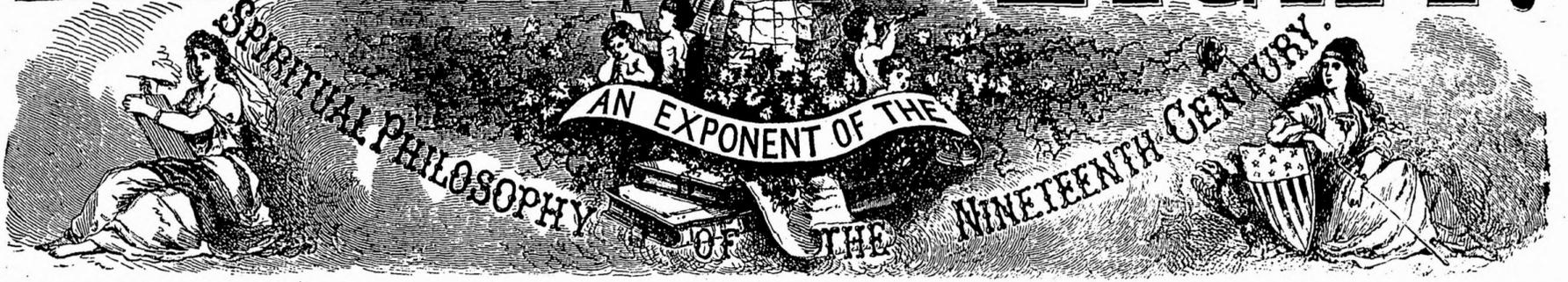


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## The Rostrum.

### THE NEW MIRACLES AND THE OLD FAITH.

A LECTURE BY ED. S. WHEELER,  
Delivered in Parker Memorial Hall, Boston,  
Mass., Sunday, January 19th, 1879; and before  
"The First Association of Spiritualists of  
Philadelphia," in Academy Hall, Philadel-  
phia, Pa., Sunday, March 2d, 1879.

(Reported expressly for the Banner of Light.)

As a part of the exercises of the occasion, and introductory to his discourse, the speaker read the fifth chapter of the Gospel according to St. Matthew. Announcing his subject to be, "The New Miracles and the Old Faith," he called special attention to the statement ascribed to Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."—*Matthew, v: 17.*

#### PRELIMINARY REMARKS IN BOSTON.

Preliminary to his lecture in Boston, Mr. Wheeler took occasion to remark: "There is no language that can adequately express what I feel as I stand face to face again with a Boston audience! I look over this assembly and see faces that I remembered last bending above the couch where I lay helpless, pressing, as it were, upon the confines of the spirit-world.

For all their sympathy, for all their help, I have been all these years in debt. If there is any good in me as an apostle of and worker for the truth—if there is any use for me as a man in the body—those men and the women before me here have been the means of keeping me still in the mortal, and more than myself are deserving any possible credit which may attach to the efforts I am privileged to make for the advancement of the ends of truth and progress so dear to us all. Without your sympathy, without your kindly help, without your loving hands under me when the waters were deep, I should not have been here to-day.

I cannot see you all, for since I left you some have gone behind the veil. I remember more than one; but of one I must and will speak. As I stand upon this platform I remember how in earlier days, and but a mere boy, I appeared before an audience in this city. Then, a positive will and a strong hand were beside me nerving me for my work in Boston. However much we may have differed in views, however much we may have clashed in opinion now and then, whatever else may have passed between us as I grew up and came along, I never have seen the need of counsel or the time when friendly advice was wanted in any good work, that I could not go to Dr. H. F. Gardner and find the assistance required. It gives me exquisite pleasure, now that he has removed to another sphere, to say this word in his remembrance. I was not present at the memorial meeting you held for him, but afar off in a distant city I felt to say to the people, when I heard of his decease, "Know ye not that this day a great man has fallen in Israel?" The tears filled my eyes and my heart was full. And now, though I see him not, I know that this day he is present with us."

#### THE DISCOURSE.

##### "THE BEATITUDES OF JESUS."

Mr. Chairman and Friends: It has not been without reflection, or with any irreverence, that I have introduced what I am to say by reading the often quoted fifth chapter of Matthew, that most remarkable portion of the New Testament. I am sincerely and profoundly impressed with the deeply religious nature of much embodied in the lesson we have read, and see, in the maxims of the peaceful "Sermon on the Mount," the divine principles of love and harmony, the only practical wisdom worthy respect and devotion by the human race. But I have not read from this book asking you to accept the text as an infallible authority. The beatitudes ascribed to Jesus are older than the Christian Era, more universal than a knowledge of the New Testament. They have descended to us as they came down to those who preceded us; they are older than their history, and, much as they have been revered, more divine by far than the world has comprehended. These golden quotations are destined to endure, forms of living truth, as long as humanity and religion exist in human consciousness. Still, I say, I read this book only as I read another book. Among the true and divine things we have considered are statements which, ascribed to Jesus though they may be, utterly fail to appeal to my intuitions, or satisfy in any way my reason. These crudities and falsities are also an inheritance from ancient heathens. Perversions of facts and distortions of truth, they change, and change, and change again, to be discarded from human intelligence and thought at last.

##### JESUS—MYTH, MAN, OR GOD?

Many of you who know me, my thought and talk, are aware I have not so much faith in Jesus as some of my friends have been educated to suppose they had. Even after reading the books and pamphlets of our friend, J. M. Peebles, I can find no solid historical evidence that any such man as Jesus lived, in any such way, at any such time, as is reported. In this, too, I have the concurrence of able scholars than I can consider myself; scholars in the Church, as well as outside of the Church. Said a Christian scholar to me once, "If any man receives Jesus, even as an historical personage, the Holy Ghost alone enables that man so to believe!"

##### THE HUMAN-DIVINE.

Whether the man Jesus lived, I care less; but of the "Christ," I am convinced. I accept the idea of the human-divine, and realizing a living inspiration affirm that which I mean by the term "religion" to be an essential attribute or characteristic of human kind. It is useless to bandy words or fight about technicalities. By religion I mean the belief in spiritual things, the doing of good things, and reverence for beautiful and divine things. All this was prehistorically among men.

We have our dictionaries, our commentaries, and our many thousands of teachers; but after all, the trouble with most is that the definition is made too narrow, too technical; hence we are left to be egotistical, clammy, sectarian.

I remember my first religious essay, and in review with my subsequent experience, it is instructive. I think I was very honest in my search for spiritual truth and true life, and intending to be very thorough indeed, I joined a Close Communion Baptist Church, was baptized in winter, out of doors, in a deep river, among floating ice. After a time, it occurred to me that outside of my Church there was religion even among Methodists, who, some of them, had been immersed deeply as I myself. By-and-by I began to see that even among Presbyterians there was truth and religion too—sprinkled though they were, one and all!

Still further, I concluded that all Protestant sects were in possession of religion. It was some time after that outburst of liberalism before I became satisfied of the religious character of the Roman Catholics. How complacently tolerant and superior I felt when I became willing to concede the general truthfulness and piety of all Christian sects and people! Certainly, it was a great thing!

##### RELIGIOUS GOODNESS UNIVERSAL.

But Christianity is a very small and narrow matter when we measure our receptivity by its limitations. I fell in with the Chinese analects; I read the Golden Rule in the words of Confucius and his maxim of reciprocity; I followed "the path" of Buddha and traced the course of the stream of inspiration and truth back to ancient Egypt, home to India, prolific "mother of the gods." It was not done in a day, nor without help, but it was done. I came at last to understand that a true patriotism was love of good government everywhere, and one should be ashamed to boast: "I am English, French, German, American," but rather exult as a man or woman of the great world. So I should be ashamed to say in pride: "I am Baptist, Methodist, Presbyterian, Episcopalian, Roman Catholic, Christian, Mahometan, Buddhist, Brahman or Spiritualist!"

As principles are eternal, there can be no original and modern ethics, whatever modifications of good conduct, changing times, localities and conditions may require, or however the rule of life reaches us. I was compelled to admit the good of all, compelled to discern the truth of all these varied systems. Everywhere I found error, everywhere superstition; but running through the whole, like pure gold in threads, shining uncorrupted through decaying mummy clothes or rotten modern shoddy forever gleamed the line of truth, holding fast in moral sense and radiating the light of religion, the sun, the substance, the totality, "the fatherhood of God, the brotherhood of man," with all that may be logically deduced from that comprehensive statement.

"The old gods die," "Baldur the beautiful is slain, is slain!" The Grecian Parthenon crumbles in ruin, august in beauty, even in desolation. The Caves of Elephanta are abandoned; the Oracle is silent at Delphos; the tripod overturned. The forms of faith come and go, phantom-like; but the principles and truths which were the spirit and genius of every shrine, the burden of every prayer, the soul of every hymn, these live, and must continue, vital in the fact that, as our race is religious by nature, they are an essential part of the life of our humanity.

My perception of all this was not, as I have said, immediate, nor my progress that way direct. I had deeper water to swim than the freezing river I was so conscientiously immersed in at one time. The way to liberty lay at first through the cloudy land of doubt. Liberalized by thought to acknowledge many an error, I determined to build only upon the basis of reason and positive knowledge, and sincerely enough transferred reverence for a creed into devotion to science; at least to that which I considered such. Whatever could be demonstrated was, as I thought, alone worthy of attention, and whatever was upon "scientific" principles to me unaccountable, was, as I supposed, unworthy of investigation, and unfit to believe.

In this way I grew to be quite intelligent, according to my own notion of intelligence, and considerably wise, after my own idea of that which constituted wisdom. As my assumed knowledge seemed to increase my faith became obscured, and hope darkened.

##### THE IMPOSSIBLE.

I came to think that "science" had discov-

ered the boundaries of nature, and that I knew of the limitations of the impossible. These boundaries were those of my own faculties; the limitations those of my own ignorance. When I read in the Bible, or in the other similar books, of transcendent facts or supersensual things, I was too "scientific"; that is, too ignorant, to believe in them. The signs and wonders of the past seemed more weakness and superstition; evidence of the barbarism of our predecessors. When I read of Gideon's fleece of wool, which, as a sign to him, gathered dampness and was drenched in a dry night, and remained dry when exposed in a wet night, I was too "scientific"; that is, too ignorant, to believe in that. When I read of the hand that wrote in light upon Belshazzar's wall, I was too "scientific"; that is, too ignorant, to believe in that. When I read in the New Testament of angelic ministrations, of an immortal life, of an infinite, all-wise, loving God and Heavenly Father, I was quite too "scientific," that is to say, altogether too ignorant, to believe in that!

I am not seeking to disparage science, or those who through science have served the race, and are still serving it in an ever-expanding horizon of usefulness. I hope I can appreciate the men who laid the corpse of that plague-stricken wretch upon the dissecting-table and faced a hundred deaths to find in that pestiferous carcass the secret knowledge which should enable them to save the lives of thousands! I hope I can appreciate men like Agassiz, who, walking straight forward the highway of investigation, could say, "I have no time to make money." I trust that I can properly admire and in degree understand men like Darwin, Huxley and Tyndall; for, while I make no assumption of their vast attainments in a knowledge of things, I have the idea, which may be conceit, that I understand them better than they themselves express their knowledge of themselves—that they are building better than they claim to know, and that I can see it.

I have vast respect for earnest, honest men and women, in science or elsewhere; but I am not in love with a so-called "science" which makes a virtue of its own narrowness and bigotry, and would chain the mind to merely material methods of study; tracing us back to find our ancestry *allogther* in the chimpanzee's cousin, and the protoplasm beyond the monkey; or running us forward over the brink of the grave, resolved altogether into our correlative forces, to lose our identical humanity forever amid the mass of cosmic debris and broken-down rubbish stuff!

The science for which I reserve my highest praise is that of Profs. Wallace, Varley, Crookes and Zöllner, of Europe, and of Hare, Buchanan, Draper, Hallowell, Denton, Eccles, and others of like nature in America. I wish we could have more courage and magnanimity among scientists in this country; from a variety of causes, and because we republicans have made a Mumbo Jumbo of democratic public opinion, the average American scientist from Harvard, South and West, lacks the hardihood and courage of his own convictions.

The trouble, after all, has been that "scientists" were not themselves scientific. It is scientific to observe facts, and not, like Herbert Spencer, refuse to examine Spiritualism because you assume to have "settled the matter on a priori grounds." In science there is no place for egotism, conceit, prejudice and bigotry; yet scientists, as weak and wrong-headed as others, have given us notable examples of each and all of these follies and foibles.

The error of the past was that science was disparaged and the demonstration of facts discarded in favor of a presumptuous, dogmatic *theo zyy*. The mistake of to-day is, that "scientists" attempt to ignore and discredit facts, in favor of a presumptuous and dogmatic *materialism*.

Theologians once thought the prison the only fit place for that man who proved the motion of the earth. To the science of Bruno their response was a death of fiery torture to him who taught such science. To-day, Surgeon-General Hammond and his kind consider an insane asylum and a prison both deserved by those who report facts not included in their hypothesis; not amenable to their means and methods of analytic investigation; beyond their comprehension, or in conflict with their established notions and assertions as to the proper order of nature. All of which would be endurable were these persons as omniscient and infallible as they are vain and intolerant.

##### MAN, MATERIAL AND SPIRITUAL.

When, on my voyage to Boston, the great Fall River steambot swept out of her slip and carried me along between the vast cities of Brooklyn and New York; as she rushed between the immense abutments of the Cyclopean East River Bridge; as I saw the great cables strung from shore to shore above our heads, I was full of admiration, and ready to cry out: Oh, what a creature is man! But after I found myself in Boston, as I remembered the long, long fight made here for freedom, for progress, and the giants who had toiled and yet left so much not free, not progressive, I was ready to again exclaim, in a different spirit indeed, Oh, *what a creature is man!*

Materially and in our comprehension of the external and sensual, we show up as genii and demigods. Witness the wonders we have achieved! But in the supersensual, in the spiritual, we are so undeveloped that many, and "scientists" at that, are ready to deny everything the senses cannot fully resolve, referring altogether to the realm of the unknowable and unthinkable, the very idea of spirituality. This is in part a morbid extremism, due to reaction against philosophic and theological assumption, and in part the consequence of our incomplete development in the faculties needed to match

and comprehend the phenomena by which we are surrounded.

We are disposed to imagine that, having eyes, we see all there is to be seen; having ears, we hear all that is to be heard; and that our external senses are, in fact, sufficient gauges to test the detail and sum of things, making our knowledge comprehend the facts of all existence and the entirety of the possibilities of the universe. But the fact is, as we come to know after study and experiment, that our senses, even in the best state of development and discipline yet attained, are only partial and incomplete measures of the actualities immediately next to us. We see but seven colors; there are surely more—seven hundred, maybe. We hear but a few octaves of sound along the scale; there are surely more—infinite above and below, it may be, as the eternal future and the boundless past. The primitive conception of consciousness is the point, the God, the Masonic Centre—a beginning of time or space. Then repetition induces the idea of continuity, and the secondary conception of consciousness is the straight line, this way or that, down or up; and from these, the point and line, comes the third conception of consciousness, the idea of surface; and from all these we get the conception of the three dimensions of matter—length, breadth and thickness. But Tyndall tells us science has reached a point where further conquest in certain directions demands the use of additional human faculties. And Dr. Zöllner, of the University of Leipzig, argues the existence of a fourth material dimension, neither length, breadth nor thickness, of which Professor Eccles speaks as "the contents of the cube which length, breadth and thickness may outline."

In the growing super-sense of clairvoyance, in the evolution of psychometry, in the concomitants of various phases of mediumship, I see something more than the promise and prophecy of the added faculties demanded by Tyndall, and in the physical phenomena of Spiritualism appears the manifestation of the wonders of the fourth dimension of matter.

##### THE OLD FAITH.

I was advertised to speak upon "The New Miracles and the Old Faith." What that "Old Faith" has been in the concrete, sifted from the chaff of sectarianism and conceit, I have outlined, and find in it that which I call religion, which, however we discuss our terms, means somewhat indispensable! The Fatherhood of God, the Brotherhood of Man, and, logically therefrom, the ethics of the Golden Rule, after the manner of Confucius: "Do unto others as right and justice require should be done to you in like conditions"—not as garbled in the name of Jesus—these are the "Old Faith," the meaning of every creed. Divinity, Fraternity, Reciprocity—these are the Holy Trinity, and religion, all in all, is neither less nor more than believing the true and doing the good.

##### THE NEW MIRACLES.

The phenomena of Spiritualism which have astounded the world for the last thirty years, growing more and more startling and wondrous year by year—these I take liberty to denominate the "New Miracles," and shall show their relation to that which has preceded them. Of faith in God, of fraternal love, of justice and right, of believing the true and doing the good, of aspiring after holiness and desiring the beautiful, Spiritualism can sincerely say, in the language ascribed to Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."—*Matt. v: 17.*

We have been accustomed to consider a miracle as an occurrence or phenomenon, supernatural in its cause and supernatural in its manifestation. I am not ready to claim this for the phenomena of Modern Spiritualism, for we use the term "Nature" more comprehensively than those who have preceded us. That they are superphysical in cause and supersensual in method, I affirm, and, using the terms in their unqualified *old style* sense, the phenomena of Spiritualism are in character preter-human and supernatural. I do not mean that they transcend natural law; I cannot imagine such a thing; but they do take place in a manner "science" has declared impossible; in defiance of what has been *announced* as natural law and by a method incomprehensible to us—a law, if law it be, utterly beyond not only our powers of observation, but beyond our imagination as well. The scientists have not been very much to blame after all, perhaps, in their treatment of the phenomena of Spiritualism. What in the world could a good, solid, opinionated *scound* do in the case? The very fundamental axioms of "science" have been ignored and belittled; if anything was safely settled, we might think the axiom that "no two particles of matter can occupy the same point in space at the same time" was established. But at the house of Dr. Phelps, of Stratford, years ago, and in hundreds of localities since, we are informed, solid substances have passed through a solid wall! How can any "scientist" meet such statements except, like Dr. Hammond, he exclaims, "A perfect humbug, sir! a palpable fraud, sir!" Even that, however, does not prevent the phenomena, nor discover the law and the cause.

Dr. Zöllner, of Leipzig, Germany, Professor of Astronomy in the celebrated university there, held a series of sances with Dr. Slade, the occurrences of which Zöllner critically and most intelligently observed, and an account of which he honestly and magnanimously published. It will not do to attempt to treat Zöllner, of Leipzig, this year, as Bruno was treated, not yet as American "scientists" abused Prof. Hare, of Philadelphia, a score or more years ago. Those of you who have read of the phenomena described by Zöllner know they involved the assumed impossibility of passing solids into and through solids, without rupture, displacement, derangement, or defacement.

We read that Zöllner upon his hypothesis of a fourth dimension, devised certain tests for the lower and intelligence supposed to act through Slade, and that the result justified his theory, meeting his expectations according to the supposed law. For instance, he securely sealed the ends of a piece of cord several feet long, to the surface of a piece of board, so as to allow the cord to hang loosely in the length of it, thus making a loop, or as sailors say, "a bight," in the cord. Now, if there is anything settled in science, men of science tell us it is decided solids cannot pass through solids; hence the idea of knots being tied in a rope with both ends sealed is an insane absurdity. Yet strangely enough, that was Zöllner's idea, and Zöllner was sane, and the absurd thing took place that, several times over, knots were tied in the cord while both ends were fast! Zöllner covered a piece of paper with lamplack, carbonized the surface, then placed it between two slates, and held the slates in his lap; presently he felt a pressure, and removing the paper, found somebody had stuck his foot through the upper slate without rupture, displacement, derangement, or defacement, and stamped the clear impress of the naked sole upon the carbonized surface of the paper!

Now I am aware these things were reported from Germany; we have not seen them; but if we give human testimony any value, we must accept these phenomena and accredit the German scientist. If we refuse such evidence, every one of us must set up as his own complete and exclusive astronomer, geologist, chemist, naturalist, and anthropologist, regardless of all said, done, or recorded by others; to reject such testimony is to eliminate faith from human affairs, to destroy science, and be compelled to verify every circumstance and detail in person. Barbarism at one backward jump!

Even if we are required to refuse credence to what is said to have occurred in Judea, some eighteen centuries ago, many of us could refer to our own experience and observation to recall marvels as great as those observed in Leipzig and reported by Zöllner. I am not of necessity required to ask questions or accept statements from any one regarding these things, for the equal of them has come under my own personal and critical observation.

I am perfectly well aware of the liability to self-deception, argued in one way or another. I know more about psychology than most of those who undertake to assign it as somehow a sufficient cause for my seeing, hearing and knowing the things I am about to relate. I know, too, what legerdemain can accomplish, and have heard and read and known more than enough about frauds in mediumship—especially in physical phenomena, from the Cleveland Convention down to the present. Moreover I have had such persons as Von Vleck in my house day after day, and have been taught the tricks they practiced.

I have been counted an "anti-phenomenal" Spiritualist, because a dozen years or more ago I began extra careful investigations. If all the mediums were proved fraudulent at once, as many real and pretended ones have been, I could see no reason to discard actualities, or not to trust myself. I am little disturbed by failures, detections, *exposés*, &c., &c. I am too sure of what I have seen to be disturbed by what others have not seen.

In my own residence, among intelligent friends, under the full blaze of two chandeliers, I in common with others—some of them in this hall and ready to testify—saw phenomena which by every scientific rule must be denounced as incredible and impossible. I can hardly believe them true, even after seeing them. I cannot wonder, should any one discredit my statement: the best of it is, that these miracles were not done in Judea eighteen hundred years ago, but in Philadelphia this winter. Moreover, whoever will call upon the now well-developed medium, William Powell, 422 North 8th street, Philadelphia, will doubtless, as hundreds have, see similar occurrences, or at least repetitions of a part of them. Thus I avert criticism of my veracity in the name of common sense, with which common sense my report is inconsistent, and leave the people, the "scientists" and the philosophers—the theologians too, if they will—to verify and substantiate my account, or else discover the falsity involved.

##### A REMARKABLE MEDIUM.

A few months ago, through circumstances not necessary to recapitulate, a woman—a very remarkable person—became a visitor at times, on exceedingly strange errands, to our house. A woman in the prime of life, in most robust health, very well educated, and of cultured manners. She came as a stranger, and a stranger she departed, strangely at the end. For her I can in no way vouch, but the manifestations in her presence seem to me to vouch for themselves. The woman claimed her development as a medium to be but recent, and that she came to us for advice and help. Both the house and the people now dwelling in it had become somewhat famous through their association with spiritualistic phenomena, at one time and another, for a series of years.

Whatever her purpose, she was fraternally received and kindly treated, not only on account of those who introduced her, but as well through philosophic and philanthropic considerations, and we began a series of strictly private sances, the details of which have never before this lecture been made public—merely mentioned to a very few. The manifestations which took place were varied, and in the mental phases would be well worth an ample record; but they are not so directly illustrative of the present argument, hence I am inclined to merely refer to them as extraordinary in the high degree of intelligence made evident.

Among the physical manifestations we had

the stigmata as they have been reported in the annals of the Roman Catholic church, and the passing of solids through solids; also a unique and most remarkable form of "psychography."

LIVING BLOOD MATERIALIZED.

The medium was not entranced, but seated ourselves as in any company, and engaged in conversation. In the midst of a general discussion of books, art, politics, foreign and domestic news, in which the medium took a very intelligent part, she would suddenly rise to her feet, and thrusting out her hand into the full glare of gaslight, receive upon her palm—to my horror, I confess at first—a transparent or more of fresh human blood.

SOLID THROUGH SOLID.

On one occasion four of us sat in the dining-room, which was well lighted at the time, as I had been writing a letter upon the dining-table. The back of the medium was turned toward a dish-closet, some feet behind her, the doors of which were securely latched. Suddenly a silver fruit-knife fell at my feet.

PSYCHOGRAPHY.

At various times the medium took a new, clean slate, and having merely and only the ball of the end of her first finger upon the slate, wrote with a gritting sound several words at a time, in bold characters and broad, free lines. The ball of the finger was panned to the very quick, and the finger noted to be perfectly clean.

THE PRACTICAL VIEW.

The morning after the séance during which the writing was done between the closed slates, I, on my way to my office, came across an acquaintance connected with one of our best universities—a man of careful habits yet growing mind—whose, assuming to be a chemist and a physicist, is, although bound by his school, still ever eager to learn outside of what he has been taught and that which he teaches.

THE REVIVAL.

In Truth and Progress Among the Adirondacks at Schroon Lake, N. Y.

Last September was the first time that we had the pleasure in this section of the country of hearing a lecture on Spiritualism.

Through the recommendation of Mrs. Brigham we obtained the services of Mrs. Abby N. Burnham of Boston, an able lecturer and test medium, who spoke for us a few times, her efforts being attended with great success.

The giving of her tests was a notable feature of her meeting, they being so direct and to the point that many doubters on listening thereto, were convinced of the truth of Spiritualism.

It is to men and women of thought, of scientific culture and attainment, the phenomena I so imperfectly report recommend themselves for investigation. They fulfill all scientific requirements in the matter of verification: they can be produced and re-produced under like states and conditions, and are as yet quite unexplained or accounted for.

These, and such as these, varying in a thousand forms, and vouch for by millions, obtruding upon our consciousness, surpassing our comprehension, incredible to "common sense," a puzzle to science, an as yet inscrutable problem to

reason, the phenomena of Modern Spiritualism are "The New Miracles." Their significance is of more value than many slate pencils.

The effect is one of reconciliation and enlargement. I am very much relieved to find that after all the bygone generations were not the knaves, cowards or imbeciles the unqualified modern verdict would make them appear.

EVIDENCE, REPORTS AND PROMISES.

Now all these things I saw and scrutinized most keenly. I was but one observer among many, but my own observations are all I insist upon as evidence. There was much more I saw I have not stated, and much credibly reported which I did not see.

COMMON FACTS AND COMMON SENSE.

I am well aware, as I have already said, how incredible the statements I have made must be; in fact, I almost feel even now that I am telling a lie, when I know the truth alone has been carefully uttered.

THE POEM.

CREATION, SCIENCE, AND LIBERTY.

CREATION.

Stars dome the earth, unseen by day;

By night they sparkle fair,

Translucent through your ether vast

And through the lower air;

Harmonious in their spheres they keep,

Forever onward rolling;

Their perfect order held for aye

By one Great Soul controlling.

Through every atom knalling still,

This power, with downward sweep,

Enfolds the planetary world

And microscopical deep.

Abysses—these toils are naught;

Eternity but one.

Forth speeds from God the living thought,

And lo! the whole is done!

Bursts forth a sun upon your sight?

Do solar systems rise?

And new, bright stars begin the night,

To light your northern skies?

'Tis but a thought

That takes shape,

And from God's soul

Doth swift escape!

Locked fast in law, in order still,

In concord ever sweet,

Forever speeds the Master-Will

And keeps the plan complete.

Divinity! Eternity!

These mighty themes are ours;

For from the Great Heart Divine

We draw our human powers.

Boundless the ethereal spaces vast

Before our eyes outspread;

Sublime the lessons that we teach,

Sublime the path we tread!

The power of mind, the light that flows

From heaven's pure heights above,

Shall lift your souls to grander thoughts,

Shall fill with warmer love.

LIBERTY.

There is no bound; there is no stay;

No limit-bar let fall;

God freely gives; he gives for aye,

And lo! he giveth all!

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

"Believe you, then, no preternatural influence? Believe you not that spirits throng around us?"

—(Colorfuly).

I certainly do. How dark and desolate this life or world would be to me if I did not! If the external or material was the all of it, who would wish to have ever lived? Certainly I would not. Could I have had my choice, with the prophetic knowledge of the joys and griefs that were to constitute my unfolded life, of entering in and being an atom in the dynamics of vital statistics; or forever remaining asleep in the crust of the earth, my choice would certainly have been the latter.

Without a worldly sense that is, as a human being without any future spiritual expectations, my life has not paid. The balance of the account is on the wrong side; more shadow than sunshine. If my life was a necessity—that it must needs be that I awake into this life and take my chances—then I am glad it came when it did and is more than half over, for it could have been much worse; and now, with my large balance of shadow, I would not dare to change myself with other people; it might be going further and faring worse; for, notwithstanding my preponderance of shade over sunshine, I feel that my life is sunnier than the average of humanity.

A large amount of the "grief and shadow" pages in my life's ledger is born out of that sympathetic element in my composition; my private record shows it; but of that I am not proposing to write.

At the close of the discourse in Boston, Mr. George A. Bacon rose in the audience and said that, inasmuch as he, in behalf of the committee of management, being aware of the inspirational gifts of the speaker in former years, had, without consulting Mr. Wheeler, advertised in the city papers that the utterance of the occasion would include a poem improvised by the speaker upon a subject selected by the audience, he moved that Mr. Wheeler be requested to consent to the (to him) unexpected arrangement.

An affirmative vote was the immediate result, when the speaker stated he had to plead guilty to not reading the papers, having been so ill as to be confined to his room previous to the lecture; but that so far as his conditions permitted he was at the service of the audience, and whatever intelligence or influence could further his aspiration for the general edification and satisfaction.

The themes proposed by different persons in the assembly were: "Creation," "Science" and "Liberty." Although the last was chosen by acclamation yet all three of the important topics mentioned were made subjects of mystical poetic statement, philosophy generalization and religious contemplation.

Stars dome the earth, unseen by day; By night they sparkle fair, Translucent through your ether vast

And through the lower air; Harmonious in their spheres they keep, Forever onward rolling; Their perfect order held for aye By one Great Soul controlling.

Through every atom knalling still, This power, with downward sweep, Enfolds the planetary world And microscopical deep.

Abysses—these toils are naught; Eternity but one. Forth speeds from God the living thought, And lo! the whole is done!

Bursts forth a sun upon your sight? Do solar systems rise? And new, bright stars begin the night, To light your northern skies?

'Tis but a thought That takes shape, And from God's soul Doth swift escape!

Locked fast in law, in order still, In concord ever sweet, Forever speeds the Master-Will And keeps the plan complete.

Divinity! Eternity! These mighty themes are ours; For from the Great Heart Divine We draw our human powers.

Boundless the ethereal spaces vast Before our eyes outspread; Sublime the lessons that we teach, Sublime the path we tread!

The power of mind, the light that flows From heaven's pure heights above, Shall lift your souls to grander thoughts, Shall fill with warmer love.

There is no bound; there is no stay; No limit-bar let fall; God freely gives; he gives for aye, And lo! he giveth all!

A Revival.

In Truth and Progress Among the Adirondacks at Schroon Lake, N. Y.

Last September was the first time that we had the pleasure in this section of the country of hearing a lecture on Spiritualism.

Through the recommendation of Mrs. Brigham we obtained the services of Mrs. Abby N. Burnham of Boston, an able lecturer and test medium, who spoke for us a few times, her efforts being attended with great success.

The giving of her tests was a notable feature of her meeting, they being so direct and to the point that many doubters on listening thereto, were convinced of the truth of Spiritualism.

It is to men and women of thought, of scientific culture and attainment, the phenomena I so imperfectly report recommend themselves for investigation. They fulfill all scientific requirements in the matter of verification: they can be produced and re-produced under like states and conditions, and are as yet quite unexplained or accounted for.

These, and such as these, varying in a thousand forms, and vouch for by millions, obtruding upon our consciousness, surpassing our comprehension, incredible to "common sense," a puzzle to science, an as yet inscrutable problem to

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

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Sometimes we learn the purpose afterwards. Occasionally, when the conditions are exactly right, we have positive identity, but this is not often, and there is wisdom in the fact that identification is far less frequent and far more difficult than the general manifestation of a spirit. Identification, with all its satisfaction, is not essential for a positive knowledge of the life hereafter, for the manifestation of an invisible intelligence, that is unmistakable, whether identified or not, shows that the lines are open, and if one can communicate then all can, great and small, good and bad, for the conscious survival of one soul that has shuffled off its mortal coil establishes the fact of the survival of all.

My little girl died many years ago, a child of seven years. She is now a young woman, and to me is a real and a radiant maiden. I have always felt, and so has the mother, that she is one of our family still; I know it to be a fact, if I know anything, and I think the realization of the fact has had a great influence on me. Let me relate an incident that the thought of her now suggests, and how all argument pales by the side of it, or pales without it. The medium, who was one of my household, sat by the little table sewing; my little boy (he was little then) heard a rap on this table, and, noticing it, said, "Is that you, Hattie?" It rapped three times. "It says yes, father." "Well," says I, "talk to it."

"Have I been a good boy to-day, Hattie?" said he. "Yes," replied the table, with three raps. Just then the supper-bell rung, and the boy said, "Hattie, will you talk some more after supper?" Says I, "Why don't you ask her to come down to tea with us?" He did so, and the table tipped three times, instead of rapping, and he, leaving it, the table appeared to be as good as its word, for it followed the boy to the chamber door, made a very short halt at the threshold, as it had slid along, then jumped over the threshold, and slid along, following the boy to the head of the stairs, tipped a recognition, and then was quiet. Not a living soul touched that table. It was in the summer time and before sunset, so it was perfect daylight. The lady who had the mediumistic power followed the table, as we all did; we did not know what it was up to. The medium felt influenced to follow the table; it probably required her contiguity for its movement, but not her contact. I think that was Hattie communicating through that table, interesting her little brother, and certainly interesting me. Could there be any better evidence of the presence of an invisible intelligence that answered to the name of my daughter and heard the invitation of the little boy to come to tea, and not only replied to it by tipping "Yes" in the usual way, but moved, unaided and to the surprise of all of us, in the direction of the dining-room? This is but one incident among thousands in my experience, and all the frauds that may ever occur, whether they do or not, never will move me or affect the manifestations of invisible intelligence that I know, like the above, are genuine, and while owing much intellectual gratification to the wise words of gifted speakers and fine writers, I must give the high place to phenomenal Spiritualism, for through it, and not through preaching, have I found that I have eternal life; not that I love the latter less, but I love the demonstration of post mortem life more.

Further Experience of an Old School Physician in the Treatment of Disease with Magnetism.

To the Editor of the Banner of Light:

As favorable mention has been made in your columns of my article in your issue of Dec. 21st, I am disposed to offer for publication another instance that has just come under my treatment. Here, also, I make an extract from my record of cases:

Case XVII.—Jan. 20th, 1879, I was called to attend Mr. S.—a carpenter, aged fifty-five. I found him suffering most intensely from a sudden and most violent attack of spasmodic Asthma. This was his second attack, the first having occurred two months previously, while I was absent on a vacation.

He had retired at an early hour in the evening, as was his custom, feeling as well as usual, though his wife had noticed that he had sneezed several times during the afternoon, and told him she thought he must have taken cold. But he had no chilliness or other symptoms of a cold. Toward the latter part of the evening he became very restless, accompanied with difficult breathing. At half past nine o'clock, less than an hour after the first symptoms of difficult breathing, I was sent for. I found him, as above stated, suffering the most intense agony from a sense of suffocation produced by the difficult breathing. I did not count the number of respirations per minute, but I think they must have been nearly three times as frequent as in ordinary health. He was sitting up, leaning forward and gasping for breath. He was unable to speak. An intensely anxious expression was upon his countenance, and the perspiration was actually dropping from his face and hands, and his whole body was in a dreadful sweat.

On the plea that I wished to make a mechanical application to his chest, I prepared a simple but inert solution, which I applied to the trunk of his body with my hands. Thus I was enabled to apply the magnetic treatment in disguise, and with the happiest result. In less than fifteen minutes there was a marked abatement in the difficulty of breathing. I continued the treatment for an hour, occasionally dipping my fingers in the solution, for appearance sake, and I had the satisfaction of seeing a most wonderful change for the better. Expectoration, very slight or wholly absent at the beginning, was now established, affording him marked relief. The frequency of breathing had diminished one half in the hour. The whole aspect of his case was changed; and yet I had given him no medicine. In two hours from the time I first saw him I left him for the night, quite comfortable. In fact he was so much like himself that he wanted a chew of tobacco.

On my visit the next morning I found he had passed a comfortable night, having slept quietly for several hours, and he now bids fair to be able to resume his customary duties in three or four days.

The second day Mr. S.— was able to be dressed and about the house. He is now about as well as before the last attack.

In his sickness of two months ago, when he was attacked in precisely the same way, he received the allopathic plan of treatment, probably just as I should have treated him two years ago. For several days he was not expected to recover, and he was under medical treatment for about five weeks, for which he has received the physician's bill for sixty dollars. However congenial to the pecuniary interests this mode of treatment may be to physicians of the old school, I must think their patrons would prefer the magnetic plan, if this man's case is a fair example of the two modes of treatment.

I have reported this case, not for self-aggrandizement, for, for the present at least, I prefer to remain incog.; but in the hope that other old school physicians who may read this account may be induced to investigate and make trial for themselves of magnetism as a remedial agent; and also that those who may be suffering from the ailments to which flesh is heir, may be willing to have this very ancient method of curing the sick applied in their own case.

February, 1879. MEDICUS.

THE SEPTEMBER CAMP-MEETING.

If we do not have the pleasure of hearing Mrs. Burnham before our camp-meeting at Schroon Lake in September next, we will then expect to hear her, with such other able speakers as Mrs. Brigham, Cephas B. Lynn, etc. Let all true Spiritualists and Liberals put their shoulders to the wheel in the advancement of truth and progress.

Yours in harmony,

C. F. TAYLOR, J. D. CHENEY, JAMES FOWLER.

P. S.—Liberal papers please copy.

February, 1879. MEDICUS.



TO BOOK-PURCHASERS.

Colby & Rich, Publishers, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books.

SPECIAL NOTICES.

It is the policy of the BANNER OF LIGHT to publish only such articles as are of a high order of merit.

Banner of Light.

BOSTON, SATURDAY, MARCH 29, 1879.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

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JAMES R. BROWN, Editor-in-Chief; J. W. BENTON, Editor; J. W. BENTON, Editor; J. W. BENTON, Editor.

The mission of the BANNER OF LIGHT is to enlighten the human mind, to elevate the human soul, and to bring about the reign of truth and justice.

THE GRAND ORATION.

Parker Memorial Hall, ON SUNDAY EVENING, MARCH 31ST, BY

PROF. J. RODES BUCHANAN.

Subject: The Army of Heaven.

Which has been prepared expressly for the occasion, will be one of the very best efforts of this eminent author.

As will be seen by reference to our eighth page, the forthcoming Anniversary will be widely observed throughout the country.

On Thursday, April 4, being Fast Day, the Banner of Light establishment will remain closed.

Volume Forty-Five.

With the present issue the BANNER OF LIGHT opens its forty-fifth volume and enters upon the twenty-third year of its existence.

The outlook from today's position is one to encourage and inspire the humbly trusting believer, while it likewise conceals from his view none of the rugged trials and difficulties which multiply on the way.

The poet asks: "Doth not the dead, the silent dead, live rest? Or do the shadows of unlighted deeds Done in this life, reach far into the tomb?"

only "reach far into" but beyond "the tomb." Evil deeds must be expiated in some way. That is the law which operates everywhere.

The undeveloped spirits return to earth and here, like the poisonous exhalations which their evil condition, at the time of parting with their earthly bodies, obliged them to carry away.

We have striven faithfully to fulfill the promises which were made in such sincerity when we volunteered to establish this journal, now known throughout the world.

It is with profound mortification and sadness that we utter what the time demands that we shall utter in this respect, but duty calls the loudest.

This sufficiently accounts for the fresh war which has been declared against the entire class of mediums, and the taunting contempt manifested toward the gift of mediumship.

Dr. Monek, the famous English medium, is at Naples, a guest of Signor Damiani. He is still in a very poor condition of health, but hopes the beautiful climate will prove beneficial.

The article by Thomas R. Hazard, Esq., on our third page, gives some interesting reminiscences of Henry Clay and the African colonization movement.

"I Rule That Out!"

Label and treason are crimes, so is the circulation of obscene literature. But no theory is a crime.

De Boigne M. Bennett, editor and proprietor of the Truth Seeker, of New York, was arraigned before Judge Benedict in the United States Circuit Court, March 18th, on an indictment found under Section 3833 of the United States Statutes at Large.

After the empanelling as jurymen of Hamilton Gordon, Francis Dufais, James Kid, Samuel D. Arthur, Tracy Coit, Homer Baldwin, Harvey Spencer, Robert S. Laqueer, Albert M. Smith, Alfred A. Valentine, Charles Day and Samuel M. Lederer.

Mr. Wakeman then endeavored to speak for his client, but if the accounts given by the New York press—notably that in the Herald—can be believed, the counsel for the defence might as well have remained silent.

The trial ended March 21st, when the chosen twelve, after being out fifteen hours, returned a verdict of guilty.

To our mind the week ending March 23d has been made memorable in the history of this country as one of the periods in time which will be looked back upon by posterity as indexes of the narrowness of sentiment and proneness to oppression which characterize the present generation.

We have had the same thing to deal with in this State in the case of E. H. Heywood, who was similarly convicted and sent to jail for the circulation of "Cupid's Yokes," so the result in each case is unjust in the freedom of opinion.

In our issue for Feb. 22d appeared the following editorial paragraph and appended letter, which, at the time of their appearance, exerted a marked influence on the minds of our readers.

We are in receipt—under date of Circleville, O., Feb. 13th—of a letter from our old friend, practical supporter and appreciative subscriber, Sylvester R. Fowler, wherein he sets forth through the hand of an amanuensis, that his journey of life in mortal is nearly done.

For many years I have felt a deep interest in Spiritualism, and have been greatly blessed and sustained by its holy and heavenly influences.

The subject, written by W. R. Potter, Esq., of Circleville, under date of March 16th, contains a brief record of the mortal experiences

of Bro. Fowler and the circumstances immediately attending Bro. F.'s decease.

Our dear friend and brother, Sylvester R. Fowler, passed on at five o'clock A. M., Monday, March 10th.

Mr. Fowler was a member of a large and respectable family, all of whom have preceded him to our heavenly home save one brother, Moses Fowler, of Lafayette, Ind., who survives him, aged sixty-five years.

E. D. Blakeman, a medium in Circleville, also bears witness to the personal worth of Mr. Fowler, and his pronounced appreciation of Spiritualism—born of a fearless nature and a devotion to whatever seemed to him right.

Some of the would-be opponents to Spiritualism, who sit in high places, here tried hard to make out that our dear departed friend and spiritualistic brother, S. R. Fowler, flinched at the last moment from his progressive faith, but such was not the case.

The Banner for Next Week

Will contain, among other articles of interest, the following-named attractions:

- A lecture by Mrs. Nellie J. T. Brigham, on "MEHRISHIP, AND WHAT YOU CAN LEARN BY IT." "MR. DAVIS'S 'NEW DEPARTURE,'" by A. E. Newton. An original poem, "SONG OF MIDNIGHT," by Eliza M. Hieck. "SOUL-REVELATION IN INDIA," by our Calcutta correspondent, Peary Chand Mittra. "TALES OF THE EVERLASTING MOTHER," by Baroness Adolpha Von Vay. Brief extracts from BANNER CORRESPONDENCE in many parts of the country; the MESSAGE DEPARTMENT, and the usual miscellany will also be afforded.

The Same Old Story.

The latest authentic advices from Alaska are that the reports of trouble with the natives are greatly exaggerated, and that the present disturbances are caused by whiskey and the mixing of white men with squaws, which has been intensified by Indian remembrance of gross outrages endured at the hands of the military.

The Banner Free Circles.

These public circles, which have been suspended of late on account of the severe illness of Mrs. Rudd, will be resumed on Tuesday afternoon, April 1st, and continued regularly, Tuesdays, Thursdays and Fridays of each week.

Mr. John Tyerman, since his arrival in London, has been kept busy in the lecturing field. A hearty reception was given him in Claremont Hall, Feb. 20th.

Eight years ago I was comfortably settled in the Church of England, at Kangaroo Flat, Victoria, Australia. Spiritualism had invaded my parish, and carried off some of the members of my church.

Rev. H. N. Brown preached in the Unitarian Church, Brookline, Mass., last Sunday, the subject being "Nature and Inspiration." The sermon was very long, very able, and very liberal.

It will be seen by the call in another column, that a State Mass Meeting is to be held in Cleveland, Ohio, to which Spiritualists from every part of that commonwealth are invited, to revive, if possible, the old State Association.

What Our Subscribers Say about Us.

John S. Brownell, Portsmouth, R. I., writes: "Send me the Banner of Light, for I am starving for something that is fit to read. I am a Spiritualist and a free thinker, and there is not anything of the kind here."

H. P. Truman, Louisville, Ky., writes: "Here with please find enclosed \$3.15 in payment for one year's subscription for the Banner of Light. I do not wish to be behind even one day in my renewal. It always gives me pleasure to pay the subscription price."

Mrs. E. L. Cunningham, Gaysville, Vt., writes: "I cannot keep house without the Banner of Light."

David Bostwick, Detroit, Mich., writes: "I have taken the Banner of Light nearly twenty years, and I should now feel very much lost without it. Enclosed find \$3.15 for another year."

Mrs. E. P. Murray, Mansfield, Ohio, writes: "Find the enclosed to renew my subscription to the dear old Banner of Light. I do believe that spirits come to earth to give light to the spiritually blind, joy to the faint, and evidence of immortality."

[Thanks, dear friends, for the interest you take in the success of this journal. And here we hope it is not out of place to suggest that the friends everywhere aid in a larger circulation of the Banner of Light.]

Indignation Meetings in Boston.

On Sunday last, day and evening, the assemblies convened at Investigator, Eagle and Boston Halls were turned into impromptu indignation meetings, wherein the proscriptive action of Judge Benedict and Anthony Comstock in the D. M. Bennett case was roundly denounced.

Next Sunday afternoon, at 2:30, in Investigator Hall, another meeting will be held with reference to this case. Good speakers will be present to take part in the exercises. The public are cordially invited to attend.

A meeting of the Shawmut Liberal League for a like purpose, will also convene at Boston Hall, 176 Tremont street, on the evening of the same day.

Mr. Heywood, the author of the physiological pamphlet, "Cupid's Yokes," received his pardon from Dedham Jail where he was informed because the authorities in Washington became convinced that that work could not rightfully be classed with the peculiar literature at whose extirpation the Congressional edict was aimed.

"A New Pilgrim's Progress"

Is the title of a neatly printed work of some 258 pages, whose contents are devoted to the portraying—and that, too, in the most interesting manner—of the experiences of its chief character, "RESTLESS," who is, in the broadest sense of the term, a spiritual pilgrim.

Francis H. Underwood, A. M., delivered his second lecture on American literature at Union Hall, Boston, on Thursday evening, 20th inst., in the course of which he said that the restlessness of the people is producing a great change in the character of our literature.

Mrs. James Clark, Utica, Ill., writes: "I learn that Mr. Bastian, one of the very best known mediums for materializing, is journeying eastward. I trust he will find a warm welcome should he visit Boston, for he is a gentleman of irreproachable character, and possesses remarkable mental powers.

J. Madison Allen writes us from 873 Whitehall street, Atlanta, Ga., under date of March 21st: "We are still very busily at work here, letting in the sunshine and sowing the seed. We find a great deal of mediumistic material in the South—only needing the right influences and surroundings to bring it out into useful activity. I think the late tragedy in life, by which the beloved Col. Robert Alston lost his life, has greatly stirred the people here. He reports in spirit, however, that he still lives! and expects to make the community know that he lives! . . . We expect to celebrate the coming anniversary by appropriate exercises in Concordia Hall on the 31st."

Mercerius's Predicting Almanac for 1879, a singular brochure containing predictions of the winds and the weather for every day, how to view the heavens and tell the stars, etc., etc., and published by E. Curtice, Catherine street, Strand, W. C. London, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. That the work is of value is evidenced by the fact that it has already attained to the dignity of a second edition. Those interested in astrological subjects will find it specially attractive.

Read "Penumbra Cogitations," by John Wetherbee, Esq., on second page.



Message Department.

The Spirit of the Age... The Banner of Light... The Spirit of the Age...

REPORTS OF SPIRIT MESSAGES

Mrs. Jennie S. Budd. Invocation.

Dear Mr. Chairman, I beg your indulgence... I want to say to them that they need not fear...

Questions and Answers.

CONTROLLING SPIRIT. Mr. Chairman, were you... I have a question about the... I have a question about the...

MESSAGES FROM THE SPIRIT-WORLD

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

Trance Mediumship.

BY WASH. A. DANSKIN.

The value of the value of trance-mediumship comes... I have a question about the... I have a question about the...

Elmer M. Ewell.

I am Elmer M. Ewell, from Dover, N. H. I went out in my... I have a question about the... I have a question about the...

Emily T. Wright.

I have come quite a long distance to talk with you, Mr. Chairman... I have a question about the... I have a question about the...

Old Uncle Jimmie.

[To the Chairman] Yes, mas'r, I see come now... I have a question about the... I have a question about the...

Capt. C.

Again, Mr. Chairman, I beg your indulgence... I want to say to them that they need not fear...

Susan A. Merritt.

I am Susan A. Merritt, from Jacksonville... I have a question about the... I have a question about the...

O-wee-cha.

Me come, me Father-in-law, me come to... I have a question about the... I have a question about the...

Nathaniel Greene.

Four years have gone by, time is but short... I have a question about the... I have a question about the...

Elizabeth Crayzer.

This is a matter not so easily learned... I have a question about the... I have a question about the...

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. BUDD.

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

UNDER A SPREADING CHESTNUT TREE.

Prof. Longfellow publishes in the Cambridge... I have a question about the... I have a question about the...

Mary Lamb.

I was the wife of Nathan Lamb, and died of... I have a question about the... I have a question about the...

Thomas Godey.

Well, good evening to you, sir. [Good evening]... I have a question about the... I have a question about the...

has, in his wisdom, thrown us off as satellites... I have a question about the... I have a question about the...

Fidelity to self, fidelity to neighbor, gives one... I have a question about the... I have a question about the...

I have accomplished my work as far as my education... I have a question about the... I have a question about the...

Rosebud.

I sin myself, Rosebud, mother dearest, and father... I have a question about the... I have a question about the...

Verification of a Danskinn Message.

The message given through the mediumship of Mrs. Sarah A. Danskinn... I have a question about the... I have a question about the...

A Remarkable Cure Through Dr. Charles Jain.

To the Editor of the Banner of Light: Believing it to be a duty which we all owe to our... I have a question about the... I have a question about the...

Important Notice to the Liberal Public.

And especially to those who desire to preserve the... I have a question about the... I have a question about the...

OUR RESPONSIBILITY TOWARD MEDIUMS.

Are we not apt, in our eagerness to secure... I have a question about the... I have a question about the...

The Laws of Being.

SHOWING THE OCCULT FORCES IN MAN; THAT INTELLIGENCE... I have a question about the... I have a question about the...

Visions of the Beyond.

BY A SEER OF TO-DAY, OR SYMBOLIC TEACHINGS... I have a question about the... I have a question about the...

ed, she asked the quoted question, and also said... I have a question about the... I have a question about the...

A query here: How came that communication... I have a question about the... I have a question about the...

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And especially to those who desire to preserve the... I have a question about the... I have a question about the...

OUR RESPONSIBILITY TOWARD MEDIUMS.

Are we not apt, in our eagerness to secure... I have a question about the... I have a question about the...

The Laws of Being.

SHOWING THE OCCULT FORCES IN MAN; THAT INTELLIGENCE... I have a question about the... I have a question about the...

Visions of the Beyond.

BY A SEER OF TO-DAY, OR SYMBOLIC TEACHINGS... I have a question about the... I have a question about the...

Passed to Spirit-Life.

From Boston, (Charleston Dist-1st.) March 15th, Mrs. Jennie S. Budd... I have a question about the... I have a question about the...

On Christmas eve, I have been... I have a question about the... I have a question about the...

Verification of a Danskinn Message.

The message given through the mediumship of Mrs. Sarah A. Danskinn... I have a question about the... I have a question about the...

A Remarkable Cure Through Dr. Charles Jain.

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Foreign Correspondence.

Interesting Letter from London.

To the Editor of the Banner of Light: I hoped ere this to have seen very much more than I have of the innumerable things which there are in London to interest a stranger: but the season has been most unpropitious, and a very considerable amount of health and strength is needed to enable one to go much about this immense city in such weather. The state of the London streets after a snow is horrible. There is no preparation made, of course, for so exceptional a winter as this has been, and the amount of discomfort entailed thereby is greater, by far, than is experienced in our American cities during the coldest of seasons. Deep snows and steady frosts give us the best of roadways; the sleigh-bells make merry music, while the brilliant sunshine gladdens the old white face of Winter with a gaiety all its own.

But in London the new fallen snow is at once blackened with smoke and crushed under wheels that cut it up and make of it a soft black sticky mud which is indescribably nasty. The poor horses plunge and slip, and strain their weary muscles in dragging the heavily built vehicles through the slimy mass till one's heart aches to see them; while the air above is almost as dirty as the earth beneath, and when one of the fogs so generally following a snow-fall settles down upon us, it is like breathing some palpable and very unpalatable compound, almost thick enough to be taken up in a tea-spoon, very astonishing and distressing to unaccustomed lungs, and not agreeable to swallow if regarded as a peculiarly flavored porridge.

On Monday last we were very agreeably surprised by a visit from our much esteemed friends, Major and Mrs. Forster, who had just returned from Torquay. While they were with us, Mr. Williams came in, and we had a talk with him about his experiences at The Hague. He informed us that one among those composing the usual circle at those seances had been in the habit of getting up for the amusement of his friends, fictitious materializations representing the forms of John King and others, the needless paraphernalia being of course on hand. The person who is so clever in the production of these artificial spirits, is one of the leading Spiritualists, but his wife, a Catholic, is strongly opposed to Spiritualism. These persons were not, it appears, present on the eventful evening, but a business agent or partner of the husband was there, and it was he who discovered the robes, beard, &c., in Williams's pocket. Mr. W. asserts that he was obliged to lay the blame upon his controlling spirits, and told that in this way he might be helped out of his trouble. But this he refused to do, not believing them to be in any way concerned in the matter. He did not intimate that he believed the spirit who did the mischief to be an embodied one, but merely stated the facts, declaring that he was ready to take his oath that he had never even seen the articles said to be found upon his person, and that he was entirely innocent, as he fully believed Mr. Rita to be also. In a certain case that I have just had recalled to my memory, where one medium was preparing for a seance in the room of another, many tricks were played by invisible hands, which pulled apart the fastenings of a movable cabinet that was being set up, as fast as they could be secured, showing that if it were desired by them, such things and many others of a different and more serious nature might be done under favorable conditions. I received, some time ago, a written description, which I have sufficient reason for believing to be a correct one, of the manner in which seances have been conducted by the Society at The Hague. The following is a quotation from my friend's letter: "The members are all men; the rooms in a hotel, and ready for their use on the evenings of regular meetings. At seven o'clock the party are seated at a large table. Some one pulls a bell-rope, when a servant enters and takes their orders. One orders beer, another brandy, another wine, and so on. Each one lights a cigar, or pipe, and by this time the drinks are brought in and deposited in their places as ordered. The President is seated at the head of the table, while the Secretary and Treasurer occupy seats on either side of him. The first hour is devoted to business, such as reading the minutes of the previous meeting, or any letters that may have been received.

"During this time, the bell-rope is frequently agitated, the glasses having been emptied, for one is not supposed to sit there with an empty glass any more than with an empty coffee-cup at breakfast. Eight o'clock arrives, and at a signal from the President each one gets up and sets away his glass, lays down his cigar, resumes his seat at the table, when they all sit with their hands upon it in silence for about thirty minutes, waiting for manifestations. At the expiration of that time the President's mallet comes down with a bang, which perhaps arouses one or two who have fallen asleep, but all replace their glasses, when the party continue to enjoy themselves. They had never, as I understood, been able to obtain manifestations except when they had been visited by some medium."

This simple description is to me suggestive, and may perhaps shed some light upon the subject for the many intelligent and experienced Spiritualists who believe that, under favorable conditions, evil-disposed spirits sometimes bring articles for the purpose of throwing suspicion upon the medium. Why it should not be so, when the power of the invisibles to transport objects from a distance and place them in a room the doors of which are closed, is well known, and when the will to do harm may certainly exist in disembodied spirits as well as in those still clothed in flesh, it would be difficult, I think, to say. As to the band surrounding a medium knowing of and preventing these cruel tricks, I can only say that in sitting with a friend of mine (a lady who gets the independent noises and many other powerful manifestations) some of her band, on whom she relied to keep out intruders, have told her and me that they could not always see lower spirits who entered, and that, particularly when engaged in speaking, they could not be on the watch to discover those who were ever ready to creep in, either for the purpose of making trouble or simply to call attention to themselves. The gentleman whose letter I have made use of in the above quotation, spoke also of the seances at The Hague—referred to by Mr. Williams—in which the manifestations of some of our best mediums are duplicated as nearly as possible by trickery, the natural consequences of such exhibitions being to arouse skepticism, particularly as the person who is so clever in getting up these entertainments is a Spiritualist. I will also state that Mr. Jeffrey Simmons, who has had years of experience with mediums, believes that he has had abundant evidence to prove that the various articles might well have been brought and

placed where found, without either of the mediums knowing anything about it.

In regard to Mr. Riko, Mr. Simmons believes him to be strictly honorable, but perhaps easily influenced to suspect fraud. His reasons for the latter opinion, though given to me, I do not feel at liberty to quote. One can easily imagine that this gentleman (Mr. Riko), without any desire to injure, or any willful injustice, might have felt convinced of the guilt of Williams and Rita, when in fact they were as innocent of wrongdoing as he was of the desire to condemn honest men. Still, when there is so much in the most unquestionably genuine manifestations which looks like fraud to an inexperienced investigator, and which we should certainly regard as suspicious, but for the knowledge that precludes such an explanation, we should, I think, be extremely cautious in pronouncing judgments, and should give all mediums every possible chance to vindicate themselves before holding them up to public execration as cheats and swindlers. The line is still very indistinct and indeterminate to us, which separates that which is willful on the part of the medium, and for which he should be held responsible, from that which may be the work of undeveloped and antagonistic spirits, a work about which as little is known to the sensitive through whom power is obtained for its accomplishment, as to those in the circle who feel themselves competent to sit in judgment upon him.

On last Thursday evening I went, with my sister and our friend Mrs. Woodford, to a seance at the rooms of Mr. Williams, on Lamb's Conduit street. Beside our own party there were only three in the circle, all gentlemen, one of them just entering upon an investigation of the phenomena. We sat round a small table, holding hands; the right hand of the medium touching that of my sister throughout the seance, while his left was held by one of the gentlemen. The large music-box which stood on the centre of the table was wound up by spirit power, and, to judge by the sound made in the operation and by the music produced afterwards, without much consideration for the delicate constitution of the instrument. Beautiful spirit lights soon showed themselves in brilliant spots and long undulating streaks, and before many minutes had elapsed Peter's voice was heard speaking close to us. He asked for an introduction to the ladies whom he had not met before, and gave us a very kindly welcome. My sister and I had felt, almost continuously, the fingers of a small hand patting ours, and soon after Peter had made his presence known to us, he said, "Mrs. Anderson's little boys wish me to say to her that David is with them." Now David is the name of a person unknown to all in the circle except ourselves, and of whom we had not spoken; and although he has very frequently come to us through different mediums we had not thought of his doing so on this occasion, as we expected only physical manifestations and not greetings from personal friends. Some one in the circle asked, "Who is David?" to which I made no reply; but the spirit, Peter, answered, "No relation, only a friend."

Presently Williams described an old gentleman with white hair standing between my sister and myself, and after a short pause gave the full name, also stating (what had been said to me through others) that this gentleman was very desirous to have me prepare for publication a volume which he had hoped to see in print before he passed away from this life. He and I had often in the past talked of this forthcoming book, and discussed its title, but I had never dreamed that circumstances would lead him to desire me to act in relation to it. As to the mediums through whom the message came, they knew nothing of the existence of such manuscript as was described by this returning spirit.

While we were in Springfield, we had many sittings with Mrs. Collier there, and at her seances an Indian spirit, speaking in the independent voice, frequently talked with us. He had promised to come to us through some other medium if it were permitted him to do so, but so far were we from expecting him in this seance with Mr. Williams, that his very peculiar and well-remembered laugh startled us. He also gave his name, but spoke with much difficulty, and I myself failed to hear it distinctly. His own little laugh, however, was more convincing than a name to those who knew it so well.

We hoped to have seen the face of the famous John King, but although he spoke loudly in his splendid deep voice, which seemed as if it must come from exceedingly well-developed lungs—a voice totally different from that of the medium, and which was often close to us—he said he was unable on that night to materialize his face. He did, however, shake hands with us—a large, strong cold right hand clasping mine, while the right hand of the medium was lying upon that of my sister. The most beautiful thing we saw was the face of the spirit Peter, shown to each in turn by the light he held. This face and head floated above the table, a misty veil falling on either side, but not concealing the features, which were very regular, and their expression serious and almost sad. It was a face of exceeding fairness, though not pallid, and the lips moved as the questions, "Do you see me? Do you see me now?" were asked. I never saw a lovelier materialization of a male face, one that was so truly spiritual a beauty. We saw the head take form from what appeared to be a luminous vapor. Several times it floated toward us, but although we heard the eager question, "Do you see me?" asked close before us, it was some time before substance enough was gathered to make the features visible to our eyes. At last, however, we saw them quite distinctly, although the whole head, face and drapery remained so ethereal that except in being life-like and having visible outlines it bore no resemblance to human flesh. The lids drooped over the eyes, and I did not see them raised, but the lips were quite flexible, and the voice proceeded from them. Now a bushel basketful of robes and beads could no more account for such manifestations as these than the bit of pencil said to be hidden under Slade's finger nail could account for writing between locked staves in languages unknown to the medium. How any language can see what we saw, and not be assured that no fraud could produce such effects without apparatus that could not be hidden from those who are at liberty to search the room directly before and immediately after a seance, is something I do not understand. I have never seen a man who appeared more honest and simple-minded than does Mr. Williams; but if he were ever so ready to cheat, and also the cleverest of tricksters, he must have some visible means by which to produce these floating and talking faces; and if such exist they certainly should have been discovered long ago; and be it remembered, too, that this medium put himself into the hands of the Examining Committee of the British National Association of Spiritualists, and passed the ordeal unscathed. Louisa Andrews, London, Eng., March 10th, 1879.

BRIEF PARAGRAPHS.

"Strawberries are plentiful at fifteen cents per quart, the air is fragrant with flowers, and the mocking-birds fill the air with music." Such was the condition of things at Passadena, Cal., ten days ago, and the hungry Boston *Advertiser* replies sarcastically: "Strawberries are getting cheap in this market. They have fallen to 52 per box."

"Now that the Chinese are about to go," the *Virginia City Enterprise* cries out for "a new race of servant girls."

Why is a corner peanut-seller like an apothecary? Because he does business on a small scale. *Puck* says.

Oh, better love that is blind, Than to stand all alone mid earth's mire, Having food and raiment and fire, But no more, but no more. —Edward S. Cremer.

It is said that "When Prometheus was chained to a rock, it was not an eagle, but a vulture, which came and preyed upon his vitals." Or was it the eagle that preyed upon the imprisoned vulture? Who knows?

"What were the worst results of the late civil war?" cried a political orator. "Widows!" shouted Jones, who had married one.

Disce sagax cuniling in a child; cuniling is the ape of wisdom. —Locke.

In Zululand they blundered, While the artillery thundered, And many a brave Briton was slain, So you see how it is— What is "nobody's biz."

Very often such bungles explain.

When a woman gets a red spot on the end of her nose, the world charitably remarks that her blood is out of order; but just let that red spot appear on a man's nose, and every one will declare they smell whiskey as soon as they get within twenty feet of him. —Ez.

FATED GLOUCESTER.—In but little over three months' time there has been a loss of nineteen Gloucesters (Mass.) fishing vessels, valued at \$80,000, and 186 fishermen have perished. It is definitely known that 65 women have been made widows, and 167 children fatherless. A call has been made by the Mayor of Gloucester in aid of the destitute sufferers, and the public have responded nobly.

A STANDING DISGRACE.—Shopkeepers not allowing their female clerks to sit down for a single moment during service hours.

For forty years the newspapers have recorded "Temperance Movements," but notwithstanding all the efforts that have been made to stop the traffic in intoxicating liquors, there are more sold and more drunk now than ever before. When the Legislature enacts a statute making the real estate owners liable, where liquors are sold, to a fine of one hundred dollars for each and every offense, the rum trade will be materially lessened—not until then. A simple law of this kind, thoroughly enforced, is what is wanted. But do *temperance* men want it? That is the question.

Noble, pious old man—the one just dead in Maine—who left a large estate to a missionary society and the income of a thousand dollars to pay his sister's board in the almshouse!

"The blasted fruit of unspiced love" seems to be plentiful all over the country just now. Most of it belongs to the Christian church, however, if the reports in the daily papers are correct. Would it this subject be a timely text for Bro. Cook to descant upon in one of his Monday lectures?

People who are swift to condemn are in hot water pretty much all the time. They should remember that there is some good in all, and that they themselves are not perfect.

Tenderest whispers thence we hear From those who lately soiled across. They love us still; since heaven is near, Death is not loss. —Lucy Larcom.

A famine next year in Russia is predicted in Russian journals.

Have we not had enough walking around rings on sawdust? If any athletes are ambitious let them come West and hold a plow behind two good horses in some of the one thousand acre fields. —Chicago Inter-Ocean.

The Reading Mass. Savings Bank has been swindled out of \$50,000 by its treasurer, Nathan P. Pratt, who has been arrested.

The Society for the Prevention of Cruelty to Animals is the best institution extant, and should be kept strong by donations of money from all good people.

The *Merrimack Journal* says the Spiritualists of Newburyport are active, which is very pleasant information. Report yourselves, friends.

Next to a seal-skin saquee, nothing will please a woman of thirty so much as to be mistaken for her niece of sixteen.

Some people regard a newspaper as they would a ditch in your front yard—they look they are doing you a favor, giving out material to fill it up with, regardless of the quality. —Boston Globe.

Red man gave hand to white man, 'tis said, Saved his life, and gave to him bread; But white man giveth the red man lead, And humpeth him down till he is dead. —Newport, R. I. —A. B. CHASE.

EFFECT OF FEAR.—It is a common practice in many parts of India to oblige persons suspected of crimes to chew dry rice in the presence of the officers of the law. Curious as it may appear, such is the intense influence of fear on the salivary glands, that if they are actually guilty there is no secretion of saliva in the mouth, and chewing is impossible. Such culprits generally confess without any further efforts. On the contrary (so runs the theory at least), a consciousness of innocence allows a proper flow of fluid for softening the rice.

A farmer named McVetor was frozen to death near Carp, Can., one Sunday, while returning from church. A warning to the young. —Gardner (Mo.) Home Journal.

Robert Cooper has brought out a second edition of his popular song entitled "Summer Land." He will furnish a copy of this song, together with one of his new compositions, "Nearer, my God, to Thee," to any applicant on receipt of 15 cents in stamps. Address him 913 Washington street, Boston.

A gentle word is never lost. Oh, never, then, refuse one; It cheers the heart when tempest-tossed And hails the cares that bruise one; It scatters sunshine o'er our way, And turns our thorns to roses; It changes weary night to day, And hope and love discloses.

Scandal-mongering in the newspapers is a daily deluge of dirt, which all decent people abhor.

Opinions gradually melt away like the snow under the influence of the sun, and the old-time beliefs have yielded to sober reason. —James Freeman Clarke.

Hence Orthodox total depravity is a nullity, and a large portion of that church do not now consider it necessary to pray to the Holy Trinity. All which may be attributed to the advent of Modern Spiritualism.

A TERRIBLE EARTHQUAKE IN PERSIA.—Minah, a town in northern Persia, was much damaged and the adjacent villages of Tark and Mannan were totally destroyed by earthquakes Saturday and Sunday, March 22d and 23d. Of 1100 inhabitants but few escaped death.

The sense of vanity is the very last sense a parent should appeal to in a child. —The Congregationalist.

Mr. A. C. Woodruff, Eagle Harbor, N. Y., an earnest worker for the elevation of humanity, whose name has appeared in our paper several times of late, in connection with the prefix "Dr.," disclaims that title in toto, as he says he has no claim to it.

To produce real genuine sleep and childlike repose all night, take a little Hop Bitters on retiring.

CELEBRATIONS.

The Thirty-First Anniversary of the Advent of Modern Spiritualism.

Will be celebrated quite universally throughout the United States, and will also be commemorated by three meetings in London, Eng. Such announcements in regard to these commemorative exercises as we have received up to time of going to press we give below:

**Boston, Mass.** The Anniversary will be appropriately observed in Parker Memorial Hall, on the closing day of the present month.

On Sunday, 30th, and Monday, 31st, the Parker Memorial Spiritualist Lecture Committee, and Mr. J. B. Hatch, will jointly and severally do what can be done to make the recurrence of the anniversary a pleasant and spiritually profitable occasion. On Sunday, under the direction of the Committee, Mr. J. Frank Baxter will occupy the platform in the upper hall of Parker Memorial during the afternoon, and will undoubtedly vary the services with the giving of tests. Vocal music during this occasion will be furnished by the Parker Memorial Choir, (consisting of Misses Esther Singleton, Fannie Dolbear, Cora Hastings, Messrs. John C. Bond and W. Worcester—Miss Nellie M. King, leader)—assisted by the members of the Cambridge Conservatory of Music, who have kindly tendered their services: Miss S. Maria Adams, Messrs. Fisher, Howlett and Cutting. The admission will be free to the public, as usual.

We are also privileged to announce that on Sunday evening, March 30th, Prof. J. R. Buchanan, of New York City, will occupy the rostrum in Parker Memorial Hall, and deliver an appropriate oration specially prepared for the occasion, the title of which will be "The Army of Heaven." Prof. B. is well known to Boston Spiritualists as one of the ablest platform speakers in the United States, and his presence on that evening will inevitably call out a large attendance. The Parker Memorial Choir will furnish the music.

On Monday evening, at 7 o'clock, W. J. Colville will deliver a lecture in Parker Memorial Hall. Subject: "The Advent of Modern Spiritualism." At the close of the lecture Mr. Henry C. Brown will assume the conductorship, and with the famous Brown's Brigade Band, (attired in their elegant white uniforms) assisted by the following talent, will proceed to give one of the finest entertainments yet offered: Mr. H. C. Brown, concert soloist; J. Gleber, piccolo solo; the young quartette and quartet of the Lyceum Lyceum Quartet, L. Thompson, Mrs. M. A. Carnes, Mrs. H. E. Wilson, as readers; and Misses Nellie M. King, Esther Singleton, Cora Hastings, Fannie Dolbear, and Messrs. Worcester and Bond, as vocalists.

We are authorized to state that Mrs. Maud E. Mitchell, Mrs. L. W. Litch, and other well-known mediums, have kindly offered their services to hold seances in Parker Memorial Building in further continuance of these exercises; also that Mr. J. B. Hatch, of Haverhill, Mass., is expected to be present, and probably will participate in the services.

Fraternity Hall will, on that evening, be transformed into a ball-room, where dancing will continue from 8 p. m. until 1 a. m. Music, National Band, E. W. Masters, Prompter. From 10 o'clock until 12 o'clock a banquet will be served, under the supervision of Mr. E. N. Reed, Caterer. The entire affair on Monday will be in the hands of Mr. J. B. Hatch, and judging from his former efforts, we can assure those who may attend that they will receive all that is promised.

The prices of admission to the lecture, entertainment and ball, have been placed at a very low figure, thereby affording all an opportunity of being present. Through the liberality of friends, Mr. Hatch is enabled to say that those who are unable to provide themselves with a ticket to the seance, or to obtain one free of expense, can apply to him. On Sunday the doors will be open free to all (as stated above). For Monday evening, cards, with reserved seats, can be obtained for twenty-five cents. Tickets for the ball, admitting gentleman and ladies, fifty cents; extra tickets, for the accommodation of those who may wish to attend the ball at the close of the entertainment, can be obtained by gentlemen for 25 cents, ladies free. The banquet will be provided by Caterer Reed at fifty cents a plate. Arrangements have been made with Mr. Sylvester, 369 Tremont street, also with Mr. John Hardy, 329 Tremont street, to "keep open house," whereby the friends who may wish to visit Boston and remain over during the celebration, can find all the comforts of a home at a trifling expense. Strangers from abroad who may wish to avail themselves of this opportunity, by addressing Mr. Hatch will be provided for.

Arrangements of those who have subscribed tickets at the Parker Memorial Spiritualist meetings, arrangements have been made whereby they can retain the seats now occupied by them providing they procure an entertainment ticket previous to the close of the exercises on Sunday next. As this will be the only literary entertainment given under Spiritualist auspices on Monday evening, we shall be much surprised if the hall is not filled to its utmost capacity.

The Children's Progressive Lyceum No. 1, and Ladies' Aid Society, will celebrate the Thirty-First Anniversary of Modern Spiritualism with appropriate exercises in Paine Memorial Hall, on Monday, 31st of March. There will also be exercises of an appropriate character, on Sunday, March 30th, in Amory Hall. On Sunday morning, the exercises of the Lyceum will consist of readings, recitations, &c., interspersed with music and addresses by some of our local speakers. In the afternoon, Mrs. C. H. Wildes will give one of her test seances, assisted by several well-known mediums. In the evening, there will be a general conference meeting, at which remarks will be made by Dr. H. B. Strever, I. P. Greenleaf, Henry C. Lull and others, to which the friends are most cordially invited.

Monday, the 31st of March, at Paine Memorial Hall, at 10 1/2, J. Frank Baxter will give one of his able discourses, closing with a test seance, if conditions are favorable. In the afternoon at 2 1/2 Prof. William Denton will occupy the platform in the delivery of one of his superior lectures. Seances for tests and physical manifestations will be held in the adjoining rooms during the day, by Mrs. Maude Lord-Mitchell, Mrs. Thayer, Mrs. Nelson, Mrs. Carnes, Maggie Folsom, and others. The lectures during the day will be free to all; a collection will be taken to defray expenses.

In the evening a grand fancy dress ball will take place in Paine Memorial Hall. Grand March at 8 o'clock; music by Alonzo Bond's orchestra, eight pieces; dancing till 2. Tickets admitting gentleman and ladies, \$1.00, gentlemen, 75 cents, ladies, 25 cents. Tickets can be obtained of the members of either Association.

The friends from the adjoining towns are cordially invited to bring their lunch-baskets and spend the day of Sunday, the 30th. On Monday, 31st, at Paine Memorial Hall, refreshments will be furnished by the ladies of the Societies during the day.

For full particulars of the Paine Hall celebration apply to Dr. A. H. Richardson, Chairman of the Committee.

**Charlestown District.** C. B. Marsh informs us that next Sunday evening appropriate services will be held in Abbot's Ford Hall, City Square, to commence at 7 1/2 o'clock, Mr. W. J. Colville being the orator. He will lecture, answer questions, and give a poem; the exercises to be made additionally interesting by the presence of a select choir, whose members will, during the evening, sing several selections appropriate to the occasion.

**New York City.** J. A. Cozino, Secretary, informs us that the First Society of Spiritualists of the city of New York will celebrate the Thirty-First Anniversary of the advent of Modern Spiritualism on the 30th inst. Some of the ablest speakers in the spiritual ranks, including Mrs. Nellie J. T. Brigham, A. J. Davis, Henry J. Newton, Mrs. Mary F. Davis, Mrs. Emma J. Bullene, Dr. Samuel Grover and others, will be present and take part in the exercises; and music, both vocal and instrumental, of rare excellence, will be furnished by the Children's Lyceum, Mrs. P. A. Wieland, Prof. J. J. Watson, Master E. H. and Miss Annie A. Watson, Prof. Justin Juch, Mrs. J. V. Brown, I. G. Withers, and the Eclectic

CELEBRATIONS.

Quartette: Geo. B. Davis, Jas. R. Greene, A. Alexander, Edw. C. Halsey. The exercises commence at 2 1/2 p. m., at Republican Hall, 55 West 33d street, near Broadway. Admission, 25 cents. The celebration will conclude with a social reunion and dancing on the following Monday evening, March 31st, at the same hall, commencing at 8 p. m. Tickets of admission, 50 cents.

"It is hoped," he writes, "that all will feel it a duty to be present and make it the most enjoyable event of the season." Mrs. M. A. Newton, Mrs. E. Phillips and Mr. J. B. Webb, with Mr. Cozino, act as Committee of Arrangements.

**Lynn, Mass.** We are informed that the programme of exercises in this place on the 31st will be as follows—services to occur in Centennial Hall, Market street; Medium's meeting at 9 p. m., to which all are invited. In the evening at 7 o'clock Prof. William Denton will give the address; a song will be rendered by Miss Annie L. Orr; an original poem read by Mrs. Dr. Chase; the closing ode "Jubilate," (given through the inspiration of Lizzie Doten) will be executed by Mrs. George N. Cross, Pianist. The exercises will conclude with a social dance and picnic supper—tea and coffee free. Music by Snow & Goss's Quadrille Band. Tickets, 25 cents.

**Rochester, N. Y.** The Spiritualists of this city will commemorate the event Sunday, March 30th. Mrs. Fox, after the close of her morning discourse, Sunday, 9th, called the attention of the congregation to the subject, remarking that Rochester, the Bethlehem of this new movement that has shaken the world, would certainly be derelict in duty to let the time pass unnoticed. In accordance with her suggestion, a committee was appointed and arrangements fully made, and the meeting will be held on the 30th, at Odd Fellows' Temple, the regular place of meeting of the Spiritualists of Rochester, cannot be had on Monday. The speakers will be Mrs. Nettie P. Fox, Mrs. Constance Gardner, Mrs. A. C. Woodruff, D. M. Fox, J. E. Ludlum, J. W. Seaver, Mrs. Clark, and others. Our informant writes: "We hope to see friends from Auburn, Batavia, Lockport, and adjacent cities and towns, to unite with us."

**Lowell, Mich.** E. A. Chapman writes: "The Spiritualists of Lowell, Mich., and vicinity will hold an Anniversary Celebration of the birth of Spiritualism, in Train's Hall, commencing Saturday, March 29th, at 10 o'clock, and closing Sunday, March 30th. The following speakers will be present and address the people: Dr. A. B. Spinney, Rev. Charles Andrus, Giles B. Stebbins and Mrs. Lydia A. Pearsall."

**Cleveland, O.** The friends in this city will hold anniversary exercises, Dr. J. M. Peebles being the orator for the occasion. Additional particulars will be found by reference to the one headed "A State Mass Meeting" on our fifth page.

**Providence, R. I.** The anniversary will be celebrated by the Spiritualists of Providence under the auspices of the Rhode Island Progressive Union, in "Slocum Light Guards Armory," Broad street, on Monday evening, March 31st. Mrs. Sarah A. Byrnes-Snow will give an address; singing by a quartette, followed by dancing, supper, &c. In accordance with the times the tickets of admission have been placed at 25 cents, which the committee hope will not be above the reach of any.

**Philadelphia.** The First Spiritual Association of Philadelphia has made the necessary arrangements for a proper observance of the Anniversary. It will take place on Sunday, 30th inst., at Washington Hall, at the southwest corner of Spring Garden and Eighth streets. The order of exercises will be as follows: At 9 1/2 to 10 1/2 a. m., morning conference. From 10 1/2 to 11 a. m., lecture, Cephas B. Lyon. From 11 to 12 p. m., addresses by President H. B. Champion, Dr. T. B. Taylor ("Curious Things,") and Ed. S. Wheeler, ("Romance.") At 1 1/2 p. m., lecture, Cephas B. Lyon. The Committee on Decoration of Hall, J. C. Shuster, Chairman, 840 N. Thirteenth street, invite donations of flowers, loans of plants, pictures and other articles appropriate to their work, and will be at the hall at 9 a. m. Sunday morning to receive the favors of our friends. The Committee on Music, Mrs. J. Reese Beales, Chairman, S. W. corner Fifth and Reed street, will offer a full and timely arrangement for the occasion and invite cooperation. A cordial and fraternal invitation is extended by the General Committee, of which Ed. S. Wheeler is Chairman, to all who may be interested to attend and aid in commemorating the event memorialized on this occasion.

**Atlanta, Ga.** By reference to a paragraph from J. Madison Allen, in another column, it will be seen that the Spiritualists of this city will commemorate the anniversary by services to be held in Concordia Hall.

**Leesville, Mo.** Arrangements have been made to celebrate the Anniversary in this place, on the 31st of March, with appropriate services. Dr. Joseph H. Burr will pronounce the initial address.

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