and we saw no more of her.

As soon as opportunity permitted we examined the medium, and found his hands icy cold and his pulse weak and accelerated.

AN INVESTIGATOR.

New and Interesting Developments in Materialization.

To the Editor of the Banner of Light:

Mrs. C. B. Bliss, upon the urgent request of prominent Spiritualists of Washington, D. C., returned to that city last week and resumed her séances. The following extracts are taken from a private letter from her, written on Sunday, March 24, 1879. They may be interesting to the readers of your valuable paper.

"I gave a séance last evening at the residence of Mrs. Helmick. The manifestations were extraordinary and convincing, especially to skeptics, who were present for the first time in a materialization séance."

Prof. Brown and lady were among those who expressed themselves very much delighted and fully convinced of the reality of spirit return, and their ability to materialize under favorable conditions.

One of the "Bonapartes," a resident of Baltimore, a son of the brother of Napoleon I., was present, in company with General Lippett of this city.

"Napoleon I. and Josephine walked out of the cabinet in full form, in a good light, in full view of the audience, to the great satisfaction of all present."

"The singing of male and female spirits in the cabinet was pronounced wonderful."

"My health is poor, but my spirit is strong and willing in my mission."

It seems that the angel-world are about to break through the veil of things and silence "skeptics" when they say "nothing but raptures and murders ever show themselves at our séances." And I believe, when we can purge our séances of the suspicious, fraudulent, producing element that has filled them in the past, spirits of the highest order will be able to return, materialize, and from their own lips impart the knowledge of the future life that we all seek. May the angels hasten the day, is the prayer of your co-worker.

JAMES A. BLISS.
Philadelphia, March 5th, 1879.

OLD SOUTHER.

The shades of night were gathering rapidly. When a young lady might have been seen passing through the streets of Boston.

Bearing a subscription paper, at the top of which was inscribed in large letters:

"Save the Old South!"

Her brow was sad; but there was plenty of cheek beneath it.

Her eyes flashed like a falcon, and looked as if they would never take no for an answer.

While like a silver chain rung the accents of a voice that people never will be able to return, materialize, and from their own lips impart the knowledge of the future life that we all seek.

"Save the Old South!"

She invaded a happy home, where the household fires burned warm and brightly.

The merchant prince who came into the parlor, when he saw her, looked as if he were a spectral glow.

While from his lips escaped, with a groan, the exclamation:

"D— the Old South!"

"I never saw such brass," an old man said whom she thought he had never seen before.

"I won't give a cent toward the old rattle-trap," cried a sensible holdholder.

But still that clarion voice went on just the same as ever, crying:

"Save the Old South!"

"If you had tried to save the Hancock House, there would have been some sense in that."

But this thing is a perfect eyesore!" said several ladies in the hall, and they were all looking at the old lady.

A tear stood in the maiden's bright blue eye, and she went on crying, "Have'n't you something to rattle to?"

"Save the Old South!"

"I will have you indicted as a common nuisance," said an eminent lawyer.

"It's time for respectable people to be in bed," cried a policeman who met her in the street at midnight.

But before he had got to the next corner he saw her stop a gentleman and ask him to go and see a fly walk to."

"Save the Old South!"

How profoundly grateful we should all be to hear, some morning.

That this young person, together with fifty others of which she is a member.

Had been split up for kindling wood, together with the dear Old South!

—Harvard Lampoon.

To the Editor of the Banner of Light:

It is with a great degree of pleasure that I attempt to give you a report of our Quarterly Meeting at this place, which closed on Sunday evening, Feb. 23d. It was a glorious success. Owing to the hard times, it was thought by some to be a hazardous undertaking to attempt to hold a Quarterly Meeting in mid-winter; but the Spiritualists and Liberals of Omro and vicinity know how well we have fared, and the success of the meeting has been a grand triumph for the cause of Spiritualism in our localities, here it is grandly alive, with full prospects of a permanent existence.

The evening of Friday evening, Feb. 21st, and after a short time spent in general conference, C. W. Stewart spoke on the present status of Spiritualism and progressive thought. His remarks were well received by a fair audience. On Saturday morning the meeting was called to order by President Lockwood of Ripon, and in conference the subject of spiritual return was discussed. Lockwood, in his address, called attention to the fact that the mind to a musical instrument whose strings always vibrate pitch and quality; that when he heard an individual converse, he could always tell his degree of culture, and his mind and moral qualities, because his conversation was simply a vibration of his mentality. After conference, Mr. Stewart took up this subject and handled it with his accustomed skill and energy. He showed that the mind is not a material thing, but a force of the mind to a musical instrument whose strings always vibrate pitch and quality; that when he heard an individual converse, he could always tell his degree of culture, and his mind and moral qualities, because his conversation was simply a vibration of his mentality. After conference, Mr. Stewart took up this subject and handled it with his accustomed skill and energy. He showed that the mind is not a material thing, but a force of the mind to a musical instrument whose strings always vibrate pitch and quality; that when he heard an individual converse, he could always tell his degree of culture, and his mind and moral qualities, because his conversation was simply a vibration of his mentality.

In the afternoon conference the right of the individual to commit suicide was discussed, after which Pres. Lockwood gave a lecture on "Mental Energy," in which he bridged the chasm between Materialism and Spiritualism, to the complete satisfaction of a large and appreciative audience. Of Prof. Lockwood's lecture the following is a short summary: "The consciousness of the individual is not a material thing, but a force of the mind to a musical instrument whose strings always vibrate pitch and quality; that when he heard an individual converse, he could always tell his degree of culture, and his mind and moral qualities, because his conversation was simply a vibration of his mentality."

The evening services were occupied with a recitation of Poe's "Raven," by Prof. Sanford, and the closing prayer by C. W. Stewart on "Judgment, Heaven and Hell."

The expenses of the meeting were met by voluntary contributions, more than enough being raised for the purpose. So you see that we are neither dead nor sleeping, and expect to have a still better meeting in June, at this place. This success is due, first, to the presence of the noblest of our people, and the efficiency of our presiding officer; and secondly, to the effort to build up Spiritualism, by harmonious and peaceful means.

Dr. J. C. PILLINGS.
See Northern Wisconsin Association of Spiritualists.

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELA, BARONESS FOM FAY, of Bonabell (the Star), Austria, and translated especially for the Banner of Light.

WHAT THE MOON RELATED TO ME THROUGH THE WINDOW-PANES.

FIRST PICTURE.

Seest thou the moon's rays glittering through the window-panes? Seest thou how they shine through the poor man's window? Seest thou how they sparkle in the rich man's house? Seest thou how they breathe in the chamber of death? Seest thou how they tremble through the rolling of the thunder? I saw the moonlight looking, dumb and cold, gloomy, merry and loving, on young and old, on rich and poor. Let me relate to you on what the moonbeams shone.

An old deserted castle stands in the meadows. Once perhaps it was an abode of joy, of happy family life; now it is forsaken and left to its destruction. But see how the moon peeps through the old green panes and throws its silver light over the bare walls of the deserted rooms. Then all begins to live, for the moon awakes and greets old well-known spirits. They glide around, tittering and laughing, sobbing and weeping wildly. Now again all appears as it was centuries ago; the souls of those who lived there then renew themselves as ghostly apparitions. Seest thou the velvet hangings, the armory, the large, heavy table surrounded by chairs with high, pointed backs, the goblets, glasses and vessels of every kind? It is midnight, and the stately knight is awakened out of his long sleep. All is commotion, for it is his wedding day. Squires and attendants hurry about in the castle, up stairs and down stairs, and the bride comes forth splendidly arrayed in a white satin dress and bridal wreath, her diamonds glowing like flames of fire. But her eyes are hollow and lifeless, and she is pale—so pale! Do you hear nothing, then, you people above on the mountains, not the blowing of trumpets nor the neighing of horses? See! they come riding along, knight and his lady, squire and maid! Life comes forth from the old rubbish and dust. In the chapel, too, is movement; the sacristan's old bones have awakened to new life. Altar, candles, mass-book, all are there. Even the stones arise and place themselves in their old position. And so it is fresh in the moonlight—this picture of the past. But the priest waits in the chapel, the knight advances toward his bride; gloomily and earnestly she reaches him her hand. Already they are at the door, and the organ has commenced, when—the cock crows, and quiet, empty and deserted is again the old castle, waiting for decay. And so it goes on and on. The bridal pair are never married, never is her "yes" heard, for the dawn of day prevents it. Reality destroys the gloomy illusion.

SECOND PICTURE.

Many hundred years ago I often looked into a little corner window. The glass was held together with lead. Before it sat a knight's wife with her little son on her lap, whom she taught to pray for his father, that he might return safe and happy to his home. She looked at me so lovingly! Prayer for the well-being of her beloved streamed from her anxious lips. Then one evening was heard the sound of trumpets, and the brave knight with his trusty followers came up the hill. Rejoicing, the wife and son went out to meet him. I loved this woman, and the dear, tear-bedecked eyes looked up to me so thankfully that evening. Now the corner window has different panes, and I see always the bright light of a lamp shining through it. They dance, laugh and play in the old castle. There are no more knights or knights' wives there. No one looks up to me praying. I say I do not like these people, and could weep over the beautiful lost-life of the noble knight's time.

THIRD PICTURE.

Another moonbeam looked in a quiet room and shone on a dead maiden. She lay there peaceful and white, with a quiet smile on her lips. Before her knelt a youth and sobbed. The moon shone through the windows much that human eyes cannot see. It kissed the cold lips of the dead bride, it kissed the head of the youth and the angels that watched by the body and dried the tears of the mourners. The youth fell into a sweet sleep; he dreamt of his dead darling; they were both two splendid angels, united to each other and floating in the universe. But let us quickly away, the morning dawns, the sun arises red and glowing, man's life and pain commence anew. An angel sings: "Through the cross to the light, through pain to joy—remember this, oh man, be consoled and weep not."

FOURTH PICTURE.

The moon shines through the arched windows of the dome. The church is empty, only the everlasting lamp burns before the altar of the most holy. The weary wanderer outside in the streets sees the faint glimmer of the lamp. It calls to him, "Remember." The moonbeams fall on the grave-stones with their century old inscriptions. The grave-stones raise themselves and the bodies come forth. See, there a grave opens out of which comes a man; there is a monk; here the wife of a knight. Now they are all there, the spirits of this churchyard. They kneel and pray before the altar, where a form of light reads the mass. They pray and cross themselves; the angel speaks to them kindly; he gives the blessing; the "Missae" is spoken, and in a moment they are all gone. The grave-stones fall noiselessly to the sacristan is already there with his bunch of keys. He knows nothing of the spirits' mass at midnight.

FIFTH PICTURE.

We like to kiss the little children in their beds, say the moonbeams. They lie there with rosy cheeks, with folded hands, and say, so peacefully and trustingly: "Father, let thy angels watch over my bed." Many a prayer have the moonbeams thus caught and carried up to God. I heard to-day a little maiden praying: "Father, let thy angels watch over my father in war." And the moonbeams went to the father. They sought him out, and guarded him during the cold night; they let no harm come near him.

SIXTH PICTURE.

It is a peasant's hut; the window is very small. The peasant, his wife and four children, the watchful dog and the cat, too, are all sitting before a table with one light on it. The father gives the blessing. And now they are all sleeping in the dark room. The moonbeams kiss the whole family, and dry the drops of sweat from their brows, giving them as sleep as the rich never know.

SEVENTH PICTURE.

This time the moon shed its beams through a large window on to a bed whereon lay bridal ornaments. The white satin dress, the lace

veil, the myrtle wreath, white shoes, and handkerchief, all lay there awaiting the one whom they should clothe. A beautiful child is standing at the window, and looking thoughtfully at the moon. "Good moon," says she, "to-morrow I shall be his wife." And she smiled happily in her angelic purity. Then she stepped before the bridal array and prayed. "Yes, to-morrow," breathed the wind, "to-morrow you will be his, pure child." And it seemed to me as if the moonbeams were chafed into a stream of tears.

EIGHTH PICTURE.

The moon shines to-day through the little window of a strolling player's cart. In it lies the peaceful body of a dead child in a pink dress covered with sprangles. The pale, wasted little hands are folded, and flowers lie on her breast, old and dirty paper flowers, not the sweet, fresh flowers of Nature. A woman holds the child's hand as it lies in its little wooden coffin. She looks on it with no tear in her eyes; her heart is humbled, and for pain she cannot weep.

"Come," calls a harsh voice, "it is time your horse is saddled, and the public is impatient. What?" exclaimed the rough man on entering the cart, "you are not yet dressed?"

"I have no other dress," answered she gloomily. "I have given this to the little corpse. Oh, spare it to me to-day!"

"It won't do," said the man. "Our business is already very bad. Take the dress from the other girl who has sprained her foot. You see that you must ride to-day."

And now she is in the circus; she dances, springs, smiles and bows, kissing her hand to the audience. "Hurrah! she never rode so well as to-day." As they so clap and rejoice, does no one see the tears in her large, hollow eyes!

NINTH PICTURE.

I hear a little bell in the still night. The moonbeams break on the light of a little lantern. The priest is carrying the Viaticum up the mountains to a dying person. The light from the lantern flits here and there; the moon is brightly shining, and the dying is awaiting with longing the priest who is to give him strength for his long journey to the spirit-world.

[To be continued.]

"DANCES" is the title of a beautiful volume in green and gold, lined paper, containing a goodly number of the poems of William Brewster, who died in 1878, and Boston, and Charles T. Dillingham, New York, are the publishers. Mr. Brewster is a clergyman, formerly of Troy, but now of Brighton, Mass. Quite a number of the poems in this volume appeared originally in the *Budget*, and are, so to speak, "our own children." This volume contains some one hundred and thirty poems, mostly on topics relating to love, life, the domestic virtues, home scenes, morals, religion, and personal, sympathetic and affectionate themes. Mr. Brewster always writes carefully and conscientiously. He never writes badly in the field of poetry, and in many of his short poems there is much of genuine grace, true poetic fervor, inspiration and genial rhythmical melody. We think that the critics will with great pleasure accept of this volume. It is the list of these poems should be recognized as unmistakable poems entitled to be encouraged with the hope that with patient efforts they may reach a ready place on the shelves of the *Budget*.—From Northern Budget, Troy, N. Y.

Passed to Spirit-Life:

From Boston, Feb. 20th, Mrs. Margaret Miller, aged 52 years. Mrs. M. had been an earnest worker in our ranks for many years, and the floral testimonials of respect and friendship from private friends and public associations were numerous and beautiful. Her death was sudden, and she was taken from the Ladies' Aid Society, a wealth from the Lyceum Association, a homelike from Mrs. J. A. Allen, and our flower-club. Mrs. M. was a devoted worker in the field of poetry, and the home of her own son, Mr. Wm. M. M., 106 High Street, Charleston, S. C., by the will of her husband, made her a member of the aftermost of the 20th ult. A fine circle, consisting of Mrs. Wm. M. M., Mrs. J. A. Allen, Mrs. J. C. Allen, Mrs. H. V. Carr, and others, were present at the funeral, and the burial took place in the cemetery of the city. Mrs. M. was a devoted worker in the field of poetry, and the home of her own son, Mr. Wm. M. M., 106 High Street, Charleston, S. C., by the will of her husband, made her a member of the aftermost of the 20th ult. A fine circle, consisting of Mrs. Wm. M. M., Mrs. J. A. Allen, Mrs. J. C. Allen, Mrs. H. V. Carr, and others, were present at the funeral, and the burial took place in the cemetery of the city.

From Pekin, Ill., Dec. 15th, 1878, Mr. M. J. App, aged 50 years. He was a firm believer in the Spiritual Philosophy, and a subscriber to the *Banner of Light*. He was a most genial, hopeful and happy man, and won the esteem of all he came in contact with. He was born in Pennsylvania, but lived in San Francisco for thirteen years previous to his coming to Pekin to live with his daughter, where he died of a heart attack. He was a devoted worker in the field of poetry, and the home of her own son, Mr. Wm. M. M., 106 High Street, Charleston, S. C., by the will of her husband, made her a member of the aftermost of the 20th ult. A fine circle, consisting of Mrs. Wm. M. M., Mrs. J. A. Allen, Mrs. J. C. Allen, Mrs. H. V. Carr, and others, were present at the funeral, and the burial took place in the cemetery of the city.

From West Hanover, Mass., March 1st, Luther Turner, aged 80 years and 5 months. He was a soldier in the war of 1812.

Our quarterly not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type covers ten words.

Foreign Correspondence.

Letter from London.

To the Editor of the Banner of Light:

Nothing I have yet seen or heard in connection with the spiritual movement in London seems to me so encouraging, and so likely to be productive of unmixed good, as are the lectures delivered every Sunday evening by Mr. J. W. Fletcher in the Cavendish Rooms, Mortimer street. Mr. Fletcher's lectures are rational and instructive, very serious and reverent in spirit, and can hardly fail to give to all who hear them an insight into what Spiritualism, considered as a religion, teaches of human life, here and hereafter. It is just such lectures as these that have been, and are, needed, and which are well calculated to lead sensible and religious-minded people away from the dark and depressing dogmas of the churches into the wholesome and invigorating sunshine of a purer, happier faith.

There are many who go to these meetings and are unable to get seats, as the hall is not a very large one. Last Sunday night the room was full, and I have never seen collected together, to listen to a Spiritualist lecturer, so many from the educated classes. Many titled people were present, and it was evident that, however unpopular Spiritualism may have been in the past, it has made for itself a way into those select circles where the world and fashion are supposed to rule, to the exclusion of everything which comes in a questionable shape, and especially of that which has been stigmatized as a "vulgar delusion." A delusion might be tolerated—but a vulgar delusion! That would be too dreadful! And it is indeed a certain proof that our faith is no longer so regarded when the upper classes go out of their way to learn something about it. I have never seen a more respectfully attentive audience; and among them Mr. Fletcher and his amiable wife evidently had many warm personal friends. His health is delicate, and it was with difficulty and effort that he got through his last lecture, and gave the very satisfactory tests which followed. It was very pleasant to see how kindly a sympathy was manifested, and that the services he is gratuitously giving seem to be appreciated. He hires the hall himself, and his lectures are free. Surely such good and disinterested work merits reward; and I believe that in spreading the light, and giving hope and faith to many bereaved and doubting hearts, he receives his compensation—the only adequate compensation possible in such a case, for the blessedness of giving is in the assurance that the recipient is made happier or better by that which we have been enabled to bestow. Mr. Fletcher told me, in speaking of this work of his, that while he was listening, early in December, to a lecture of Mr. Lambelle's in Ladbroke Hall, he suddenly saw, instead of the speaker, the semblance of himself, lecturing in a room surrounded with mirrors; and the time, early in January, was impressed upon him in connection with this prophetic vision. In relating this experience afterward, the gentleman to whom he described it exclaimed, "Why, you must have seen the Cavendish Rooms, for no other public hall in London is surrounded, as you describe, with mirrors." Mr. Fletcher assured me he had never seen these rooms, and knew nothing of their appearance, and moreover was told, upon making inquiry, that it was impossible he should get them, as they were engaged until Easter. Still, being unable to rid himself of the impression made upon his mind, he determined to go and inquire at headquarters how the matter stood. On doing so, he was informed, greatly to his surprise, that the person who had taken the hall had just given it up, and that by engaging it immediately he could secure it. On the 5th of January he was lecturing as he had seen himself in the vision, difficulties in the way of his undertaking this work having been removed in a manner quite unlooked for.

You will have seen in *The Spiritualist* of Feb. 14th that the British National Association of Spiritualists seems to be disintegrating, and that the inharmonious which has long existed has culminated, as it was certain to do sooner or later, in disunion. There are some who speak regretfully of this separation of active and influential members from the main body of the Association, while others believe that something better, because more harmonious, will be organized to take the place of that which has been; but as every person to whom one refers for information on the subject is more or less of a partisan, and as there is a great deal of bitter feeling on both sides, it is not easy for a stranger to discover the exact truth.

Those who take no part in these dissensions can only regret that so much of evil mixes itself up with that which we would gladly see inspired by a better, kinder spirit, and one more worthy of a good cause.

I cannot but think that some of those who conduct our spiritual periodicals are answerable for a great deal of the evil speaking and harsh judging which disgraces us as Spiritualists in the eyes of the world, and do incalculable harm to ourselves, both as individuals, and as a body that should set an example of charity and good-will to those who are expected to profit by its teachings. If journalists would refrain from personal abuse, and the use of contemptuous epithets in alluding to those who think on some points differently from themselves, and who surely have no less right to their honest opinions on that account, and if they would refuse to publish harsh and worse than useless personalities, much could be done in this way to amend an evil which is dragging us day by day away from the light, and into paths that lead to destruction. I am glad to see that the *Banner of Light* refrains from replying to many of the angry assaults made upon it, and that it maintains, in spite of misrepresentation and contemptuous criticism, its difficult position as the friend and protector of mediums, without abusing in return those who think that our sensitivities are too patiently and charitably dealt with, and that our only hope is in making public every suspicion which arises of their honesty, and every so-called exposure, before really knowing whether the guilt lies with the accused or the accuser, or whether there may be after all no intentional dishonesty on the part of either. I do not wish to impugn the sincerity or the worthy intentions of those who would use the severest possible methods to extirpate fraud, but without fear of contradiction by any right-minded person, I do denounce, as altogether wrong and hurtful, the spirit of angry vituperation which is indulged in by these very impatient uprooters of tares, who would rather destroy much which might ripen into golden grain than run the least risk of leaving, or seeming to leave, (either willfully or through lack of sharp-sightedness) a weed to show its head, unmistakably as such, before they have manifested their zeal by dragging it from its place and throwing it into those fiery flames

of condemnation which they appear anxious to feed at any and every cost.

In my next letter I wish to speak more fully upon this subject, in connection with what I know, and have heard, of the mediums Williams and Rita. I am not in the least afraid, for myself, of the cries of "insane credulity" and "weak superstition" which are raised when any Spiritualist comes forward to testify to his unshaken faith in mediums who have been charged with fraud. I have not built my faith on foundations which wind and rain may destroy, and when once conviction is established on a firm basis it is not possible that it should be shaken. Talk of blind credulity! There certainly is such a thing, and always must be while people are ignorant; but if the heart really loves and desires the truth, light is pretty sure to come sooner or later to the sincere investigator, and dispel the mists and fogs of superstition. But for utter, determined, hopeless blindness we must turn to the ossified eyeballs of bigoted skepticism. When I think, for instance, of what Slade's mediumship is, and of how he obtains, in full daylight, the most convincing manifestations—and yet see how Mr. Baldwin darts to palm off, upon gullible skeptics, his miserable tricks as dupes and explanations of the phenomena witnessed through one of our most thoroughly genuine and powerful mediums, I find that *nothing is more misleading than conceit*, and a weak dread of being possibly imposed upon. Baldwin can no more produce, by sleight-of-hand, slate-writing, as it is obtained through Slade, than he can fly like a bird or float like a bubble. Why does he not in his false and foolish declarations regarding the phenomenon of independent writing as produced through Slade (and through other mediums, private as well as public) tell us how writing is audibly made on a slate placed upon the head of the sitter, as it was with me, and also with Mr. Robert Dale Owen, who sat with me? Let him tell, and show his ignorant and deluded hearers how a slate-full of distinct writing is produced when the only person present, beside the medium, sits upon a new slate purchased by himself, and untouched except by himself! Let him show how a locked slate can be written upon on its inner side, as Mr. Robert Dale Owen has testified that it was in his case; the key of said slate being in his pocket, and sentences correctly written in languages unknown to the medium. I can myself swear that a folding slate which I had secured with screws, and which never left my sight for a moment, was not only written upon on its inner surface, but a reply made in a firm, clear hand to a letter I had addressed, on the inner side of this slate, to a departed friend.

Mr. Baldwin may bluster, malign and even challenge, secure that he can so demean himself at the seances he demands as to hinder manifestations which would otherwise be obtained; but there are thousands of unimpeachable witnesses who know they have seen through Slade what no trickery, under the same conditions, could effect. It is only where Mr. Baldwin and the character of his entertainments are unknown (and where very little has been seen of Slade as a medium) that he can influence the opinions of those who really desire to learn the truth. In *The Spiritualist* of to-day you will see a long account of the sayings and doings in Melbourne of this pretended denouncer of fraud, which, I hope, may elicit a reply from some one in America who knows both Mr. Baldwin and Dr. Slade, and can make clear to all truth-seekers what the reputation of this *so-discount* exposé of Spiritualism, and of our good and true medium, Henry Slade, really is, and on what such reputation is based. LUCISA ANDREWS.

London, Feb. 21st, 1879.

English Spiritual Notes.

To the Editor of the Banner of Light:

Mr. J. William Fletcher's lectures at Cavendish Rooms are exciting great interest; the hall is crowded at every lecture by select audiences, while the tests given at the close of the meeting are wonderfully convincing.

There are three anniversaries of Spiritualism announced in London, namely: At Cavendish Rooms, by J. William Fletcher; Langham Hall, under the leadership of J. Emmore Jones, and Doughty Hall, under the auspices of James Burns; at the first two the "Fox Sisters" will probably be present.

Mrs. Susie Willis-Fletcher has quite retired from public mediumship, and is devoting herself to literary pursuits.

Miss C. A. Burke, formerly the Assistant Secretary at the British National Association, has taken Miss Kishlingbury's place. Miss Burke is much respected and loved by all who know her.

Dr. Wyld read a paper called "Christian Occultism" before the Association, March 3d, which abounded in Orthodox phrases, and some spiritual ideas. There was a good attendance.

The Rev. John Tyerman has met with a pleasant reception in London. His lectures are full of thought. He sails for Australia March 24th.

The *London Spiritual Notes* is fast gaining ground, and will soon become a weekly.

Maj. Thomas Gales Forster has returned to London; he is somewhat stronger in health.

Mr. Lawrence Oliphant, a gentleman of some literary ability, is creating some considerable interest in London, with the scheme of buying up the Holy Land, and taking Thomas Lake Harris, the self-appointed "king," with his community to settle there. There is not the slightest likelihood of the plan succeeding.

Mabel Collins's new book, "In This World," is creating a great sensation. FIDELITY.

W. J. Colville's Work in Boston and Vicinity.

On Sunday morning, March 16th, a good audience assembled in Palm Hall. After the usual service, Mr. Colville's guides delivered a discourse through his mediumship on the Resurrection. Regarded from the standpoint of the letter, they considered the evidences of the return of Jesus after death in physical form as historic proof of materialization of spirits; and concerning the prophecies of a general resurrection of all humanity, they considered their fulfillment would be attained when human spirits had risen to a sphere in which all material things could be made subject by them to the furtherance of truth, and when all the noble treasures of thought, apparently buried for centuries, would rise up in resurrected beauty. In a purely material sense they expected eventually that the earth would attain to a state of absolute perfection, in which all sickness, ignorance, and even death itself, would be overcome. A great many questions were answered and a poem delivered. Next Sunday, at 10:30 A. M., the subject of the discourse will be "Spiritual Gifts, Ancient and Modern," with special reference to the healing art. On Sunday evening next at 7 o'clock, Mr. Colville will lecture, under inspiration, in the Unitarian Church, Malden. On Friday evenings, at 7:30 o'clock, he continues his meetings in Kennedy Hall, Warren street.

Persons desiring Mr. Colville's services in the vicinity of Boston are requested to address immediate application to him at 8 Davis street.

Mr. Colville will leave Boston on Friday, April 4th, for Brooklyn, N. Y., where he will reside during that month; he will lecture on Sundays at 3 and 7:30 P. M. in the Brooklyn Institute, corner Washington and Concord streets.

New Publications.

THE ATLANTIC, for March—Houghton, Osgood & Co., publishers, No. 229 Devonshire street, Winthrop Square, Boston—has a table of contents marked by many attractive features. Rose Terry Cooke has a ringing ballad of "Christopher Aske," H. W. Longfellow voices the wall "Oh Absalom, my son," and he says has sped "from the ages that are past" and will cry out "from ages yet to be," but he leaves the human heart in sad prostration under "the heaviest cross." Instead of illuminating his poem with a closing stanza prophetic of a reunion with the gone before! Has the "accusation" leveled against him that he "is a Spiritualist" so alarmed him that he prefers to fly to the other horn of the dilemma and to end his verse-dithyramb in a *la Salve*—"H. B. K." tells some "Ghost Stories" with thrilling effect, John Greenleaf Whittier, in the poem "The Landmarks," makes an appeal from the historical side in defense of the Old South; Mark Twain has seldom, if ever, surpassed his mirth-provoking and yet thought-laden contribution, "The Great Revolution in Pictorial," which is given in a Roman. W. W. Story gives No. 2 of his sketch of "A Roman Holiday Twenty Years Ago"; W. D. Howells concludes "The Lady of the Aroostook," and other articles, poems, etc., join with the departments in making up a fine literary display.

THE SUNDAY AFTERNOON for March—published by a company of the same name in Springfield, Mass.—is a good number of that enterprising magazine, but Octave Thiaud, in "One of the Congregation," takes occasion to sully its pages with a sketch wherein the effect in social, business and moral life, of the belief of free thinkers, Spiritualists, etc., are portrayed in a light which will not bear the searching examination of truth. The condition of many "Orthodox" and "Evangelical" families could easily be brought forward in relation to the implied statements in this remarkable article, to the severing of the reverse of the picture regarding glibly pastors and their influence on the flocks of the flock which the Reverend transcendents, of the present day are so assiduously presenting to the community, but we forbear—the victory would be too easily achieved. Eliot McCormick treats of "Our Debt to Soerates," "A Working Woman's Bureau" is spoken of by Julia M. Wright, Elizabeth Stuart Phelps has "An Hour with Wendolyn," and various additional numbers, the departments, etc., fill out the residue of the pages.

A. Williams & Co., corner of Washington and School streets, Boston, furnish us with the March numbers of SCHUBERT'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, which publications they keep regularly on sale. The first named contains the initial number of the illustrated papers on the Drama which were lately announced by the publishers. The subject is Modjeska, heroines of whose life and career on the stage are related in a biographical-critical manner. The text is written by Charles de Kay, and is accompanied by three portraits of Modjeska. Other illustrations in this number are: "A College Camp at Lake George," "The Old Mill at Newport," "A Buffalo Hunt in Northern Mexico," "The Passes of the Sierra," "Lawn-Planting for Small Places." The serials, Mrs. Burnett's "Haworth's," and Mr. Boyesen's "Falconberg," are also illustrated. Various miscellaneous articles, together with poetry by Sidney Lanier, C. P. Cranch, Paul H. Hayne, Marie Mason, G. P. Lathrop, Emma Lazarus, Amanda T. Jones and Maurice F. Egan and the regular departments, complete the issue.

ST. NICHOLAS has for its frontispiece a sketch of polar exploration which is appropriately backed by an article from Dr. Isaac I. Hayes on "An Adventure on an Iceberg," "The Obstinate Weathercock," by Horace E. Scudder, is pleasant reading; Gustave Doré's "Red Riding-Hood and the Wolf" is a striking engraving; "Oriental Water Bottles and Wells" is interesting, and the illustrations compiled therewith are excellent in point of execution and information conveyed; and "The American Grand-Gras," "Pots from Persia," "A Jolly Fellowship," "The Renaissance," etc., may be mentioned as points profitable for attention. The very little ones are not forgotten, and the singular collection on page 32, of an "Uncle Sam" whose cap (Minnesota) touches Lake Superior, whose head, Iowa rests on Missouri for shoulders and Arkansas for body, Louisiana being the feet, which are placed in the Gulf of Mexico, is a taking one. Get your athletes, readers of ST. N., and see if you can find it for yourselves.

WIDE AWAKE for March—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—has a taking frontispiece entitled "Mid-Winter," supported by a poem of like designation by Caroline Leslie; next in order comes "Why Didn't He Catch a Fox?" illustrated with singular fidelity by "Boz;" "The Perkins Institution and Massachusetts School for the Blind," finds appreciative treatment at the hands of Emma E. Brown, and a dozen illustrations by Miss L. B. Humphrey and Robert Lewis, giving an idea of the students and their methods of gaining knowledge, etc., render the article additionally forcible; No. 111 of the series on American Artists has Robert Swain Gifford for its theme; other articles are given, together with a large print story, puzzles and music, and the report of what "The Wide Awake Helpers" (a society of the little readers of this *Wide Awake*, with a membership all over the United States), have done this year for the poor children of Boston.

THE TEXAS SPIRITUALIST for March—conducted by Chas. W. Newman, and issued at Hempstead, Texas, has the following among its table of contents: "The Benefits of Spiritualism," "Spirit-Materialization," "Bible Lessons in Spiritualism," "A Sermon on Spiritualism," "Tradition is Spiritualism," "Our Responsibility to Mediums," "Mediums," "Wonderful Science," "Historical—Origin of Sunday," "The Cause at Home and Abroad," "Spirit-Photographs," "Mrs. Gardner," etc., etc. We wish our Southern co-laborer the fullest measure of success.

The March number of the NURSERY is crowded, from cover to cover, with choice things for youngest readers. The wood engravings are a feature, and the short stories are all bright and interesting. Of course "Uncle Charles" has a new story to tell, and the other names so familiar to the delighted readers of the *Nursery* are nearly all there, with several new ones. The best of all presents to a child is a subscription to the *Nursery*, and now is an excellent time to send in the names. Address Sherry & Co., the publishers, 36 Bromfield street, Boston, Mass.

THE MAGAZINE OF ART, issued by Cassell, Pether & Galpin, at 596 Broadway, New York City, is a noteworthy publication, and one which at a comparatively small price gives to its readers a fine supply of excellent engravings, its letter-press being of real advantage to artists, as well as the general public. The chief pictures of the last number need at this office are entitled respectively: "Mrs. Siddons," "Crabbers," "Joseph Making Himself Known to his Brethren," and "La Pêche."

RECEIVED: VICK'S ILLUSTRATED MONTHLY for March, issued by James Vick, Rochester, N. Y.; also FLORENCE GUIDE for 1879, from the same publisher.

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

TENTH ANNUAL REPORT of the Bureau of Statistics of Labor, State of Massachusetts. Rand, Avery & Co., 117 Franklin street, Boston, printers to the Commonwealth.

THE YOUNG SCIENTIST for March. Industrial Publication Company, 176 Broadway, New York City.

ANNUAL CIRCULAR OF VEGETABLE AND FLOWER SEEDS. James J. H. Gregory, Marblehead, Mass.

HOW TO MAGNETIZE, or Magnetism and Clairvoyance. By James Victor Wilson. New York: S. R. Wells & Co., 75 Broadway.

THE NEW GUIDE TO ROSE CULTURE. The Dinger & Conrad Co., rose growers, West Grove, Chester County, Penn.

Movements of Lecturers and Mediums.

Matter for this department should reach our office by Tuesday morning to insure insertion the same week.

G. B. Stebbins is in Lansing, Mich., March 19th to 24th, at State Convention.

Mrs. Sarah Byrnes Snow, one of the earliest platform advocates of Spiritualism in Massachusetts, is ready to make engagements to speak wherever her services are desired. Address her Malden, Mass.

Mrs. Helen L. Palmer, of Portland, Me., recently delivered a lecture in the Library Room, Mechanics'

Building, that city, on "The Lecture Platform and Press Considered in their Relation to Public Opinion," of which the *Eastern Argus* speaks in terms of pronounced commendation.

Hon. Warren Chase is having excellent success in Santa Barbara, Cal., his lectures in Crane's Hall being interesting and well attended.

A discussion will come off at Hartford, Conn., on the evenings of Tuesday, Wednesday, Thursday and Friday, the 24th, 25th, 26th, and 27th of March, commencing at 8 o'clock, on the following proposition:

"Resolved, That the Bible—King James's version—sustains and parallels Modern Spiritualism in its phases, teaching and phenomena."—E. V. Wilson, affirming.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL. Spiritualist meetings will be held in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoon at 2 o'clock during the season. Good lectures and excellent music. The public are invited to attend. Free of charge. W. J. Colville will lecture March 23d. John Webster, Spiritualist, will lecture March 24th. Secretary, Mrs. Nellie J. Barrett, Services.

EVINGTON HALL. PARKER MEMORIAL BUILDING, APPLETON STREET. W. J. Colville delivers an inspirational discourse and poem and replies to questions in English, Sunday morning at 10 o'clock, commencing at 10 o'clock. Congregational Singing Practice at 12 o'clock.

ARMORY HALL. Children's Progressive Lyceum No. 1, 100 North Street, Sunday morning at 10 o'clock, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

PYTHIAN HALL. The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Devonshire street, Boston, on Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL. Spiritual Meetings for speaking and testing are held at this hall, 406 Washington street, every Sunday at 10 A. M. and 7 P. M. Excellent quartette singing provided.

PARKER MEMORIAL PARKS. The Spiritualist Society will hold its meetings in Parker Memorial Building, Berkeley, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, President. Mrs. Nellie J. Barrett, Secretary.

ABINGTON HALL. Meetings are held in this hall, Abington Building, Charles street, District, every Sunday evening under direction of C. B. Marsh.

Amory Hall.—We were again greeted with a large audience and a full school this morning at this place. The selections were varied and entertaining, some of them exceptionally fine. The recitation of "Poor Little Joe" deserves special mention. I predict for Miss Greenleaf a brilliant future as a public reader; so natural and life-like was the rendering, and the characters brought out so vividly, that with the eyes closed one could almost realize the actual event transpiring. The Lyceum has in the past developed several fine readers. This being but a school of development, we only ask the sympathy and support of the liberal public in our efforts, made, we believe, for the public good. The exercises to-day consisted of overture by the orchestra, singing, responses, and "Banner March," "My Country," "Mrs. Frazier," recitations: "My Baby Brother," Flora Frazier, "Miss Edith's Request," Ernestine Eldridge, piano duet, Harry and Jennie Deak; recitations: "Give Him a Lift," Charles Lott; "Feed My Mice," Carrie Hough; reading: "We're Floating Down the River," Nellie Thomas; piano solo, Jennie Jackson; recitation: "The Moneyless Man," Alfie Peabody; reading: "Whatever Is, Is Right," Mr. Hunt; piano solo, Bertie Hall; recitation: "Be Careful what you Say," Lillian Page, (from "Norwood"); song: "Why Should We Bring a Broken Heart?" Mrs. W. W. Wilson; "Poor Little Joe," Miss Emma Greenleaf; "What I Hate to See," Jennie Lott; song: "The Roses Bloom Beside the Door," Charles W. Sullivan; Wing Movements, led by Mr. Ford; remarks by Dr. Deak; of Greenfield, Mass., and Dr. Richardson; song: "Home of the Angels," Charles W. Sullivan; notices, "Lecture report" and "Target March." Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, March 15th, 1879.

Pythian Hall.—The meeting last Sunday morning was very interesting and instructive. The exercises were opened with invocation by Dr. Crockett, after which an earnest appeal was made by one of his guides in behalf of the brethren on the reservations, who have been so much misused by the Government. Their condition and grievances were also graphically pictured by "Big Eagle," through the organism of Mr. E. Brown, of New York. Several other mediums were also controlled to speak. Some very fine tests were given privately, and the healing and developing power was exceedingly strong. In the afternoon Mrs. A. W. Wildes read a very finely written inspirational essay, which was listened to with marked attention and evidently gave great satisfaction. Patterson, Plummer, Crocker, Kirsh, and others filled out the time until five o'clock.

We have decided that hereafter the morning hour shall be devoted to Indian influences, in order that they may give expression to their thoughts through their mediums. The afternoons will be devoted to conference meetings, inspirational speaking, tests, etc., as talent presents itself.

Charlestown District—Abbotsford Hall.—Sunday evening, March 16th, Mrs. Sarah Byrnes Snow gave an able discourse to an attentive audience on "The Necessity of a Physical Religion." Mrs. Snow has occupied the platform in this hall three successive Sunday evenings. In the month, also one Sunday in February. The lectures she has given here have been pronounced by those who have had the good fortune to hear them, equal to any that have been given in this or any other hall in the city. We can cheerfully recommend Mrs. Snow to any society wishing to entertain a first class speaker. Her address is Malden, Mass., box 738. Next Sunday, March 24d, Mrs. M. C. Bagley will speak and give tests in this hall in the evening at 7 P. M.

Cleanse and moisten the dry, sticky mouth of patients and refresh them with Hop Bitters diluted with cool water.

The first company to incorporate as a part of its contract a non-forfeiture law, and print the same on the policy issued, was the Union Mutual Life.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, *Agate*, each insertion.

RESERVED.—Thirty cents per line, *Agate*, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotype or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age, sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2539, Boston, Mass. Residence No. 4 Beal street. 15w.N.B.

E. D. BABBITT, Psychophysician, and Author of Health Guide, Principles of Light and Color, etc., heals powerfully and delightfully with Psycho-Magnetism and other Fine Forces where all other methods fail, and will receive two patients at his home in the beautiful suburban town of Orange. Patients at a distance treated for three months with medication and magnetized pads, etc., and complete directions for food, bathing, color-healing and other scientific methods of self-treatment, given for \$10. Science Hall, 111 Eighth street, New York. 2w.March 22.

An Article of True Merit.—Brown's Bronchial Troches are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit. 25c a box.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

LITERARY EXCHANGE.—PROF. S. B. BRITTAN, M. D., Author and Journalist, President and General Manager, office, 2 Van Nest Place, New York. Books, Pamphlets, Lectures, Orations, Essays, Sermons, Scientific Disquisitions, Speeches on Political and National Questions, Legal Opinions, Medical Theses, Literary and other Criticisms, Newspaper Correspondence and Letters on all Subjects, written to order. Claims of Inventions, Discoveries, and all Legitimate Enterprises brought to public notice through the Press; Art and Business Circulars, Addresses, suited to all occasions, prepared by Belles-Lettres Scholars, American and Foreign References of the Highest Class. Strictest confidence observed. 1w-March 22.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th Ave., New York City. J. A.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. A.

DR. F. L. H. WILIS will be at the Quincey House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. J. A.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at 50¢ per bottle, 5¢ per box, sent by express. Sent by mail in form of Leaflets at \$1.00 per box. Address, MRS. LYDIA E. PINKHAM, 225 Western Avenue, Lynn, Mass. Send for pamphlet. 1w-March 22.

NOTICE TO OUR ENGLISH PATRONS. J. A. Morris, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morris at his residence, Elm Tree Terrace, Ebury Road, Ebury, England. Mr. Morris also keeps for sale the *Spiritualist and Reform Works* published by Colby & Rich.

PHILADELPHIA AGENCY. DR. J. H. ELLIOTT, Philadelphia, Pa., is agent for the *Banner of Light*, which can be found for sale at Avenue my Hall, No. 30 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 106 York avenue, Philadelphia, Pa., will take orders for any of the *Spiritualist and Reform Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. DEE, 229 Market street, Philadelphia, Pa., has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 629 North 4th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritualist and Reform Works* published by Colby & Rich.

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