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# Original Essay.

#### SOUL-REVELATION IN INDIA.

BY PEARY CHAND MITTRA.

To the Editor of the Banner of Light : Whether man lives after death is an inquiry which engaged the attention of the Aryas from the earliest times. Living in the midst of diversified scenery, they were absorbed in the "aspects of Nature." They were thus roused to the contemplation of the unseen Power. Their conception of God was in the first instance finite, and with a finite mind they were slow in reducing diversity to unity; in converting what was concrete into abstract. Their worship was originally, to quote Max Müller, "a worship of God in Nature." They created and worshiped gods of elements, each of whom was supreme in rotation but clothed in human attributes. He was the god to give worldly prosperity, to punish sins and reward virtue. and his forgiveness and mercy were absolutely necessary for enjoyment in the next world. For this purpose penitentiary prayers were offered and sacrifices were made.

Buckle in his History of Civilization divides mankind into two classes: one class has power over Nature, and the other class is under the hower of Nature. The Europeans belong to the first class and the Asiatics to the second class. As far as the Aryas are concerned, they might have taken the inspiration from Nature, but rising above Polytheism and Pantheism, they reached the highest pinnacle from which man can know God, in discovering and worshiping the All-Mighty in the soul.

As long as God was looked upon with human ttributes, the Aryas saw and thought of him with terror, and every propitiary means was used to win his favor. The mist of Polytheism began to melt. Rig Veda chanters being more thoughtful, said: "They call him Nidra, Mitra. Varuna, Agni; then he is the beautiful winged Garatman; that which is one, the wise call it in diverse manners: they call it Agni, Yama and Mâta Risvan." The following passage in the Rig Veda may be taken as a proof of the progression in the conception of Unity: "All the gods are but parts of one atma, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes.' The Aun Kramanika states: "There is but one Deity, the great soul (Maha Atma)."-Wilson's Rig Veda.

The spiritual conception did not preclude the ethical view of his attributes. He is described as "the father of all gods, lord of creation-he is a father and the most fatherly of fathers" and as being "both a father and a mother; he is the helper of the poor and the lover of mortals." In the Swetaswatara Upanishad God is described as "the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss; he is light and everlasting.' When the Aryas rose above finitude they inculcated in the Rig Veda, "God is perpetual wisdom, and whoever knows Brahma, who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once with the Brahma.' And in the Vrehad Arayanakum Upanishad of the Rig Veda: "Adore as Brahma the spirit, who abides in the soul (as self)." Another teaching of the Rig Veda is: "Brahma is profound meditation-seek the knowledge by devout meditation." The Satapatha Brahmana says: "By knowledge men ascend to that condition in which desires have passed away; thither gifts do not reach, nor austere devotees who are destitute of knowledge. For a person who does not possess this knowledge does not attain that world by gifts or rigorous abstraction. It persains only to those who have such knowledge."

Mahabharat, a later work, endorses this opinion: "By works a creature is bound, by knowledge he is liberated; therefore devotees with perfect insight perform no works." These extracts show that the knowledge means the knowledge of the soul, and through it the knowledge of God, without which our conception of the Creator must be finite and more or less hazy.

SOUL. What, then, is soul? Munduka says: "The soul cannot be gained by knowledge (of the Veda); not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own

nature." The Arya teaching is that every human being has "soul," which is the infinite psychic power which is diffused through the body. It lis in amplified to an extent far beyond the limits to finite state in the brain or mind, comprehending | which sensible perception is confined."

psychic power is developed, the soul or the infinite state is approached or attained. There is thus a broad distinction between the mind and soul. Whatever is sensational, emotional or impressional, or phenomenal, refers to the mind. Atharva Veda describes soul as "calm, undecaying, young, free from diseases, immortal, self-existent, with the essence, satisfied, deficient in nothing." According to Katha Upanishad, "the knowing soul is not born nor does it die; it was not produced from any one, nor was any one produced from it: unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain."

Tarttarya Upanishad says: "In the ether within the heart is placed the Purusha (soul), whose nature is knowledge, who is immortality, radiant like knowledge.'

Another distinction made by the Aryas is the soul and non-soul. According to the Saukhya, Nature and soul. By their combination the world is produced: by their separation the soul is emancipated. Nature is Prionti, is a production; soul is not. The intellect, self-consciousness, subtile elements, &c., are all Nature or productions. We will state what is non-soul. Every human being has three bodies, viz: gross, lingua or sukma, (subtile,) and karana. The soul has five coats or coverings, or phenomenal states, viz: nutrimentous, vital, mental, intellectual and blissful. The nutrimentous refers to the gross body; the vital, mental and intellectual constitute the lingua sarira or subtile body; the blissful is the karana sarira. The soul is not in any of the above coverings, coats or phenomenal states, nor in any of the three phenomenal states of the mind, viz: goodness, passion and foulness, which constitute what are called virtue and vice. "Goodness" and "blissful" come under one class, and "passion" and 'foulness" come under gross body, or the nutrimentous coat. It is contended that a blissful state makes us ecstatic, and goodness, in like manner, elevates our life within, but till we are free from the action of the body and mind, and see our own soul in its inherent subjectivity and through it the divine essence, being the soul of our soul-we cannot realize, though partially, the majesty of God, his infinitude, his wisdom and his love. Being spiritual, we know that God is different from the God described. The Katha Upanishad says: "The wise, with eye inverted, (from sensuous objects and demons of immortal nature,) behold the absolute will." Sancara says that "the highest place, the highest state of the soul, is when it exists as the soul in its inherent nature." The spiritual state washes off all stains on the mind and transfuses a higher life—a life of brightness, impervious to all that is mortal and mundane.

The soul being an independent entity sees and thinks by itself. Talavakara says: "Know that which does not think by the mind (internal faculty comprehending mind and intellect) and ov which they say mind is thought, ever as Brahma, and not what is worshiped as this." Mundaka: "The wise who thus knows, does not speak of anything else; his sport is in the soul, his love and action are in the soul." Soul is pure abstraction, and in subjective state it is called caivalya. Its transcendental power is called vibbate.

THE POWERS OF THE SOUL

Are experienced in the different states we are placed in, according to the predominance of the soul over the mind or the brain when its action on the soul decreases. Prasana Upanishad, speaking of the power of the mind in dreams, says: "Whatever is seen, he sees again; he hears again all the objects that have been heard ; he enjoys again and again what has been enjoyed (by him) in other countries and places. What is visible in the present birth, and invisible (in another birth); what is heard and not heard; what is enjoyed and not enjoyed; all is beheld-all is beheld by the one who is all."

When the sleeper has no desire he does not dream, and when his sleep is profound, he sees through the soul. The instances of Cabanas, Condorcet, Condellac, Franklin, Coleridge, Voltaire, etc., bear on the point. During delirium, intoxication and insanity, extraordinary activity is witnessed. In the Contemporary Review for December 1873, Lee's Animal Magnetism, Gregory's Letters on Animal Magnetism. Prof. Wallace's "Miracles," and Davis's Harmonia, Vol. III. a classification of the different altered states of the mind will be found. Yogi Shastra. on the extinction of the vital and mental life and their absorption in the soul, relates several progressive stages:

- 1. Pranayama-reverie or abstraction.
- 2. Pratyahara—suspension of the senses.
- 3. Dharana-somnambulistic state. 4. Dhyna-clairvoyant state. 5. Samodhi-spiritual state.

Eminent English skeptics have been obliged to bear testimony to the extraordinary powers of the soul unaccountable of the phenomena of the mind, which have been the subjects of their investigation. Sir W. Hamilton, in his "Lectures and Logic," says: "Somnambulism is a phenomenon more as to wishing (than dreaming). In this singular state a person performs a regular series of rational actions, and those frequently of the most difficult nature; and what is still more marvelous with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things which, perhaps, were never at his disposal in the ordinary state. He speaks more fluently a more refined langnage; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perception of things through other channels than the common or-

gans of sense, but the sphere of his cognition is

intellect and egoism. In proportion as the | Carpenter's testimony to the success of hypnotism, or artificial somnambulism, will be found in the Contemporary Review for December, 1873. Hypnotism was known to the Aryas and called

> MIND-KNOWLEDGE AND SOUL-KNOWLEDGE. Lewis, in his History of Philosophy, states that "we cannot know causes and essences because our experience is limited to sequences and phenomena. Have we any ideas independent of experience? Have we any canon of philosophy?" We have already made some remarks on the powers of the soul manifested through the elevated states of the mind; and | to the author some suggestions and questions the more non-sensuous and soul-like the condition is, the greater is the will-force consisting in the light within. Empiricism is from the mind, the organ of sensuous organs-and in spite of all ratiocination, induction and deduction, analysis and synthesis, we move in a groove, and what we get we acquire objectively. But what is imparted to us through somnambulism, clairvoyance, or any other non-sensuous state, is given to us without any effort on our part, and we feel that we are seeing without the eye. hearing without the ear, and the whole panorama of Nature and the arcana of cause and effeet, of form and essence, and, in fact, the whole visible and invisible world, are before the spiritual vision as it is free from the film and taint of matter. We all profess to judge of matters correctly, but we forget we do so hypothetically and on data derived from the finite mind. We therefore grope in the dark, whether in religion, politics or social improvement, simply because the fountain from which we drink in erring pride is not the fountain of pure water-pure thought. Chandogya Upanishad says: "The wise see God in the soul." The soul lives and feeds on God, and being associated with the Divine essence it is free from all altered states and all that is mundane; it partakes of the pure intelligence, pure love and pure psychic power. Our mission therefore is endless, here and hereafter, with the splendor of the higher statesspiritual, angelic and deific, in which the progressive soul has to be absorbed and to attain.

HEAVEN AND HELL. He who is not spiritual cannot realize heaven. It is more a state than a locality. It is the state which creates locality, although the soul by its inherent nature is ubiquitous. In the Rig Veda mention is made of the "suns in heaven, Vishnu's beloved abode where men devoted to rejoice," and that "perfect men, great sages, east off their old bodies and ascend in new ones of splendor like the sun." It was also believed that their souls soared with a lustre like that of the gods to the "eternal realms of light," and entered upon "a more perfect life." The Atharva Veda describes heaven full "of perpetual life and glory," and that in its third sphere is reunion of family and friends. In the Asrama Purva (Mahabharat) it is said that there are three heavens-good, middling and low. Originally there was no idea of transmigration. It was adopted as a purificatory process in the cases of those who had not been blessed with a spiritual life. In some of the Upanishads hell is described as a dark region where sinners go. Vajsaneya Upanishad says: "To the godless worlds covered with gloomy darkness (ignorance) go all the people when departing (from this world) who are slayers of their souls." But no spirit, however depraved, was subjected to eternal punishment," or was annihilated. The spiritual germ in every human being, however darkened, must in due course bud and blossom. There is no gnashing of teeth, no hell-fire, no torment. The only reformatory process is the pressure on the carnal will, that it may be absorbed in the spiritual, and this is the very process which the spirits here go through for raising mortals with whom they hold communion.

In Menu we meet with "the restoration of the wicked," and in Yajnamalkya "their original better condition." One of the Sankhya doctrines is that "the virtuous are born again in heaven, the wicked are regenerated in hell, the fool wanders in error, the wise man is set free." The doctrine contained in the Gita as to future punishment is higher and nobler than the Bible. It says: "The Almighty receives neither the vices and virtues of any one. Mankind are led stray by their reason being obscured by ignorance; but when that ignorance of their souls s destroyed by the force of reason, then wisdom shineth forth again with the glory of the sun and causes the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

SALVATION.

It is no wonder that men who dread sin and God because they have been taught to believe that he punishes sin, should accept a creed which assures them that God will be propitiated by sacrifice. This is entirely the work of the finite mind. The Aryas did the same thing in the beginning, but when they rose above the finite mind and dived into the depth of the soul, they found and declared that the god of the mind is not the God of the soul. Adoring the god of the mind, the worshiper is kept in terrorem. He loses the idea of unity-one God, the soul of our souls, the perfection of wisdom, love and power -and adopts diversity, no end of doctrines, which cannot be reconciled with the teachings of the soul. Truly Paul says, "He that is spiritual judges all things"; and so long as we are fettered by the mind, we shall have creeds and organizations, and go on thinking of the external but not the real Saviour—the soul within. and through its light, realizes the Divine effulgence pervading our inner life.

The Camden Post says : "This is the walking year-Dr. | the next will be leap year." Years!

MR, DAVISS "NEW DEPARTURE."

BY A. E. NEWFON.

To the Editor of the Banner of Light:

Some weeks since you did me the honor to print in your widely-circulated journal an Open etter addressed to our friend and brother, A. . Davis, the Seer, and exponent of the "Harmonial Philosophy," so termed. That letter was inspired by the reading of Mr. Davis's late remarkable book entitled "Our Heavenly Home." In it, in all friendliness, I ventured to address that seemed to me of importance, relative, first, to the entire credibility of his revelations respecting the invisible world, so different from those of other seers; and secondly, to the desirableness of endeavoring to bring heaven on earth, and the means of doing so-a matter about which our friend seemed to be growing somewhat despondent. I inquired if there were not, according to his own revealments, ample beneficent powers or forces in the universe, ready and waiting to aid all receptive and aspiring souls to such higher realizations of life, here in the body. as should constitute an actual coming of the kingdom of heaven to earth. And I asked, in all sincerity, if he and I might not do something more than we had done to persuade and incite men and women to adopt the heavenly mode of life right here and now - instead of pointing them alone to those "upper fields of splendor which his book so claborately describes.

In doing this, Mr. Editor, I did not once dream but that our genial friend, the Seer, was still, as supposed he had always been, one with us in the desire to elicit spiritual truths, and to practically apply them for human good. True, I was aware that he had, of late years, somewhat withdrawn himself from that Tree association with Spiritualists which was common in the earlier years; also that rumors of his "recantation," "renunciation," etc., had been circulated by the anti-spiritualistic press; but these I had set down to the credit of mistake or willful misrepresentation, and in this I found myself fully justified by his own statements in the appendix to the volume before me. I therefore earnestly looked for and anticipated from him such a hearty response to my suggestions as I hoped would arrest the attention of thoughtful Spiritualists generally, and of those who call themselves "Harmonialists" in particular, and perhaps be instrumental in turning the general current of thought and effort in a new and desirable direction.

MY DISAPPOINTMENT — A "CRISIS" SPRUNG PPON US!

Shall I tell you how grievously I have been disappointed? In a late number of your Chicago cotemporary I find a report of an address delivered by Mr. Davis before the "First Har-downright-well, supply the proper word yourmonial Association of New York City," on Dec. self. 4th, to which he gives the ominous title: "Con- And then as to the objects sought and means erning the Conflicts and a Crisis in Our House"! It opens with the following portentous an-closophy, does any thoughtful Spiritualist see in nouncement:

principles speaking through intuitive reason. In the history of our movement a memorable epoch has arrived. It is time to weigh and consider the 'corner stone' which the builders have 'rejected.' At the gateway of a new departure we pause to interrogate and to listen."

I confess I read these lines with some surprise. I asked, what new and alarming "crisis" is now upon us? Is "our House" actually tumbling about our ears, without our knowing it? Though living in the wilds of Jersey, and busy with many cares, I had been a somewhat attentive reader of the issues of the spiritualistic press of late, but had found no hint of such an impending catastrophe. Verily, I thought, if things go on in this way, the world may come to an end (as old Mother Shipton and some others have prophesied), and we down here in South Jersey know nothing about it!

True, I was aware that there were conflicts of opinion among Spiritualists, and sharp ones too, on a variety of subjects of greater or less importance, as there always have been since I have known anything of them-and always likely to be until all minds can be shaped to one mold-but I had seen no danger of the division or demolition of any "House" in which I was interested, in consequence.

ferred to was only an imaginary one, supposed; of the organization of the "First Harmonial to contain two rather inharmonious families on the one hand, Modern Spiritualism; on the other, Harmonial Philosophy." These two families and their agreements and differences are described as follows:

"Clustering around Modern Spiritualism is a mighty multitude of sympathizing supporters, while around Harmonial Philosophy we observe while around Harmonial Philosophy we observe a few philanthropists, a few free thinkers, and a few spiritually-minded reformers. Both sides have many things in common. Each party would, if it could, rescue mankind from the pit of materialism. Alike they welcome the light and beauty of the approaching day of man's physical, mental, social and spiritual redemption. They equally aspire toward the discovery and establishment of the immutable principles of truth. They mutually believe in the freeof truth. They mutually believe in the free dom of reason, in the sacredness of personal life in the practical results of science, in the minis-trations of art, in the unbroken progression of the race, in the triumph of life over death, and in the demonstrated immortality of the individ-

Agreeing in all this, the reader may well begin to wonder in what momentous thing they disagree, which has brought on an important "crisis," rendered "division" necessary, created a 'memorable epoch" in our history, and impelled our Seer to a "new departure." We shall

"While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation

of 'means to ends.' Like two skillful carpenters, or like a pair of master masons, they differ widely and, it would seem, hopelessly, concerning the tools and materials with which they set out to construct humanity's habitations."

More explicitly we are told:

More explicitly we are told:

"It becomes clear, with an amazing distinctness, that the first and last, and the all that goes between, of Modern Spiritualism, is summed up in the one word, 'manifestation.' This with all believers, and with all skeptics alike, is the consumnation most devoutly to be wished.

"And here the Harmonial Philosophy makes it, first unnistable brotost. And why?" Re-

its first unmistakable protest. And why? Because its mission is to the interior life of the whole humanity; to discover and apply the immutable principles of truth; to develop the true saviour of Divine Love in each human spirit; to saviour of Divine Love in each human spirit; to unfold the intuitions until they bloom with the immortal flowers of will and wisdom; in a word, its fundamental objects are two; (1) the harmo-nization of the individual, and (2) the harmoni-zation of society; which, in the perfection of development and realization, would be an an-swer, and the only possible answer, to all prayers for the establishment of the kingdom of heaven on earth."

He further says-and I make these extended quotations in order to present fairly Mr. Davis's reasons for departing (

reasons for departing:

"The means prescribed by Harmonial Philosophy for the attainment of these ends, are, first of all, light, and strength, and encouragement from the celestial sources, either mediately or immediately, through the culture of the private spirit: through the discoveries and progression of science; through the inventions of deep thinkers: through the inspirations of artists, poets, musicians, and all sincere writers; and, lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light." tains of lore and light."

(The italies are mine.) There, Mr. Editor, you have a full view of the awful chasm which is in future to separate you and me and the "mighty multitude" of heretical Spiritualists, from the faithful "few"—the momentous grounds of our virtual and summary excommunication from the true Harmonial church! Are they not dreadful to contemplate?

SHALL WE MAKE PROTEST?

Had this sentence of separation emanated from any less authoritative source, we might perhaps venture to question the accuracy of its alleged grounds, and enter our protest. We might ask, If it be strictly true that "the first and last, and the all that goes between, of Modern Spiritualism, is summed up in the one word, 'manifestation,'" what mean these floods of philosophical disquisition, and of moral and spiritual exposition, and these exhortations to truer and better living, with which the spiritualistic rostrum and press have been and are constantly teeming? If such a wild statement had been put forth by anybody else than our distinguished Seer, whose "perfected clairvoyance" is supposed (by some, at least) to give himan (all but) infallible perception of truth, should we not be inclined to term it a palpable and

them anything essentially different from his "A turning point has been reached in the affairs of our House. 'A house divided against itself shall not stand,' is the verdict of immutative of a distinction without a distinction without a distinction without a distinction." distinction without a difference.

A MORE EXCELLENT WAY SUGGESTED.

And even if there were an important diversity of opinion as to methods "in the sphere of publie uses," between parties so identical in general purposes and convictions, would it not be the part of good sense and true fraternity, to say nothing of "Harmonial Philosophy," for each party to quietly go to work in its own way, doing all the good it can by its own chosen methods, bidding the other God-speed in its workrather than to sound the toesin of "conflict." proclaim a "division" of "the House," and thus stimulate a feeling of antagonism and hostility throughout the ranks? Our quoidam genial harmonial philosopher has made a new departure, indeed!

Surely there has been no law, nor any effort on the part of Spiritualists—or anybody else. that I have heard of-to prevent our respected Seer and his "few" adherents, at any time-during the past twenty-five years, from cooperating or organizing in their own way, to promote the superior (2) objects and methods of the Harmonial Philosophy. What has hindered them? Why have they not, long ere this, made such a demonstration of superiority as should be known As I read on, I found that the "House" re. and read of all men? On the contrary, we read Association of New York City," a few weeks since, before which, at the inception, this remarkable declaration of hostilities appears to have been pronounced. A most unexpected out-come, truly, for this thirty-third year of the Harmonial era!

> "WHAT DO YE MORE THAN OTHERS?" On the other hand, it is well known that Spiritualists-remiss in the sphere of uses, unphilosophical and over-addicted to phenomena as many of them undoubtedly are-have yet maintained for years, in a considerable number of our cities and large towns, societies for the support of lectures as a means of public enlightenment, as well as Children's Lyceums and associations for charitable and practically beneficent purposes. True, they have done, doubtless, but a small part of what they might have accomplished in these directions, but a comparison between them and distinctive "Harmoni- . alists," so far as the writer has known, does not show to the special advantage of the latter.

The new Association has my best wishes for its success in every good word and work, but not in any endeavor to stir up partisan strife among

brethren. MENTAL OBLIQUITY.

The following paragraph shows the peculiar and unfortunate twist that our philosopher's mind has of late taken: "If Harmonial Philosophers lift their soices

against excessive cultivation of mediumship, or protest against too much expenditure of time, sentiment, health, common sense, and money. upon circle-holding, and the ever-recurring the nomena of the scance, forthwith Modern's paritualism starts an outery to this effect. You oppose all a colimiship, do you? You do not believe in the formation of circles, nor in support ing our devoted mediums, therefore you are an enetial of Spiritualism."

I beg leave respectfully to protest that "Modern Spiritualism" does no such thing. If it be true that some inexperienced, anwise and not very far-seeing believers in Spiritualism (and it is not strange if there are many such among the "mighty multitude" of its converts have been sy foolish and absurd as the statement represents which may well be doubted, it by no mean's follows in any fair mind that their crude out ries are any part of Modern Spiritualisms Mr. D. wast know that numbers of the most experienced and juditions teachers of Spiritualism have for years uttered their protests and worn'ngs against such, abuses, and jerversions. as he specifies. He has largely quoted from myself and others to this effect. Surely it is net indicative of an "even mind" is deal in such un celebbe exaggerations. An intense theologic (all blood could searcedy do worse.) This not our Secragain lost or forgotten his Mode Start "Under all circupistances keep jan even mind." See "Magie Staff," p. 1950

Modern Sphitaulism. In his book entitled "The or frivolous devotion to "manifestations," will Thinker" (G). Harmonia, Vol. V. he gives an elaborate definition and exposition of the subject, recognizing both the abenominal and the philosophical aspects of Spiritgalism, dwelling largely and appropriately apon the "moral value " of the fermer, and making the latter identical with Harms hist Philosophy. quezto If right then, he is surely wrong now, for Shiri ualism remains anchanged.

#### A WILLIAM DIOPS IT MEAN?

Mr. Editor, I think it must be apparent by this time, to both yourself and your renders. that the "crisis," "division," and "new departs ure," of which Mr. Davis's address informs us. must have had some other inspiration, some profounder origin, than appears in any actual differences of method or of soldests between Spiritualists and Harmoni dists. Shall we try to discover what that somee 15?

High mistal egner, we have a him of it in the first quiragraph quoted, and it toras out againmore distinctly further on, in these words:

"The builders have about I the tearner stone,"

The immediate contaction of this sentence shows that the "corner stone" mouns the Marmonial Philosophy, "ars set for their the writings, of Mr. Davis. The grand some of thought seems to be then must I show it within Spiritualists, in Struth general have not her enough this system of Phillosced s, and built upon it, as the author thinks they should have done. This complaint is undoubtedly well founded.

Wolths of control (Not New, Mr. Editory I am not an emfeeling critic, though I may have indulged in some caustic words in the thregoing. A think Tknow how to sympathkowith a sincere reformer and inspired revelator who feels, blusself, or his teachings to be "despised and received of men." And I want so suggest round good Bro. Davis, by way of confedence, to permember that his case is by no means an isolated one in the history of human juggiese. As a general rule," the worldknows not its saviours until they have been crucified." Nor is he alone in the present day. I personallyknow or have known several individuals-chonest, entirest, self-denying, laborious devotees to human good swho are or have been each, sure beyond a peradventure that the alone has had the whole thing not only "corner stone," but entire foundation and complete superstructure as well, of the grand new Tenple of Truth that is to be reared for humanity. Nay, each is or was certain, that he had been specially raised up and prepared, through retiences and discipline, for very end. All may not have become so widely knowing or been elevated so highly upon the mountain-peaks of popular acclaim and expect tation, as has been our friend, and hence their disappointment at the supposed?" rejection?" of their work may be less glievous. Still to each it is a bitter cup;

# THE ROLL YET TO BE BUILT .

Now I wish to spizzest to all of these, and to Bro. Davis in particular, by way of consolation and encouragement, that, in my view, the real "builders" have hardly yet be un their work. "Our House," which Mr. D. thinks has been so rent by division that it is already tumbling down, has not yet been erected! That is, we have had no originic unity, and no generally accepted, well-dizested philosophical system. The Master Builder has not yet appeared on the ground! I refer to no special person, but to the constructire spirit, and the genius capable of giving it fit expression. Many of us have been waiting, and some quite impatiently, a long time, for his coming. I confess I have at times felt strongly. tempted, as have others, to try my own hand at the job, in a small way. But the Supreme Director of affairs angears to be in no haste.

The fact seems to be that numerous workers, in many fields, have been busily engaged for years, in quarrying and preparing the materials that shall serve for foundation and superstructure of the New Temple, and they are not done. yet. Among these Bro. Davis has been one of the most industrious, and he has succeeded in piling up a huge mass of blocks, all hewn after his peculiar pattern, by a somewhat remarkable process, and carefully labeled "Harmonial Philosophy." These no doubt seem to him amply sufficient, not only for "chief corner stone," but for the complete edifice, and he wonders why the people don't see it. But there are, as before said, many other delvers, equally laborious, and equally confident, they have the whole contract on their several hands. And besides these, there are numerous humbler workers who are content if they can furnish a few blocks, or even a single stone, well polished and rightly fitted for the Builder's use. The new structure is doubtless to be an extensive affair not narrowed to the limited conceptions of any one man, though he be a seer.

# EVERY MAN'S WORK TO BE TRIED.

It is by no means certain that the wise Master Builder, when he appears, will find any of these materials exactly to his purpose-much less any of the fondly supposed complete structures. "The time for testing must come-if it is not already here. The square and measuring-rule, the level and plumb line, will have to be applied -if not the retort, the cracible, and the fiery furnace. There will be heaps of somebody's rubbish cast aside, to say nothing of what disappears in smoke and gas! It will be well, therefore, for all our system-builders and philosophymakers to be prepared to take the results as philosophically as possible.

revelators, prepared as they usually are for misrepresentations of Spiritualism, or even the ences, gifted with wonderful illuminations, and supplied with "abundance of revelations" to the full of their capacities for comprehensionit is perhaps inevitable that such should come to feel that they are ole mouth-pieces of truth to mankind in their day, or at least that what is given to them from superior sources, and which commands their full assent, is next to, if not quite, absolute and infallible truth. And if they do not assume this themselves their maramples of this. Our own day furnishes its full quota of illustrations. But the time has come when all such extreme and exclusive claims mast stand aside, and the value of every revelation, of the present as well as of the past, must be rizidly determined, not by the estimate of the revelator, but by its intrinsic truthfulness. and its usefulness to humanity.

WHY THE HARMONIAL PHILOSOPHY IS NOT AC-CIPIED

There are doubtless good reasons why the professedly comprehensive revealments and expositions of the "Harmonial Philosophy," as set forth in the marvelously-produced writings of Mr. Davis, have not been more generally ac-Mr. Davis has not adways held such views of a cepted by Modern Spiritualists. Sheer neglect, not account for it. There must be that in the writings themselves which tails to commuted the assent and considerer, and arouse the real, of the areal Sada of casast seekers for buth. And it seems to me not difficult to tell, to some extent, wherein the lack consists.

It is well known that Prof. Deuton, whose researches in zeology are supposed to qualify himto speak on the subject, has declared that imortant geological or cosmological errors are to be found in the first, most remarkably produced and most carefully written book of Mr. Davis-'Nature's Divine Revelations." If this be so, it at once shakes the confidence of the ordinary reader in the accuracy of the vast series of cosmical and supernal revealments contained in the various volumes, which are beyond the test of science or of ordinary perceptions—as well as in the absolute trustworthiness of that "perfeeted clairvoyance" which is claimed to be capable of "perceiving the causes of all effects," and of obtaining information as "the result of a law of truth emanating from the Great Positive Mind." See "Views," etc., p. 245.)

It should be said, however, that Mr. Davis has promptly and earnestly invited Prof. Deuton to coint out the alleged errors, affirming that he has no desire to put forth anything but the which is altogether creditable to our

Whatever may be true as regards Mr. Davis's teachings in relation to geology and other departments of science, or to the cosmography of the spiritual universe, when he comes to deal with questions of religious philosophy and the profounder experiences of the inner life, it is painfully evident that he is off his soundings. He seems quite unable to understand or correctly represent the religious convictions of others, and is apt to indulze in broad caricatures and shallow ridicule. His own deeper religious nature is probably yet to be awakened. Indeed, he seems to have little ability to fairly state any position to which he is opposed-examples of which we have before us in his representations. of Modern Spiritualism. Add to these characteristics the boose, inaccurate, verbose, and often nebulous style of most of his writings, apparent to every cultivated reader, and we see abundant reasons why they have failed to be accepted as the "corner stone" of a new and broad Philosophy of Life, especially by people of high mental and religious culture-not withstanding the confessedly extraordinary mode of their production, and the evidences of a certaingradeof inspiration which they exhibit.

views of the writings of our Seer a no means new or peculiar to myself-though this is the first time Thave ever felt called upon to give them public utterance. Regarding those multitudinous productions of this great spiritual awakening, as useful and valuable to a certain class of readers, not with standing all their faults, I have felt no call to pass them under critical review. But when the attempt is made, as in this remarkable address, to "contrast" them with "the literature of Modern Spiritualism" of which they are in reality but a part), as being altogether superior, and worthy of adoption as the "corner stone," the occasion deedly at hand, and, in the words of Patrick Hen-"Let it come! I repeat it, sir, let if come!"

A SINGULAR EVASION. Pregret to observe that Mr. Davis, in his aduniverse by his own showing an available power or impetus, ready to be imparted to all who earnestly desire and seek it, capable of working speedy changes in numbers of human minds and hearts, and of elevating to better thing needed to enable average men and women matter is passed silently by, but a preliminary question, as to whether he and I cannot do something more, etc., is taken up and answered in the following peculiar manner:

"In reply, I ask: Can we count upon the sympathy and assistance, in any public reformatory efforts, from Spiritualists who believe that holding circles, developing mediums, and getting tests and messages from the unseen visitants. constitute the law and the testimony, the all-in-all, of the claims of Modern Spiritualism upon them? Why would you have me work for the Children's Progressive Lyceum, for the moral police fraternity, for unitary associations, and for cooperative homes, against such insurmountable obstacles? My bodily health is valuable to me; so are the peace and progression of my moral and intellectual faculties of great moment to me; for without these in good condition I would be poor indeed, and not able to perform a tenth part of the daily duties that lie under my hand."

When it is remembered that my question made no reference whatever to these specific departments of labor-that it did not hint at seeking the sympathy or assistance of the particular class of Spiritualists he has named, nor even specify Spiritualists of any class- and, moreover, that it had reference simply to endeavors "to persuade or incite men and women to adopt this heavenly mode of life [which he had por- ble attributes, and ended with an eloquent aptrayed] right here and now," the singularly peal to the parents in behalf of the children evasive character of this reply will be sufficiently apparent. But it is not so apparent why such endeavors, reasonably exerted, would be more injurious to our Seer's "bodily health," or to the "peace and progression of" his "mor-It is not at all strange—it is perhaps inevita- al and intellectual faculties," than is the delivagain. ble-that the minds of distinguished seers and oring of discourses charged [with ill-humored]

their work by extraordinary psychical experi- | writing of books claborately descriptive of the location and scenery of the "Summer-Land."

Had our esteemed Seer responded to my appeal in the same earnest and truth-loving spirit in which it was indited-had be, in sincerity of soul, something akin to that which Moody exhibits in the advocacy of a narrower faith, pointed his still numerous admirers to those celestial; sources of moral energy and spiritual aid which he has sometimes incidentally recognized-and had be seriously and lovingly urged them to veling followers are pretty sure to assume it for a place themselves in the best receptive conditions them. Zoroaster, Gautama Boodha, the Apos- ; for this supernal aid-who can tell what an outthe Paul, Mahomet, Swedenborg, are marked ex-1 pouring of the spirit of unity, of self-improvement, of cooperation and upbuilding in every good work, might have commenced and spread all over our land, in place of the "conflicts" and "divisions", which his querulous words will " tend to promote?

APPARENT TEXDENCIES OF "HARMONIALISM." One more remark, suggested by the last quotation above, and I am done. From what I have been able to observe and learn of the tendencies of what is specifically termed "Harmonial Philosophy" upon its receivers, it appears to be not specially promotive of moval earnestness or unselfish exertion. Its drift seems rather to be toward a philosophical dilettanteism, which inclines more to self-complacent criticisms, from the platform or through the press, upon the ignorance, errors and follies of mankind, than to soiling one's tingers with the practical work TALES OF THE EVERLASTING MOTHER. most needed for human elevation. It seems specially wanting in moral and spiritual forcea frigid intellectuality predominates in its atmosphere, while anything like religious enthusiasm is the particular aversion of jits adherents.

It is needless to say that such a system has little power to arouse the masses of mankind from the illusions of materialism and the insanities of seltisliness, or to lead to the actualization of the life of heaven on earth.

I shall be glad to learn, Mr. Editor, that I have misapprehended the practical tendencies of the Harmonial Philosophy, and if so I sincere-

more or less in vogue, and aspiring to be recognized as the Spiritual Philosophy, that are no better than, if as good as, that set forth by our Seer. All these, in due season, will no doubt pass through the crucible, and only the gold in them be retained.

IN CONCLUSION.

If it shall seem to any that I have devoted too: many words to the remarkable production under review, I beg them to remember that "amemorable epoch has arrived, in the history of our movement." In fact, the "day of judgment "seems to be at hand, and it is important." that we begin to know "who is who, and what

And to our dear departed brother let me say, Farinell, Jackson! Hearen speed you on your separate way! Try to recover your missing Magic Staff," and when you reach the mountain-top of true Lineary, and breathe the atmosphere of UNIVERSAL TRUTH, and your soul is filled with the genuine LOVE OF HARMONY,\* then from that far height please send us back word, if you can, what you think of the "crisis," the "furning-point," and the "new departure" of to-day. Again, Farewell!

# POSTSCRIPT.

Since the above was forwarded to the office of the Banner of Light, I have seen in the Religio-Philosophical Journal a reply by Mr. Davis to some criticisms by Mr. Hudson Tuttle on the remarkable address referred to. In this reply, Mr. Davis frankly confesses that his answer to work frankly frankly confesses that his answer to work frankly f me, on seeing it in print, seemed "offensively short-sighted and egotistic," and he now "sincerely regrets" it. He also disavows any thought of "spurning these great thinkers," referring to of the wood, and then you must seek the innothe numerous authors who have contributed to the literature of Modern Spiritualism; and says, if I understand him, that his reference to his writings, in common with many other of the own works, in contrast with spiritualistic literature, was intended only to show that he "had done something to ineite men and women," etc.

I wish cordially to grant to Bro. Davis the full benefit of this confession and disavowal. It is a sign of true nobility to thus frankly acknowledge one's errors in public. And I gladly withdraw the foregoing criticisms, so far as they ansiderations which seem worthy the attention of mands an unequivocal expression. The time all persons interested in the great spiritual said for sifting the chaff from the wheat is undoubt-movement of the age, I do not ask the editor to only suppress them.

If Bro. D. will note that my question really implied that he had done something in the past, while it had reference to doing something more, dress, takes no notice of my suggestion or in- and in another line, in the future, he will not quiry as to whether there is not in the spiritual; think it strange that I failed to see the relevancy of his reply, nor that I understood him as exalting his own productions to the dignity of "the corner-stone," while underrating others.

But Bro. Davis still adheres to his narrow and one-sided definition of Modern Spiritualism, possibilities of life. This seems to me of para- confining it to "manifestations," "communicamount practical importance at the present time, tions," "thus saith the spirits," (sic) etc. In for such an impetus appears to be the great | this he is manifestly wrong, as his better judgment will doubtless see one of these days, when to live up to their higher convictions. This he will have another regretful acknowledgment to make.

But he has the good sense already to abandon the somewhat pretentious title of "Harmonial Philosophy," and to adoptythat of "Spiritual Reformation" instead. Reformation, personal and societary, is precisely what all thoughtful and earnest Spiritualists are aiming at, and even if there be a "multitude" of converts who have not yet been awakened to its importance, it seems wiser to endeavor to win them by kindly argument and quickening spiritual influences, than to promote division and antagonism.

A. E. N. Ancora, N. J.

\* See Lyceum Manual,

#### Card from the Rockland Lyceum. To the Editor of the Banner of Light:

Progressive Lyceum on was listened to with marked attention spoke in the afternoon upon the ever new but old question of "What shall we do to be Saved?" presenting the subject in an earnest and practical manner, very satisfactory to her audience. In the evening the subject chosen was "Faith, Hope and Charity," which was an earnest plea for the exercise of these all desirates are likely peal to the parents in behalf of the children whose destiny was in their hands, and for such living, both morally and physically, on the part living, both morally and physically, on the parents as would be an exemplification of the living, both morally and physically, on the parents as would be an exemplification of the content of parents as would be an exemplification of the lyceum tender their a hope for the race and a broad and the low of parents as would be an exemplification of the low of parents as would be an exemplification of the lyceum tender their whose destiny was in their hands, and for such living, both morally and physically, on the part of parents as would be an exemplification of the lyceum tender their whose destiny was in their hands, and for such living, both morally and physically, on the part of parents as would be an exemplification of the lyceum tender their whose destiny was in their hands, and for such living, both morally and physically, on the part of parents as would be an exemplification of the living, both morally and physically, on the part of parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplification of the living parents as would be an exemplificat Mrs. Clara A. Field spoke before the Rockland

#### A SONG FOR THE FLAIL.

BY MRS. ANNIE L. ANGIER. A song for the flail, the smooth-handled flail, As stroke after stroke it comes down While golden grains fly, wheat, barley and rye,

The toil of the farmer to crown! The useful and useless he thus will divide,

And gathering each in their turn, The former with care for the garner he'll spare, The latter be'll scatter or burn.

And what is earth more than a grand threshing-floor With the Wrong and the Right thickly strewn? But Truth's fron flail them both shall assail. To the winds then shall Falsehood be thrown.

Should Adversity's flail thy spirit assail, Bid welcome the love-guided blow; Be every stroke heeded, not one falls unneeded, Our idols, our pride to lay low.

Oh, not to destroy, the flall I employ! Far sweeter this voice than the birds'; So the Husbandman dear the wheat need not fear-Heart-cheering and precious the words.

Then a song for the flall, the smooth-handled flall, And a song for the laborer, too!

For while threshing his grain he has threshed out, 't is plaln.

A moral for me and for you.

# Children's Department.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, Of Gonobitz (in Sturia), Austria, and translated spe-cially for the Banner of Light,

#### THE WICKED MAGICIAN.

There was once a wicked magician who lived in a birch wood. There were snakes, toads, snails, crocodiles, large spiders, screech-owls, wild-cats and wolves. Nobody could go into this wood, for it was boggy and full of creeping plants, reeds and briars. The magician had built himself a house of the skins of crocodiles; around it he had arranged the heads of screechof the Harmonial Philosophy, and if so I sincerely trust that the career of the "First Harmonial Association of the City of New York" will be such as in due time will set me right.

In saying the above, I by no means forget that there are other systems, or partial systems, more or less in vogue, and aspiring to be recognised and lamented. The snakes hisself the tends ground and lamented. The snakes hisself the tends ground the twee yeared the hissed, the toads grouned, the trees roared, the cats mewed: it was a fearful noise; but it pleased the magician very well. In the day he packed up his wares, seated himself on a crocodile's back, rode out of the wood, and went into the town to sell his goods. The people there called him "the old hermlist." They were afraid of him, for his hollow eyes glistened so mysterious-

Spite of all his magic, however, the wicked magician became always, nowever, the wicked magician became always weaker and older, and at last was quite ill. He did not wish to die at any price, and as he did not believe in the good God, he called upon the chief devil. He came blustering along, stood before him, and laughed heartily at him:

"So, old fellow," said he, "at last you call me!

You are afraid that I shall bind you fast in a aldron of hell, are you not ?

caldron of hell, are you not?"

And the devil laughed so loudly that the walls of the hut eracked. The magician however said:
"You great and grand devil, I will serve you if you will only give me means to recover and to possess again youthful strength."
"For that," said the devil, "I must have the blood of a pure and beautiful child. It must be the purest and most beautiful child, and must follow you willingly to the wood; out of sympathy and love to you it must penetrate through the

and love to you it must penetrate through the wood as far as here, and when it is here I will slay it and sprinkle you with its blood. Then you will become a beautiful and powerful young

man.
"Oh dear!" said the magician, "how shall I do that? All children run away, from me; my eyes frighten them; and then I can scarcely move myself."

It was a beautiful Sunday. The people were oming out of church. At the door sat a poor old beggar, his rosary hanging round his neck. With raised hands he begged from the passers With raised hands he hegged from the passers-by in a pitiful tone, turning as he did so his sightless eyes toward the sun. Nobody knew him; he was a stranger. Nobody gave him any-thing, for all were in a hurry to get home to their good dinners. The priest had given a very long sermon; the chaplain had read the mass so slowly; at home the pot was bubbling and boiling; their stomachs were empty; their spirits heavy from so much devotion. All the people ply to the seeming egotism on his part. As had gone away, and the beggar sat in the heat however they bring to view other important con- of the sun with a sorrowful countenance, when omething pulled his coat, and a silvery voice

said:
"Poor old man! I have no money, for I am
only a child, but here is my dinner which I have
brought for you. Eat, and be happy."
The beggar was greatly rejoiced, but his eyes
were closed, so that the innocent child could

were closed, so that the innocent child could not see the evil light in them.

"God reward you, my good child," said he.

"Who are you? Where do you come from?"

"I am called Caritas; my parents are dead: I am a poor orphan. Who are you, old man, and where do you come from?"

Then the old beggar wept and lamented:

"I am blind and have lost my way. I am a poor hermit and live in the wood there, but I cannot find my way back again, and nobody will

poor termit and the fit the wood there, but I cannot find my way back again, and nobody will lead me, for all are afraid of the dark wood."

"I will," said the brave child; "I am not afraid of anything, or of anybody, for the good

God guards me."
"But," said the beggar, "a wicked magician lives in the wood."

"Ah! I am not afraid of him," laughed the child. "I will make the sign of the cross, and

call on the angels, then all evil spirits will disappear." And the child made the sign of the cross, at which the beggar shrank together as if he had a spasm, and cried:

"Be merciful! be merciful, and lead me into

So Caritas took the hand of the disgusting beggar, and went with him till they came to the wood.

Now it was already dark, the creeping plants Now it was already dark, the creeping plants and reeds seemed all to be changed to living snakes, who would not let them pass; the birds croaked, the crocodiles glared at them, and from the bors rose a white mist which took the most fantastic and ghostly shapes. It was enough to have shaken the courage of the bravest knight. But Caritas was so pure and good that all this could not terrify her. She knelt down and prayed: "Dear God, who art the Creator of all things, thou art also Lord over these. I may

things, thou art also Lord over these. I pray thee, send me an angel to shape my way." And behold there came a glorious angel sur-rounded with light, and the bogs became white roads, the reeds changed into odorous flowers,

bent together like paper, and she could break it

easily.

The magician was terribly angry; he called

The magician was terriny angry: he called the crocodiles, the owls, the toads, and all evil creatures, and said to them:

"You fast-bound spirits, come, strangle this child. Her blood will give us the bloom and strength of youth."

Then they all came around and hissed and sevenmed and glaved and growled at her. But

screamed and glared and growled at her. But Caritas smiled and said: "Poor beings! I could weep over you. How

unhappy you must be! I love you, and I will set you at liberty."

And she knelt down and prayed: "Dear, good God, thou Lord of all spirits, have mercy upon thesh!"

As she spoke a stream of light came down from heaven, bringing with it a band of little angels, who set at liberty the evil spirits. Rejoicing and thankful they went away out of the dark wood. They had no power over the dear child whose prayer and love had released them. The magician, however, became still more fierce. His soldiers were taken away from him order. The magician, however, became still more fierce. His soldiers were taken away from him, and he felt himself powerless against such innocent love. All his magical arts vanished to nothing before her confident smile. Therefore he called the devil to help him; and the devil came elattering along with his hoofed feet, with his beautiful goat's beard and his horus.

"Hey!" said he to the magician, "that is a nice child."

"Yes," answered the magician. "but I she?"

'Yes," answered the magician, "but I shall

"Yes," answered the magician, "but I shall never make an end of her, for nothing and nobody can stand against her innocence."

"Hem—hem," said the devil, and shook his thick head: "leave it to me."

Caritas remained in the wood with the old magician. He was often very hard and cruel with her, and even struck her sometimes. She bore it all with patience, and when he was very bad she only looked at him sorrowfully and said:

"Poor man! how unhappy you must be that you are so bad. Do you know nothing of the dear God?"

The birds of the woods came and perched on

The birds of the woods came and perched on the birds of the woods came and perched on her shoulders, the flower-fairies visited her in the night, and even the fat toads went out of her way. She loved all; the most ugly and wicked she could only commiserate, never hate; therefore all evil was powerless before her. At night she prayed for all, and her voice sounded

to the poor erring creatures like a sweet voice from heaven. Even the wicked magician listened, half afraid, half curious, when she said:
"Dear God, thou Lord of all spirits, send thy angels to me."
One day as Caritas was sitting thoughtfully in the wied a handsome writer thoughtfully

One day as Caritas was sitting thoughtfully in the wood, a handsome prince stepped up to her. He was the devil, but she did not know that. She was quite struck with his beauty and gentleness, and did not dream of anything evil. The Prince came every day, and Caritas was beginning to love him. And her love grew till she loved him with her whole soul and pure heart. One day as they were together she asked him, "Do you know the good God? Do you know anything of the angels? Can you pray?" As she asked this the Prince was suddenly changed, and there stood the ngly, wicked devil

As she asked this the Prince was suddenly changed, and there stood the ugly, wicked devil before her. A voice called out within her, "He whom thou lovest is the most wicked of all the devils; he knows no God, the angels fly from him, he cannot pray." Then the devil caught hold of the beautiful child, and would have strangled and trodden upon Ler, but she looked at him with such large sorrowful avos and said.

at him with such large, sorrowful eyes, and said is "And you are then the devil, and I must love you and save you. Murder me when you wil, but what lives in me and teaches me to love you is immortal, and can never leave you. The is immortal, and can never leave you. The great God is good! Come, angel mine, and help

The devil started back. By these gentle words his power was broken; he changed into a poisonous snake, and hid himself in the swamp. Caritas, however, took the snake by the head, pressed it to her heart, and said: "You, too, are a creature of God's. The Lord will not east you away, and everlasting love will redeem you."

away, and everlasting love will redeem you."
So it came that neither the evil magician, nor the impure spirits, nor the devil, could injure Caritas. So it came that the snake is a symbol of sin, and that woman, through her love and purity, should tread upon its head. The devil then becomes an angel, vice changes to virtue, ugliness to everlasting beauty. Caritas will find her love again, and all will rejoice and sing before God.

[To be continued.] [To be continued.]

#### A Chronological History of the American Indians.

Pilgrim Fathers to Indian-Give us a lit-

tle foothold here, dear Indian.

1650. P. F. to I.—More room, please. Go a little West, Indian.

1700. P. F. to I.—Just a colony or two further West, Indian.

-Please stay on your side of

the Catskill Mountains, Indian. o. White Man to Indian—Indian, you're in the way. Go further West. 5. Daniel Boone to Indian—Injun, clar out

of Kentucky.

O. American Eagle to Indian—"No pent up

Utica contracts our powers. The whole un-bounded continent is ours." Injun, quit of the Mississippi. You're in the way of

of the Mississippi. You're in the way of civilization and progress.

10. A. E. to I.—Indian, get over the Rocky Mountains. You're a nuisance.

10. A. E. to I.—Injun, we want all the land. Why can't you quit being an Injun? Be a white man. Sell us the land fairly. Tangle it up with deeds, quit-claims, mortgages, lieus, and all sorts of things, as we do. Injun, now do try and be civilized.

10. A. E. to I.—Injun, you're in the way everywhere. Do git cout. Go North. Go South. Go anywhere! o to the —.

Only go!

Only go!

O. A. E. on locomotive to Indian—Scat!
Git! Clear the track! Scatter! This is no place for you here anyway.—New York

1879. A. E. to the army-Starve the Indian!
If he runs, butcher him in cold blood! Follow Gen. Sherman's advice, and "annihilate" him!

# The Gift of Healing.

To the Editor of the Banner of Light: I listened with pleasure to Mr. W. J. Colville's lecture, in Paine Hall, Sunday morning, March 23d; his subject being Spiritual Gifts, he dwelt more particularly upon the gift of healing. I have no hesitation in saying that it was one of the most practical lectures upon the subject that I have ever heard. Throughout his entire discourse his views were of a comprehensive and satisfactory nature, and he gave the law, conditions and different qualities of forces generated in and through different organisms, in a clear and masterly

If Mr. Colville is not controlled by spirits he shows that he has given the subject much thought and study. Some persons claim 'that Mr. Colville obtains his information by reading books, and all that he reads is daguerreotyped upon the brain or soul, and is at his command at any and all times; but to me it seems more reasonable to account for his powers under the hypothesis of spirit control, the intelligence being, from his spirit guides who speak their thoughts. Let the solution be either way, his lectures are remarkable, and show the philosophy of Spiritualism in a manner that cannot be gainsayed. · A. S. HAYWARD.

No. 5 Davis street, Boston, March 24th.

BINLE OF BINLES.—This work is just received, and is a library within itself. It contains a description of twenty-seven Bibles in the world, and an exposition of two thousand errors in our Bible in science, history.

two thousand errors in our Bible in science, history, morals, religion, and general events; also a delineation of the characters of the principal personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. It is impossible to begin to name the subjects here treated upon and in a plain, held, logical manner. The book takes up the foolish Bible stories, Bible prophecies, Bible miracles, Bible errors in facts and figures. Bible contradictions, etc., etc. It takes up the Christian doctrines, and they appear extremely absurd when the logic of reason is applied to them; some of them are, Divine Revelation, Primeval Innocency, Original Sin, Moral Depraying, Pree Agency, Repentance, Forgiveness of Sin, An Angry God, The Atonement, Special Providences, Faith and Bellef, &c. It is impossible in a little notice to do justice to the book. Send to Colby & Rich, No. 9 Montgomery Place, Boston, Massa, for the work. Pp. 440. Price \$2,00.—The Westfield (N. Y.) Messenger.

# The Rostrum.

MEDIUMSHIP, AND WHAT YOU CAN LEARN BY IT.

An Impirational Address Delivered before the First Society of Spiritualists, New York, on Sunday Evening. Feb. 16th, 1879.

BY MRS. NELLIE J. T. BRICHAM.

[Reported specially for the Banner of Light, ]

It has been remarked by some that Mrs. Brigham, in her evening discourses, dld not speak inspirationally, but that she had the subject matter thought out before coming to the meeting. On this evening, a moment before she took the platform, I met her in the ante-room and said, "Mrs. Brigham; what are you going to speak upon this evening?" She replied, "I do not know; I have not anything in my mind now; will you give me a subject?" I replied, "I think it would be better for you to select your own subject, and then it will be truly inspirational." She at once took her accustomed seat, and the choir, under the leadership of Mr. Alfred Weldon, sang an anthem with good effect. Mrs. Brigham then offered an invocation, which was followed by a hymn, after which the address was delivered. At the conclusion of the lecture a number of the audience came eagerly forward to the reporter's table, inquiring what paper the address would appear in, while several pronounced it among the best discourses they had ever heard. -[Reporter.

INVOCATION.

Oh, Father, thou whose heavenly influence is over all the quiet earth to-night, while the land and the sea allke receive thy blessing and presence through all the laws that give to them their being, we, too, oh Father, would feel in the beautiful peace and quiet of our spirits the blessings of thy love. Not with murmuring, not with complaint, not with importunity, asking thee for certain gifts, would we come to thee through the pure atmosphere of prayer, but with hearts that lift themselves up; as the waves of the ocean lift themselves that their crests may grow brilliant with the light of the sun or the moon, so uplift thou us. Oh, thou Light of the Universe, we ask that we may reflect thee; that in our spirits may be the glorious presence of inspiration, of truth, of wisdom, and a sense of justice and right, and of that love divine in whose pure radiance all that is the highest of worldly conditions shall melt away. Oh. Father, we thank thee that, even though our eyes are dim, we see something of thee; though our perception may be clouded and feeble, yet in some way we understand thy presence and thy love; and if our understanding is weak and small, still we know that thou lovest, and thy hand is the hand of love, wisdom, and truth. We thank thee, oh, our Father and our God, that we know that through all the world thy law is sure and omnipotent-that nothing exists beyond thy loving care; we know, within our spirits, that thou dost see the falling sparrow, and thou dost hear our cry, and watch the souls of those who stumble. Oh, Spirit Divine, in our need, in our weakness, in our sorrow, let us feel thy presence and remember thy goodness; in our aspirations let us remember that we are reaching upward forevermore to thee. He who loves the truth loves thee; he who loves humanity loves thee; he who strives for purity and good demonstrates his love for thee. Oh, teach us, Father of Wisdom and of Truth, to better understand the duties of this life, that we may be more faithful, and be stronger in doing what we know to be right, with a clearer vision perceiving our duties, with greater patience walking along the path which lies before us. Oh, Father, for those who slt in the darkness of error and superstition, we pray to thee to quicken their reason, to enlighten them, to awaken their slumbering intellects, to send to them the angel of wisdom, that they may receive the light. For those who sit with bowed heads by the side of graves where their hopes are buried and loved forms lie dead and in the dust, may the angel of life and love speak to them, and may they look above and find there comfort. Ob. thou Blessed Spirlt of Inspiration, Holy Presence of Truth, thou Blessed Comforter, be thou in every-heart the light that shines in tears and smiles, the power that guides us all, on earth or in the spirit-land. We would give to thee our prayers of love and gratitude, our earnest aspirations forever. Amen.

ADDRESS. "Mediumship, and what you can learn by it." This is a subject which you may suppose a well-informed Spiritualist knows all about. And yet it is, as we may say, an inexhaustible subject, for as time passes on, continually something new is discovered, is being developed, some new phase attracts your attention, or some new claim is made for mediumship. Now it is best always to understand the basis on which we are resting. It is best to be able to answer the questions of skeptics, as far as possible, and give some reason for the faith that is within us. When you go outside of Spiritualism to the ordinary sectarianism of the day, and ask for a careful explanation, certain statements are given to you which you are to accept without any questioning, if you would be popularly approved by those who make the statements. They tell you the soul of man lives after death, that this earthly life is but the beginning of existence, that death places the soul out of the body in a fixed position from whence it can not progress in all the future, and that happiness or misery eternal is the result of this life. Of course, there are some clergymen who will give you different ideas, but as we find sectarianism, taking it as explained by its own teachers, we find its followers be lieve in the immortal existence of those who have lived in the body. If one who does not believe in the immortality of the soul comes to them seeking for truth, and says, "Will you please give me your reasons for believing in immortality? please demonstrate to me the fact that man lives after death and cannot die again?" it is impossible for sectarianism to give what is demanded, for the reason that it has not the information itself. It goes to the Bible and takes the book as a whole, and puts it into the hand of the skeptic and says. There, my friend. I can show you a thousand answers to your question; there is your answer." The reply from the skeptle is, " I have read that; I find my ques tion just as deeply rooted, as high and broad, ay, even more so, since I have read that book; I find the opinions of Solomon and Saint Paul in direct conflict; I find the teachings of the Jews and the teachings of the disciples quite different." The Jews originally did not believe in Immortality, did not understand it; and in that olden story of the creation of the world, and of man's condition in the Garden of Eden, or in the account of the terrible punishment that came to man and to woman, there was not the slightest reference to any thing beyond the grave. Labor and pain, these were

the curses pronounced, and the crosses imposed. THE SKEPTIC AND SECTARIAN. Then we read only of pain and punishment in this world. There is no reference to eternal punishment beyond the grave. If modern theologians had had the arrangement of that olden record, they would have made it read differently, you may rest assured. So the skeptic says, "I have read, I have compared, I have weighed these matters in the balance, and have found your system and your theory wanting-wanting in substance, wanting in proof, wanting just that which common sense would require of it. He questions, and sectarians cannot answer him. It is strange that they have not developed into a light of clearer understanding We say, let anything answer that can answer, and the only voice that pours immortality into the listening ears is the voice whose power is gathered in a higher and a better world, and the force of its tone strikes into your very souls. As you have no better proof of the existence of dry land in the olden story of the deluge than the return of the dove bearing the olivebranch in its beak, so if a dove or spirit can come to you, bearing a tiny twig or leaf from the great tree that grows beyond the river, the tree of immortal life, will you not

What then is the proof? Where is this olive branch of which we have spoken-this little twig from the green tree of immortal life? You will find it in that which is commonly known to-day under the name of Spiritualism, as resident in and exemplified by what is known as mediumship. Now when we speak thus we ask you not to narrow your conclusions down to a few manifestations of later years. Do not let your thoughts go round and round like a circle, saying to yourself,

take it, and be very glad that past the floods and moun-

tains, that here and there the green is shining beyond

the mist and darkness?

'Why, Spiritualism, that is represented by a little soclety in this city of earnest workers, persons who are honestly seeking in their own way for the truth, that for which their natures lack." Oh no, there is one circle, the circle of Spiritualism, which embraces all time and all the world. It is not limited to the class of people called Christian, but we find the light of Spiritualism drawing its great circle about all.

SOCRATES INSPIRED.

Spiritualism has not been confined to any age; no medium who has ever written or spoken, or through whom prophetic manifestations or demonstrations of spirit presence have been given, ever revealed to you all the truth. That could not be. God clothes the land with different trees, and different plants, and different manifestations of life, each one beautiful in its own way; and so, as he gives stars differing in their magnitude and in their glory in the heavens, he has given to the ages seers, and teachers, and philosophers, inspired persons, and there are those who in their quiet life have been possessed with the great gift of mediumship, and many times they have not known that they possessed the power. Through all the past we find this power, showing that God is no respecter of persons as to the gift of that one faculty. Each one receives according to the power of receptivity, and through all the past among the laborers and teachers we see a wonderful growth of this spiritual truth. We find Socrates telling the truth as he understood it, scattering it as rays of light; but did he speak of himself? did he say, "I am great, I am the philosopher; those who do not agree with me are wrong; I reject this, and require your admission to my opinions?" No, he did not speak in this manner. He had a truth to give, and he gave it through his sublime philosophy. But he himself was aided by a guardian angel, a ministering spirit; he could see it, he could hear its voice, he could tell the people what it gave him to say. Even to this day men read of the spirit that attended him; "demon," it was called, but see how the meaning of words may change as the years go by: To-day the word demon signifies to you the evil spirit-in the olden days it meant a spirit, either good or evil, as the case might be. There were good demons and evil demons in the olden days. He was inspired, and you find in that far past a principle that was, as it were, opened to the heavenly influence, and so, through his clear intelligence, truth found utterance, and truth is everlasting; men may cross it, they may call it what they will, but it will live, and there is no possibility of its destruction.

MEDIUMSHIP.

Mediumship has given to the world ideas which were inspired and stimulated by the presence of the truth. So we find philosophers are inspired, and have taught in the same way. Confucius could never have received the great light which he shed abroad upon the people without spiritual receptivity. He who bore the name of Buddha believed himself to be awakened after true probation, and the awakening and the knowledge came to him so suddenly that we do not wonder that in re-ceiving it his soul was filled with such truth it seemed to him he was the true Buddha, and that he was the type, the ideal for humanity; through his spiritual receptivity he entered into his wondrous work and became not an earthly king but a king and ruler over himself, his passions, his own nature, and so he stood as an ideal, a type for others. But were it not for his spiritual recep tivity, were it not that good reached him with its influ ence, never would that mind have attained to that awak ening intelligence. It was that which opened the door of his understanding, and then through that avenue flowed the light of the knowledge of another land, which was fitted for man's moral nature, fitted to make the world a garden wherein should grow peace and good will to all men. You know in the olden time spirits and angels were the helpers of human beings. Oh, how easy it is for theology to say these things were true then; that was in Bible times. It seems as if the spiritual nature were Indeed like that of Buddha, and the mind receives the mysteries of heaven. God gives eer tain spiritual qualities to those who are fitted to do a particular work. The great teacher of all spoke not of himself, but as the Father led him to speak, as the Father gave him the truth to speak, taking the glory not to himself, but rather giving it as coming from one of higher power by whom he was sent. He taught that no man hath seen the Father at any time, not even the son, nor the angels in heaven. True-no man hath seen the Father, for man is finite and God is infinite. God is infinite; man cannot measure the infinite; man measures time here in hours, days, weeks, months years, centuries, cycles, but these are only as drops In its measureless infinitude. This is a beautiful spiritual truth. He said to the people, "I am the way." Through his words truth, light and love found utterance. It seemed as though he opened a glorious pathway through a wilderness of mystery and superstition, and men commenced to walk therein with a little understanding of spiritual things. Yet they understood very little of the truth he came to bring, for though they were close to him personally, spiritually

they were far beneath him! PAUL A SPIRITUALIST. St. Paul taught the precents of Christ. There were some who could not be convinced by any argument, and they might be reasoned and reasoned with, and were you to go over the same ground again you would find it would make but very little difference with them, and they would go away with very slight impressions upon their minds. They need different evidence: they need the evidence which comes not by argument but by demonstration; and that is what St. Paul needed and it was what he received. He journeyed from place to place, persecuting the Christians, and as he journey ed suddenly there came to him a great light, which shone all around about him; and so brightly did it shine that he was dazzled, blinded by it. It must have been with almost the glare of lightning that this wonderful spirit of light came to him; and a voice spoke to him, and it was the voice of one who had suffered; it was the voice of one who had died. It came to him reproachfully, rebuking him. And the result of this wonderful spiritual presence to St. Paul was that he was converted. He had seen and heard, and he had sense and knew when he was converted—and that is more than some people know to-day. Now when this light had come to him, when this great truth had dawned upon him, he journeyed on, tolling for his master, growing brighter and brighter through the years, until at last he was taken up into the light of heaven. St. Paul, it seems to us, is the great spiritualistic light of the New Testament, and we might say of the whole Bible. He taught the people there were spiritual gifts. Now people have tried to interpret that in different ways. Of course the Spiritualists' interpretation is different from the theological one; the latter will say whatever these gifts were in the olden days they were not bestowed through mediumship, but through the power of God. So when men have been differently inspired, whatever their inspiration might have been, they have said it comes from God. Among the Quakers, as they sit quietly in their places of worship, some one of the members rises and speaks, and the people will say: 'He spoke as the spirit moved; the spirit of God in spired him." Sometimes they are divided in their opinions—as in the case of the Orthodox and the Hicksites. How is it then? It is that one took the trutl from God as he understood it, while another took the truth from God as he understood it: and so the two paths were marked out, one broad and one narrowone representing the old idea, the other the spiritual

the new idea. THE GIFT OF DISCERNING SPIRITS.

You ask, What did Paul mean when he says there is the gift of discerning spirits, the gift of prophecy etc.? Suppose we say to-day that in what is called mediumship we have various gifts : the gift of speech in different languages, the gift of prophecy, the gift of music, the gift of inspiration, the gift of clairvoyance; then there comes up from the world a very sad note of disapproval; preachers say to the people: "Do not listen to these things; they are all from one spirit-they are from the spirit of the devil." Now if it comes from the one spirit, what did Paul mean when he spoke of the spiritual gifts that came from one spirit? He taught the people to reason, to Judge, to prove these things as well as they could. And then when he spoke to them of these gifts coming from one spirit, do you not know that he meant the spirit of God? We tell you the very best mediumship that exists on earth comes from one spirit, and that spirit is the spirit of God; it is the

Some may say, "That might do if we did not find dissipation, if we did not find falsehood, and if we did not

occasionally find immorality. Now we ask you could they come from the spirit of good?" They think here is a question which must look like a stumbling-block in the pathway of reason, if we can call it reason, but it is not so. We read in the Bible these words: "Beloved, believe not every spirit, but try the spirits whether they are of God." One says, "Is not that the doctrine in the Bible?" It tells us to try the spirits, and see whether they are good or evil. Is not the garden good? Yes. Is not the rich soil favorable for the growth of plants? Yes. But will not roses and weeds grow side by side? Here, springing out of the soil is a pure llly, and right by its side is another plant, but the name of that plant is not so pleasant; it may be a thistle or burdock, and yet the garden is good, it is the weeds that are not good; they should have no place in the garden, and all you have to do is to pluck them up by the roots. Now mediumship is a divine gift, it is the garden, and yet'slde by side with the ffly of peace, of purity, may grow the thistle of discord, the elliging burdocks that express themselves in mischief-making. Believe not every spirit, but try them, and see whether they are good or evil. The gift is divine, it is heavenly, it is pure. But you know through the door friends may enter, and also through the door a for may come. Stop and see as they come if they can give to you the truth. If they can bring to you the record of the right, the beautiful, the good, then receive them, but not other-

In the olden days, mediumship existed, and it expressed itself through the olden spiritual gifts, and in the present day we find mediumship is a revelation and the lifting of the veit. When spiritual things shall be more clearly understood and explained, the churches will open wide their doors for a better philosophy, for reason and for understanding, and for spiritual gifts, which alone can demonstrate beyond the shadow of a doubt to the human soul its existence after the change | One year ago last November, a circle was formed concalled death. When in your beautiful park a statue is placed, and the multitudes gather around to see it, at first it is velled, and you can only see a dim outline of what is covered; here are gathered the poets, the writers, the speakers, and the philosophers of the day, and by-and-bye at the appointed time the veil is lifted, the statue is exhibited, that the people may behold, Tranced at almost every meeting from the first, we readmire and applaud. Now we tell you that Christianity has been a veiled statue for a hundred years, and we only wonder at the simple, beautiful outline which it has given here and there, when the veil has been so thick and unyielding. True Spiritualism, that which appreciates, that which understands, has lifted the veil. So in the highest expressions of truth, of love, of goodness, which are beautiful and bright through all the years, may you use your best endeavor to incorporate these better qualities in your own natures, for these are the qualities which are embodied in true mediumship.

THE GIANT OAK.

It did not gain its glorious height 'Neath clear, unclouded skies Within the summer's pleasant day. When storms did not arise; But in the winter it grew strong, When tempests o'er it broke, Through light and shade, through caim and storm, It grew, the Glant Oak.

So hearts grow strong through trials great, Through storms of earthly life: They grow by what they triumph o'er, By victory over strife.

So when the sunny skies are bright, Or, if wild storms may break, Then let these aching hearts of yours This truth of Nature take. Still o'er the cloud the sunshine speaks,

This truth God maketh plain. His love through all life's changes works. And always must remain. So if to-day the sky is fair. Or wild the storms have broke, Let character grow strong like trees, Like this, the Glant Oak.

Spiritual Experiences-Savonarola.

To the Editor of the Banner of Light: My friend, what a great work is to be done to tell the world the rich spiritual experiences of the ages! Wo have them, here and there, in Bibles, in history, and most appreciatively in the works of Catharine Crowe Robert Dale Owen, Buchanan, and others, but we want them in one rare volume, duly arranged and intelligent ly given, written out "with the spirit and the under standing also."

Time, books, industry, inspiration, an idea of the nagnitude and high importance of the task-all these are needed, and the cloquent pen of a ready writer. We want the wondrous facts of clairvoyance, spiritual prophecy, healing, seership, mediumship and spiritpresence, from all races and centuries. We need them all to know the wondrous interior powers of man and links that hold him to the supernal powers tha self-reverence may come with such knowledge, and we may know the wealth within, as well as the wealth of the life beyond.

I am led to these thoughts from reading of Savona rola, that inspired man in Italian Florence four centuries ago—a Dominican monk, a Prior of St. Marks, a religious reformer, facing even the Pope when he held him in error, rebuking Lorenzo the Magnificent, the princely Medici, who held sway in Florence, for his vice and tyranny, teaching the dull monks the fine arts helping to frame a better government for the people nursing the sick when the dire plague smote high and low alike, and stirring souls to higher life by his mar velous eloquence.

In that dissolute city he checked vulgarity for a time, so that pious psalms were heard instead of licentious songs, and this not by rigid laws, but by the uplifting power of his spiritual nature and ennobling speech Noble women dressed plain, robbers gave back the gold they had stolen, children held to purity and sang of the angels, and coarse men grew decent. The snell of a powerful and inspired personality was over all the life of the city, blessed so long as it could last, but the plifful reaction came, and he died a martyr's death smitten by the bigotry of priest and Pope, conspiring with the fear and hate of the proud ruling classes and the baser sort of the populace.

The martyrdom was no failure, for the lesson of that

life is with us, a help and a light forever. He was a clairvoyant a seer and prophet, a medium through whom supernal intelligences found voice. Thus only can his life be made rational and of highest value. He lived the interior life, he kept his soul open to the angel visitants; he was in such spiritual condition that divine truth was open to him. His own Catholic education, the mistakes and limitations which even the greatest are involved in, the cast and line of his own temperament, tinged and shaped his visions, but through all shone the glory of a spiritual light. Let us thank heaven that the day is coming when such men shall be better understood and their lives shall help the world more. To know of man's dual nature, his fleshly and his spiritual body, his outer and inner senses, touching and seeing earth and heaven, is the lesson of spiritual philosophy. Savonarola's visions were real to him, more so than his monk's cell and the noise of the streets. They were the subjects of his sermons in the great Duomo, where thousands sat breathless or wept and sobbed beneath his words. His voice was like the peal of thunder in rebuke of sin, like the song of angels when he saw the heavens opened; sweet and sad and low, when he touched all hearts by his tender compassion. He prophesied events which the sor rowing people, after his death, said took place, and sometimes gave counsel not wise to follow. His sagacity was rare, yet he was human.

I extract from one of his sermons, as I find it is

George Eliot's " Romola ": George Eliot's "Romola":

"And forasmuch as it is written that God will do nothing but he revealeth it to his servants the prophets, he has chosen me, his unworthy servant, and made his purpose present to my soul in the living word of Seripures, in the deeds of his providence; and by the ministry of angels he has revealed it to me in visions. And his word possesses me so that I am but as the branch of the forest when the wind of heaven penetrates it, and it is not in me to keep silence, even though I may be a derision to the scorner. I have preached in accordance with the Divine will what the Lord hath delivered unto me. Three things have I said: that in contained with the Divine will what the stand and returned to their owners. Fassed livered unto me. Three things have I said: that in these times God will regenerate his church; that before the regeneration must come the scourge over all Italy, and that these things must come quickly. Let this people be saved. Let me see them clothed in puri-

ty. Let me hear their voices rise in accord as the voices of the angels; let them see no wisdom but in thy eternal law, no beauty but in hollness."

The fervor of the prophet and the Illumination of the clairyoyaat seer are in these wonderful words, and it is no marvel that the silence of his pauses and the sound of his voice swept over all hearts, and a great sob went up from the multitude at the close, as he knelt with his ead in his mantle.

At last came the rack and the gallows, for lds sayings were deeper than the mattered pater nasters, and broader than the creed, and he rebuked wickedness in high places. After his forture, his prison was peopled with invisible beings who helped him to forget his pain, and he wrote sermons with the text, " In thee, oh Lord, do I put my trust," while his mangled form and Iwisted limbs seemed almost useless. It was the supremacy of the spirit over the poor body, and the minstry of angels.

This is but part of one chapter in such a book as I have suggested.

Shall not the voice come to some one like the voice of the angel in the Apocalypse to John the Revelator, " And I say unto thee, write "?

Truly yours, G. B. STERRINS. Detroit, Mich.

# Spiritual Phenomena.

#### Experiences of a Private Circle. forthe Editor of the Banner of Light:

Knowing that you take a great interest in family séances for spiritual manifestations. I have concluded to write you of the success that has attended the gathering of a circle for such phenomena at my house. sisting entirely of my own family and connections. We were all somewhat skeptical, but started with a firm determination to stick together until we were satisfied that Spiritualism was either true or false. To that end We have met faithfully from one to three times every week since; but although two of the circle were enceived but very little satisfaction, and in all probability we would have been no better prepared at the present time to say that Spiritualism was a truth (bad we relied entirely upon their medium-hip for the proof -than when we first began. Happily, however, the monotony was broken by the introduction of a new element into our sittings about five months ago,

One evening last October, a young gentleman friend of mine attended one of our circles, by invitation, when a well-known test medium was present. During the evening this young man was entranced and controlled by a dozen or fifteen different spirits, most of whom he had never known or heard of; and one was recognized by some present as a friend who had passed away some twenty years ago. Of course we invited the gentleman to attend our circles regularly. The invitation was accented, and the next four or five circles were made very interesting by his presence. At the end of that tline circumstances necessitated his withdrawal from our circles-for a time, at least. Fortunately it was for a brief period only. After an absence of about six weeks he returned to meet with us again. The first half dozen circles after his return were devoted to trance, and the development of clairvoyance and clairaudlence, both of which were being unfolded in him very rapidly.

One evening, however, about five weeks ago, when only a part of our circle was present, we concluded to sit for physical manifestations, and accordingly we arranged ourselves around an extension table and waited patiently for what might come. We did not have long to wait, however, for in a few minutes the table began to move and tip in quite a lively manner. At the medium's suggestion "that he did not believe they could turn the table over," the table was given a few violent orks, and then commenced to tip, and did not stop un-III it was turned completely over. It was done so quickly that scrambling to get out of the way was indulged in quite freely.

We then opened the table; and while the light was being turned down spirit-hands appeared through the opening. So suddenly and unexpectedly did the hands appear that several in the circle were very much frightened. They soon recovered their equanimity, however, and all were much pleased, shortly after, to find that when they extended their hands down through the opening in the table they would be touched by spirithands. Handkerchiefs thrown over the opening would be pulled down by spirit-hands. Occasionally some one would attempt to pull the handkereldef back, when It would be resisted with considerable force. A guitar was then placed under the table, and almost immediately it was played upon, rather wildly at first, but afterward it played times and accompaniments to songs rendered by members of the circle. Questions were answered promptly by knocks or thrums upon the guitar-strings, and names of spirit friends were spelled out by repeating the alphabet in the usual way. We got a number of splendld tests in this manner. A spiritfriend, who was a drummer in the army, making himself known, I requested him to drum a certain very difficult piece for us. I little expected that he could do lt, but I was mistaken, for it was given splendidly upon the body of the gultar; also several other pieces in succession, all of which I knew him to be acquainted with while in the form. The guitar was placed upon the top of the table by invisible hands, but the manifestations were not so strong while it remained there. It would also follow the medium about the room, fly about his head, dance with him, &c.

The following four circles were very similar to the one fust described, but, at the last one of these, while the medium was describing what he saw clairvoyant. ly, we heard whispers, apparently coming from near him, but that it was not him we positively knew, for he was talking at the time. A spirit-friend whom we knew was present was here requested to perform a certain thing, but, instead of doing as requested, whispered loud enough for all to hear, "It Isn't dark enough!" This decided us to hold a dark circle the

The following Thursday evening found nine persons gathered at my house, with high hopes, but many misgivings as to the result. We formed a circle, small to be sure, but very harmonlous-which is the great desidcratum in all spiritual circles-and placed the medium In the centre, . When all was in readiness the light was turned out, leaving us in total darkness. The song 'Nearer, my God, to Thee," was then sung, and a good accompaniment was played upon the gultar, which had been placed in the circle. Before the song was finished spirit hands were felt by nearly all in the circle, and in the course of a few minutes spirit hands were felt in abundance all round the circle, and by different persons at the same moment; but what seemed the most convincing to us, was the great difference in the hands; some were large and rough, cannarently a man's hand,) others were soft and delicate, like a lady's hand. while yet others were small, soft and round, like a child's.

My own little child came to me, and patted her little oft hands all over my face; playfully pulled my whiskers and hair, and then whispered her name. Other tests similar to this-and just as convincing-were given to all in the circle. The medium was lifted, and gently laid across the knees of some of the members of the circle by his spirit guides, and in a few moments was again lifted and placed back in his chair. The guitar was floated above our heads occasionally, playing all the while; sometimes it would touch each person in the circle lightly on the head, and be softly left in somebody's Jap, from whence it would be taken to ome other person, or again floated over our heads, The fan -which had been placed in the circle-was used very advantageously to keep the atmosphere of the room comfortable. It was whisked around the eirele with lightning-like rapidity; and upon all being requested to speak when they felt the air from the fan. the result was a simultaneous "Now, now," showing most conclusively that the fan was propelled by something more than human power.

At the next circle, with eighteen present, the manifestations were similar. The medium was carried to the ceiling, and a flower, brought to the circle by some person present, was passed to each one in the circle. Watches were taken from individuals' pockets, passed around and returned to their owners.

the evening it was floated above our heads several times, giving out its sweet strains of music while circling through the air. Finger rings were taken off and passed by request to any person in the circle. In several instances the rings were dropped upon the floor, and, unless they rolled outside the circle, were invariably picked up by spirit friends and placed in somebody's hand. Several persons in the circle received a cordial shake of the hand, and one gentleman had a face pressed close to his, which purported to be his daughter's: The medium wears whiskers, consequently it could not have been his face. Another gentleman, who perhaps was a little skeptical, received a good test of some power outside of the medium by rather a hard rap from the guitar while the medium's hands were placed one on each side of the gentleman's head.

Unmistakable evidence of spirit presence and identity has been given to all who have attended our circles That we have not been deceived 1 am positive, for the medium is a particular friend with whom I have been acquainted a number of years. He is highly respected, and hundreds would youch for his honesty and his tegrity. He never attended a spiritual circle previous to the one first mentioned, and consequently be knew nothing about Spiritualism from experience before this winter; furthermore, he seldom knew what kind of manifestations we expected in our different circles, and it was some time before we could make him believe that it was not some one in the circle producing the manifestations. E. W. R.

Lower Mills, Durchester Instrict, 1 Boston, Muss., March 22d, 1879, 3

# Corroborative of "A Skeptic's Expe-

riences." To the Editor of the Bannet of Light :

I was much surprised, while reading the article in the Banner of Light of March 15th, penned by "A B B, or Enon Valley, Pa., " headed "A Skeptle's Experiences with a Chicago Medlum," to find reference to Mrs. H.'s

Now I wish to add my knowledge of the truth of the same, in that my mother was in company with Mrs. H., her sister, and all that "A. B. B." has written was fold to me by said mother and aunt, and a great deal more, which would make a very interesting chapter if written. I perhaps might relate one or two instances

Robert, who died when he was a child two or three years old, announced himself. My mother had forgot ten any Robert; but when he said he was her brother. and was now a man forty years old, she remembered; and he told how his father called the name "Bob," but he said bls name was "Robin." There was another brother, an uncle, my father and several others, who came to my mother and aunt and gave them monistakable tests. My mother has been to see Miss Shaw twice since she was there with her sister, and has received

My attention was first brought to the phenomena of Sphritualism in my mother's brother's house, in Eric Pall five years ago, through the tipping of the table, the medium being a petry officer on board the U.S. S. Mieldgan. What purported to be my father, came and announced himself. To prove it, I asked mental questions, which were answered correctly; and had they been asked aloud, the persons present could not have answered them correctly. I was satisfied so far, and on the next filght I was a witness of some materializations in a hall in this same city. Other manifestations occurred during my visit to Eric. Through the mediuniship of the Sergeant-at-Arms of the Michigan, a stool in the shop of a friend of mine would move around the room without contact.

In my home at Cleveland 1 developed mediumistic powers, and asked that they might be tested. My unele began to ask questions mentally and orally, and the answers to them were given by nodding and shaking the head. He asked some twenty or thirty questions about something which transpired about forty years ago, and which he said the knew that I had no knowledge of, and the questions were answered correctly except three, and he was not positive as to those three. Well, you are at least a pretty good guesser, G.," was his verdict. Other phases of mediumship were given at different times, but no belief was awakened on the part of my relatives, and I was reminded of those words of Jesus, "A prophet is not without honor save in his own country."

I will close by relating my experience with Mrs. 3ullette Manly, in Eric, lately deceased. I called on her, a perfect stranger. She gave me a sitting, and wrote three sheets of note-paper full of the most wonderful things I had ever heard of. She read the lines to me and gave an explanation of their meaning, as she sup posed. A few months' time proved those words to be prophecies, which have since been fulfilled. My mother's yisit to Miss Shaw has proved the truthtulness of Mrs. Manley's superi or mediumship.

And now comes that good man, "A. B. B.," when a boy I remember hearing him preach in Newcastle, Pa., and who, after having investigated, recommends the dear aunt to "go and see," God bless him! That aunt to-day "Gayon were right, and you will forgive me?" My mother is a believer now, and I am happy.

Cleveland, Ohlo.

#### A Sennce with Mrs. Youngs, the "Piano Medium."

To the Editor of the Banner of Light:

A friend of mine called on me Sunday evening, March 16th, and asked if I would not go with him to 46 Beach street, Boston, and visit Mrs. Youngs, the Piano Medium, as he had been told that there were some physleal phenomena to be seen at her séances, about which there could be no doubt as to genuineness. We went at the hour appointed, and found about twelve persons present in all-the room being very light. Among those in attendance was Mrs. Dr. Walker, who went under influence and gave some tests. There was present also the editor of the Philadelphia Herald, who said be had been investigating Spiritualism for a long time, but, so far, had obtained nothing to convince him. He was willing to believe on evidence.

The plano was near the centre of the room. Mrs. Youngs commenced to play; in a short time the instrument began to show signs of life, and finally became very lively, beating time to the time. The skeptical editor went up to the Instrument, examined it, and observed Mrs. Youngs carefully, declaring that he could see no trickery about the phenomena. Finally he asked to be permitted to sit on the piano, as he evidently thought there would then be no more movements, or beating of time to times. He, with myself, took position on the top of the plano, while Mrs. Youngs played. The instrument, which weighed about six hundred pounds, pald no attention to the additional weight of about three hundred and twenty pounds. The editorial visitor looked puzzled, and desired to be permitted to play the instrument himself. This he was permitted to do, Mrs. Youngs standing the while beside the plano, which danced and beat time to the time all the time he played.

Finally be requested Mrs. Youngs to ask the piano to rise without her touching it, and it rose obedient to her voice. He then said, "I will give you \$500 if you will show me how you do that, Mrs. Youngs." She replied, "I could not tell you if you would make that sum \$5000 instead of \$500. I don't know myself how it is done. I can only say that I know it is done by the power of spirits, but how they do it 4 cannot tell." Suffice it to say that he left the seance thoroughly convinced that these manifestations which he had just witnessed were genuine, and if not made through, the agency of spirits he could not tell anything about the matter. All of us were of the same opinion.

Mrs. Youngs is undoubtedly the best test medium of her kind that we have ever seen. The manifestations witnessed in her presence leave the skeptic in this condition of mind generally: "They were not made by the medium, nor by any one present; that was impossible, and if not produced according to the spiritual hypothesis; then I don't know by what agency they were produced." This is a hopeful condition. Time, experience and reflection will ultimately bring the honest skeptic to the acknowledgment of the only legitlmate cause of all genuine phenomena: "Spirit agency."

W. L. THOMPSON. 18 Oxford street, Boston, March, 1879.

The N. O. Pic. says: " If a man has no Views of his own he should buy a few of the stereoscopic kind.

#### \* TO BOOK-PURCHASERS.

rep for sale a complete essatuent of Spiritual, Pro-ressive, Reformatory and Tiscettaneous Books, Wholesale and Refail.

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#### SPECIAL NOTICES,

be taken to commute a node had trad stackings a correspondent mathematic the name and either soft the arrival are in all cases since using at only a good fach. We cannot under-stantion price two microscopes that are not used, ewiparts are forward to which contain matter for action, the softward of the favor by drawing a field the arrivale headern's specially to recommend for

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Those who enter it toward at hotices at spiritual meetings, etc., for as, or, our or unity, will preport to retinently that the Helsey for a Limit both sign to press on Limit both sign to press on Limit of an however. The attraction, therefore, to insure prompt meeting in a contract to watched in time, to such this office on the procedure Market S.

# Banner of Light.

BOSTON, SATURDAY, APRIL 5, 1879.

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## Tite Mission of Modern Spirit Miss 18-10 ENTER INTO EVERY DEPARTMENT OF THESE TO bring forth a new and more divine only tot things, to infuse a betsy ter spath into every protession; for night off single citaties, and proclaim the vito, don'the evine teget mate standard of action; to restorm the world, to make mid-mid-women bytethem an higher spiritually,

素症: We shall print next week an article from the pen of Fred. P. Cook, Esq., of Chicago, en- it as we have been. titled "Spiritual, Rationale, as applied to -"Common Sense? Evil Spirits" and Expassives."

#### Spiritualistic Organization.

In the Banner of Light of the 15th ult, the very valuable communication of John Tyerman, of Australia, occupied a place, not a whit more prominent than its inttinsic merits entitled it to. The writer's painstaking sketch, or record, of his personal observations of Spiritualism in the United States was widely read, and could not have failed to leave a profound impression, The point upon which he dwelf with the most emphasis was, the visible need of organization among professed believers. What he says in that direction meets our hearty concurrence. based as it is on sound common sense views and a comprehensive understanding of the situation. The writer shows, too, that he is able to penetrate to the interior structure, and meaning of things. We remark, for example, with striking truth, that the failure of all rast attempts at organization among Spiritualists is due to the sufficient fact that they were "too ambitions;" and time to fail so long as they are inspired by the same fatal error. Had they been made from an Very respectfully. Mrs. C. E. Curris. opposite motive, it is needless, to predict an entirely different result.

Says Mr. Tyerman, "instead of building up from the bottom, they in a large measure jeversed that process, and began at the top." "It is of little use," he goes on to say, "attempting to form a National organization till a number of State of zanizations exist, and equally futile to aim at State organizations till a good deal has: been done in the way of establishing local ones." In other words, the structure must not only be erected from its base upward, but that base must be adequately broad. In this the distinguished writer is correct, and will be sine to receive the widest possible endorsement. But the vital idea of all organization is wholly aside from organization itself. We need not resolve to organize for the mere sake of organizing. There must be a purpose to which this is only preliminary and subservient. It is for the work that needs to be done that organization is alone. useful. As an ornamental expression of Spiritualism it would be but a mockery. A few active and ambitious individuals might be put on higher pedestals, and attract more of the public gaze. in consequence of their over-zealous connection with it, but that would serve only to cover the whole thing with more contempt when it broke down, as it inevitably would, by its own weight-

Order is Heaven's first law, as we all admit. Organization is its right hand. But who ever heard that the law of order was established for the sake of accommodating uneasy and ambitions individuals rather than of advancing the divine purposes themselves? Granted that human benefit must be secured by human means and methods, divinely directed; that surely does not give to the merely human any good claim to pass itself on as the divine. But the human unquestionably usurps the office of the divine when it presumes to spurn the simple fundamental conditions of belief, the plain phenomena which compel and establish faith, and ambitiously seeks to supplant them with theories as hollow and high-sounding as the old theologies, with sophistries that daze like the tasks performed by sleight-of-hand, and with philosophies that rest on no visible or knowable foundation, and therefore rear their vaguely-shaped turrets in undistinguishable clouds. If this is what is meant by organizing Spiritualism, the further off the day of doing it is placed the better for the new revelation and those who are eager to receive it. If doctrine and creed and all that these imply are to masquerade again in the dress of philosophy and all that, then Spiritualism will have been sent down to mortals some generations too soon.

Local organizations, formed for practical work and not for speculation or individual ends, must and will make their appearance first, because that is the natural order which is the divine order. These are to constitute the germs, the original cells, within which genuine vitality re- | Spiritualist, and a firm friend, writes to us as sides and from which alone it can develop and fellows: "Keep up good courage, and the auexpand. As these increase and multiply, which | gels will give you strength to carry the Banner they are certain to do, a wider organization will | of Light through the present storm with a steady become visible, and that will become wider still | hand."

until the field is wholly covered with a reticulation of these original local germs which contain the real life of Spiritualism. There is nothing complicated or mysterious about a process like this. It is all perfectly simple and perfectly natural. Ambition has no business with it, and meddling is only sure to spoil it. All the cobwebs of speculation which individuals may spin from their own interiors and spread across a subject on which the great mass of humanity desires only plain knowledge, however glittering they may look to the flies that are minded to be caught in their mesh, will have no more to do with the real structure of Spiritualism among men than the same work done by other spiders; has to do with the structure of the apartments in which they have taken a fancy to display their ingenious work. Let us all resolve together to jeturn to our faith in the phenomena of Spiritualism, leaving the temple to be built by angelic rather than human hands.

#### 401 Remarkable Proof of Psychometric Power.

On the 26th of February, 1879, Mr. J. V. Mansfield, the well-known medium for reading scaled letters, received the following:

Fig. 29th, 1879.

Mr. J. V. Mansfield—In sending you this scaled message I have purposely withheld your fees; for I feated if I enclosed the currency it would never reach you, and I wished to avoid giving any close to my address, through a draft, money-order, registered letter or post-office mark, in order that the answer, if I received one, might furnish as complete a test as possible for myself and friends.

for myself and friends.

If you are influenced to reply to this message I will remit money-order by first mail after its

I know, however, that, as a stranger, my request is improper, and consequently will not blame you if it is not granted.

It will be observed that no clew is here given to the writer's name or place of residence. The envelope bears the post-mark . . . de Toledo..., Fib. -, this being all that is legible to our eyes. the stamp, as is too often the case in our post-of-, fices, being but half inked, and a third of the circle not printed. The fact is that the letter was mailed in the car-box of some Western railroad, as to further remove every possible clew.

After holding the letter a brief time, Mr. Mansfield was suddenly impressed with a name and with the drift of the contents of the enclosed message. We happened to be in his room in New York just after he had received the letter; to teach them to the according to upon those of the ter, and he mentioned the circumstance to us, timer men, they their they may be pure cut true, leading and expressed his strong conviction that he had hit upon the right address. He promised to write us the result. He has done so, and we think our readers will be as much interested in

> The following was addressed to him by the supposed spirit, with whom he was brought in communication by the anonymous letter;

> "DEAR Doctor Say to my son, J.S. Cowdery, of Sandusky, that enough has been said already, and that he need not seek tests for others curiosity.
>
> DR. Cownery,"

This answer, addressed to Dr. Mansfield himself, was sent by him to J. S. Cowdery, Sandusky, Ohio: and the following is the prompt reply

Sandusky, Feb. 28th, 1879. Dr. J. V. Manst hinto- The sealed package I sent you Feb. 24th you munifered 244,000, and directed it to my brother, J. S. Cowdery, wheepesented it to me today. I was much surprised that it should be directed to him, although he indired me to write to you; yet his name did not appear in my letter to you, nor in the scaled package; consequently it seems to be a very fine test; and it ready allords the great pleasure to test; and it ready altords the great pleasure to know that there are those on earth through whom the angel-world can communicate. Yet the request in my message which I consider a very reasonable one) was not granted. I send you a money order for three dollars, and enclose the request once more. Though my circum-stances will not allow my sending another fee, yet I would gladly do so were I able. Should

Rarely have welfind so perfect a demonstration. by which a sensitive like Dr. Mansfield gets his information. A letter is mailed some hundred miles off, is mixed probably with many others, and yet it carries to the medium's hand the subtle spiritual aura, which, impinging on some psychic sense, brings up to consciousness the address, J. S. Cowdery, Sandusky. The fact that the name of the brother who prompted the writing of the letter, and not the name of the actual writer, was suggested, does but magnify the marvel. How can it be explained except under the theory of psychometric or spiritual powers, directly exercised by the medium?

The question which some persons may raise, "Did an emancipated, independent spirit, out of the desh, communicate the knowledge?" is quite distinct from the indisputable inference that only spiritual powers in the medium can account for such a phenomenon. If even here in the flesh a sensitive can, through subtle avenues of mind, transcending all that could be got from the physical senses, receive information, where every material clew to it has been shut out, how irresistible is the inference that the same spiritual powers, proving themselves thus independent of the limitations of the physical organism, must exist in the individual soul after that organism is dissolved!

We speak of the soul; and in this we are aware that we do not show great deference to Professors Newcomb, Huxley, and the other physical specialists of our day, who tell us that science knows of no such thing as a soul; that the assertion is grossly unscientific. Since the powers of a soul are manifested in a case like that of Dr. Mansfield, science has the most coabove and beyond all that it is possible to our mortal senses to attain to.

given, demolishes, from turret to foundationstone, the whole system of modern materialism, and gives an assurance, in the highest sense sci-Popular Science Monthly to the contrary notwithstanding.

ET C. G. Brown, Shelbina, Mo., announces that "Brother and Sister Miller, the noted mediums of Memphis, Tenn., will travel on the line of the Hannibal & St. Joseph Railroad, and give evidence of their wonderful mediumistic powers in powns visited before by them; thence to Kirksylle, Mo., stopping also at St. Louis, Chicago, Terre Haute and Cincinnati before returning home. For particulars let all friends com-

A gentleman of sterling integrity, a true

#### Petticont Bishop in Glasgow.

On one of the early days of November, 1876, we chanced to encounter in full course of display among the lares and penates of a bustling shop-keeper of our acquaintance in Boston, a flaming card (colored blue, as were also the coun-ence, the occasion being of double interest, in tenances of Bishop's backers when that trickster left this city,) which ran as follows:

SAVE COLD SOUTH,"
MUSIC HALL,
SAURDAY, NOVEMBER 4, ATS P. M.,
MR. W. IRVING BISHOP. Or New York City,

Will give an ENTERTAINMENT EXTRAORDINARY; Per-forming and explaining the Characteristic Phenomena of

prining and explaining the Characteristic Phenomena of SPIRITUALISMI
At the request and under the patienage of
BISFALENCY GOV. ALEXANDER W. RICE,
HIS HONOR MAYOR SAMUEL C. COHB,
invert Wenderl Holmes, M. D., E. M. Houges, M. D.,
EIBS, M. D., D. H., Stoper, W. D., S. Cabot, M. D.,
Rev. Geo. C. Lorimer, Rev. Edward E. Hale, Rev.
Philips Brooks, Rev. W. H. H., Murray, Rev.
Eather M. J. Supple, Prot. E., N. Horsford,
Special Notice, "The proceeds of the entertainment to

Special Notice, The proceeds of the entertainment to devoted to the Old South Church. Box office now open,

The great Bishop came, and in the language of The Glasgow Baille he proved "more than a match for our D. D.'s," M. D.'s, Governor, Mayor, and all. He gave a cheap and unsatisfactory performance; drew quite a sum of money. "allocated" over seventy-five per cent. of the amount for his expenses (2), traveled our city in female attire, of which he, or his friends for him, bragged roisterously in the newspapers,) and finally departed from Boston leaving an indignant public sentiment behind him, and an impression among the churchmen who brought him here to expose (2) Spiritualism that they had gone out after wool, and had come back shorn. So much for Boston; now Glasgow is convulsed with his sharp proceedings in that ancient city.

By reference to our eighth page an article will be found giving a glance at the recent doings of this individual while there. As we stated last week, Bishop and the committee had a "battle royal" over the receipts; and one editorial on this topic from the columns of the North British Daily Mail gives so graphic a picture of the "Old South Saver," and his mode of operations, that we intend to publish it next week (space preventing it now) for the information of such "learned and distinguished" gentlemen in Great Britain and elsewhere who may be approached by this prestidigitatoreal chevalier d'industrie with the request to lend their aid to his efforts in getting up charitable entertainments in their respective localities.

In this connection we devote space to a cutting and sareastic article from the columns of The Bailie (Glasgow) for March 12th, in which the whole matter is handled without gloves:

The public of Glasgow have not had such a laugh for many a day as that given them by those "potent grave and reverend seignors" of the University who "helped as Page Hopps puts it Mr. Bishop to play the fool." To people familiar with conjuring, people who had attended the scances of Robert Heller and been astounded to be it tricks or who remembered the worker wor. To people fainfilliar with conjuring, people who had attended the scances of Robert Heller and been astonnated by his tricks, or who remembered the wonders performed by the Davenport Brothers, Mr. Itving's exhibition seemed both chunsy and vulgar. He was certainly something of a contortionist, and he possessed in abundance that peculiar American quality denominated "check," but his sleight of hand would have been sneered at by any zany who "palms," in front of a booth at a har, while the physical exertion he had to put forth when performing the "rope trick," showed that he was a very tyro, at that exceedingly common-place bit of nugglery. To our Gilmorchill friends, however, Mr. Bishop, was a "mystery man," of the first water. They ace pted him at his own valuation and asked no questions. Like all other people who are wrapped up in themselves, your "University professor, outsine of his particular," val." is one of the most helpless of mortals. He walks through life with his nose in the air, regarding the folk round about him as much as they like, and he schlom emits any opportunity of striking an attitude before them, but that he should endeavor to place himself on their level, to meet them on any common ground, is a matter that must not be thought of for a moment. For Mr. Bishop, therefore, to enlist the professors on his side at the outset of his visit to Glasseow, was by tar the eleverest trick in his programme. It flattered their vanity that they should be asked to take part in the "reproduction of various physical phenomena ascribed by some to the spints of the deal." It flattered Their vanity that they should be asked to take part in the "reproduction of various physical phenomena ascribed by some to the spirits of the dead."
The entertainment was "strictly scientific, of course," while at the same time it possessed a dash of diablerie that was perfectly delightful. No more anusing spectacle could well be conceived than that presented by those gentlemen who undertook what in vulgar parlance is termed the ride of "bonnet" to Mr. Rishop on his two appearances in the New Halls. Sir William Thomson danced round the distinguished stranger, peering into his coat sleeves and looking carefully at the toes of his boots; Mr. Edward Caird held up his hands at each new trick in terror, stricken awe and Thomson danced round the distinguished stranger, peering into his coat sleeves and looking carefully at the tores of his boots; Mr. Edward Caird held up his hands at each new trick in terror-stricken awe; and Drs. Buchanan and M'Kendrick showed by their admiring patronage that the "manifestations" included certain phenomena that had not yet found a place in their philosophy. The individual professor, however, whose appearance gave the greatest measure of sport to the Philistines, was Dr. W. T. Gairdner. Professor Gairdner was so impressed with the Tuesday night's performance that he prepared a long and careful and dreary address; for the Wednesday, which he fired off under cover of proposing a vote of thanks to Mr. Bishop. What the coilective wisdom of Gilmorchill thinks of fiself in the light of the latest revelations ament the Vankee and his doings it would be cruel to ask. Not even the sinpendols concelt of the average Scotch Professor can be proof against the absurdity attaching to the position in which our friends have placed themselves by their own credulity. Dr. Gairdner, whose admiration of Mr. Bishop has excited the risibility of his townsfolk in such a marked manner, is no youngster in long clothes. He took his M.D. degree in Edinburgh so long ago as 1815, and five years later he was elected a Fellow of the Royal Edinburgh College of Physicians. On his translation to this city in 1862, when he succeeded to the Professor ship of the Practice of Physicians. On his translation to take city in 1862, when he succeeded to the stanslation to the Western Infirmary. Professor Gairdner has pleasant, engaging manners. His appearance can hardly be termed imposing, but he possesses dairdner has pleasant, engaging manners. His appearance can hardly be termed imposing, but he possesses a large measure of that suavity which is such an important part of the stock in trade of the fashionable doctor. Since the severing of his official connection with the city, the Professor has been seldom, if ever, heard of outside of

# Paine Hall Meetings.

Robert Cooper will continue the meetings heretofore held in Paine Hall, Boston, by Mr. Colville- the hour being changed to 3 o'clock in the afternoon instead of 10:30 in the morning. introductory lecture next Sunday afternoonsubject: "Roman Catholicism, Protestantism

William Denton closed his second course entific, that the death of the earth-body is but of lectures in Paine Hall, Boston, Sunday eventhe transition of the individual, the veritable | ing, March 30th, by a closely-followed address on man, to another and a higher stage of being-the | the important topic "Has Man a Spirit that Survives Death?" The audience was excellent, and the meeting a success. We are informed that he will give two supplementary discourses in this hall Sunday evenings, April 6th and 13th, the first being on "The Natural or the Supernatural." These will be his last lectures in this city for the present.

> VACCINATION .- Mr. William Tebb, of 7 Albert Road, Regent's Park, London, England, will be glad to receive the addresses of Americans who are opposed to this Medical Superstition, and to whom he will be pleased to forward English publications on this important subject.

A valued correspondent in Chicago writes: Mrs. Richmond improves in power at every lecture. She is positively grand now. I regard her as above all others the mouthpiece of the spirit-world."

#### Parker Memorial Hall-Close of the Lecture Season-Anniversary Services in Boston.

On Sunday afternoon, March 30th, this hall was crowded by a brilliant and intelligent audithat it combined within itself the characteristics of being the final meeting at this place for the present season, and an exercise in observance of the Thirty-First Anniversary of the advent of Modern Spiritualism. John Wetherbee. Esq., presided, and the services were introduced by a song from Miss S. Maria Adams and Mr. Orrin D. Howlett, (Mr. Fisher, accompanist,) from the Cambridge Conservatory of Music. W. J. Colville being introduced, pronounced an invocation, and then proceeded to a brief address, in the course of which he remarked that the grand lesson of the hour and day was to endeavor to put in practice the beautiful teachings that have been communicated to us from the spirit-world during the last thirty years-to discover the truth, and apply it to the needs of humanity. This power of discovering truth, which was one of the primal objects of life, was the grand crown of human nature-a power which, in common with other capabilities, had been given to the race by the Eternal Spirit that they might be enabled to understand his laws.

The influence of Spiritualism was wide-reaching and enduring; into how many spheres of action had the light of spirit-communion penetrated! Upon Spiritualists themselves, more than on any other people, rested the burden of a great responsibility because they were possessed of more knowledge, and had in their keeping the golden key to the inner storehouse of nature's arcana. Spiritual truth was the universal solvent whereby all doubtful things could be explained, and it was destined to bring in wider measure than ever before the spiritual and material worlds into active union for the benefit of that humanity whose course was ever onward.

Many persons spoke of the New Dispensation as if it was a something which would come to themselves and the earth as well without any effort on their part; but if there was to be a New Dispensation from on high which would purify and uplift the racial conditions now known to us, that dispensation must come in large measure through the cooperation of mortals. Spirits needed mortal instruments as much as the mortals needed the strength not born of themselves. Divine love radiated through all the lessons brought by the returning spirits, and he whose Spiritualism had not taught him CHARITY had missed the first letter in the grand alphabet of heaven. We had now entered upon the second year of the fourth decade of Modern Spiritualism. Spiritualism as known to us did not antagonize its ancient forms of presentation, since that peculiar to our day only clothed in habiliments fitted to the age the same olden and grand truth which had always lived for the good of humanity.

The speaker closed by thanking the large audience for the respectful attention accorded him: He would have its members combine in unity of anniversary, present. Dr. Peebles delivered the purpose and loving aspiration for spiritual truth. thus presenting an open avenue of impressibility to the spirit-workers, and furnishing the conditions whereby this meeting would be transformed into one universal developing circle in which each individual present would (whether siastic meetings yesterday and to-day. Proconsciously or unconsciously,) be unfolding his or her own peculiar phase of mediumship.

A song, "Morn of Freedom," was then rendered with excellent effect by the Parker Memorial choir, consisting of Misses E. Singleton, Fannie Dolbeare, Cora Hastings, and Messrs. John C. Bond and William Worcester-Miss Nellie M. King, leader; after which Prof. J. R. Buchanan, yielding to the request of the management, gave utterance to a few appropriate words: He spoke of his extended experiments in the psychometric and other fields of inquiry, and desired, to bear his testimony to the richness and value of that which was at this time coming to us from the spirit-world, bringing with it a power that was to reinvigerate mankind with lita power that was to reinvigerate mankind with Buchanan, yielding to the request of the manita power that was to reinvigerate mankind with | full of good matter, contributed by some of our spiritual strength and that health of body and mind which was the great necessity in all matters looking toward a betterment of earthly conditions. The spiritual bank never disregarded its obligations; whoever could rise to its level could draw with unlimited credit upon its vast Mr. J. Frank Daxter being next introduced,

to make the regular address of the afternoon, prefaced his part of the programme with a fine song, "There's a City so Silent and Still," accompanying himself with the cabinet organ. He then proceeded with his remarks: Thirty-one years ago, he said, the words Spiritualist and Spiritualism might have been found in our dictionaries, but certainly not having their present significance. Spiritualism is as old as man, but in its present manifestation ed depends in a measure, I suppose, on what the it is only thirty-one years of age, yet it is difficult in a measure, I suppose, on what the conditions named are to be; although we can cult to point to any department of life where it is not found; to any body of leading minds or any class of society where it is not entertained in some phase, or to any civilized nation where it is not embraced. Let us congratulate each other to-day with the thought that Spiritualism is a household word now throughout the enlightened world. It is not that it is new or strange that Spiritualism has gained its present strength, but that it was needed to fill the void of many an aching heart. It has been rejected by many, but is openly avowed by millions. Its coming upon earth, in its present form, has destrength, but that it was needed to fill the void coming upon earth, in its present form, has developed much that is miraculous, and it is in a measure unpopular with our religious population, but it is simply because it is not undergent proof possible that a soul must exist; that The meetings will be free, and supported by vol- stood. This opposition, during its first quarter is, an entity must exist with latent faculties untary contributions. Mr. Cooper will give the century, was its great vitalizing agent, and has enforced its growth. On March 31st, 1848, Modern Spiritualism was sounded to the world. Its A single demonstrable fact, like that here and Spiritualism-their Nature and Relation to birth was as humble as that of Christianity. Its humbleness of origin is often speered at, but there is an evident parallel between the origin of Christianity in a Jewish stable and the child manifestations at Hydesville, N. Y. It was from that little place came the tidings that the dead live and that spirits might return; news that filled the world with joy. Modern Spiritualism has no sectarian element; it is penetrating in its character, and diffuses itself through all creeds, as the events of the last thirty years show. It permeates everything. The works of the Trollopes, Lord Lytton, Dumas, Thackeray, Chambers, Mrs. Stowe, and many other novelists of note are tinctured with it, and all the first poets of the age utter its teachings as they write. On the stage its influence is felt, and a long list of actors and playwrights of note could be named who are avowed Spiritualists. In art, guardian angels and ministering spirits-both spiritualistic in their conception-are growing more common. Grave-stones no longer bear doleful emblems, but more cheerful devices have taken

prominence, and all as a result of the teachings

of Spiritualism. The speaker continued at great

and overcome the numerous obstacles thrown in its path, and argued that each fresh demonstration of disapproval had strengthened the faith with believers, as well as brought fresh ac-

cessions to their ranks. George A. Bacon, as treasurer, rendered an account of his stewardship, W. J. Colville improvised a poem on "The New Dispensation," and more vocal music by Mr. Baxter and others ensued, after which many recognized tests were given from the platform by Mr. B., in the peculiar manner so often described in these columns. The meeting then adjourned until even-

In the evening Prof. Buchanan delivered what will ever be a memorable and standard oration on "The Army of Heaven," the object of his discourse being to bestow a (well earned) word of praise on the pioneer workers for Spiritualism and the world's advancement. Mr. Baxter and the regular choir furnished excellent music during this session, and an original poem written for the occasion was read by its author, John W. Day. George A. Bacon presided.

As we go to press in advance of the usual time, on account of Fast Day, no further attempt to report the anniversary exercises in Boston will be made till next week, when we shall continue the account of the services and also give the first installment of Dr. Buchanan's address (to be continued in a following number). The meetings throughout the day at Parker Memorial Hall were of marked attractiveness and eminently worthy of the event in whose honor they were convened.

Mr. Bacon, treasurer of the Parker Memorial Lecture Committee, at the end of his final report for the season now closed, hinted that it was under advisement to reopen the series at Parker Memorial Hall next autumn. Whether this action will be taken remains for the hand of time to demonstrate, but the Course now concluded has been a credit to the name of Spiritualism, and an unmistakable means of advancing the interests of the cause in this city.

#### Amory Hall.

The anniversary was observed in this place by an all-day meeting on Sunday, March 30th. In the morning the Children's Progressive Lyceum gave an entertainment, consisting of singing and recitations. In the afternoon Mrs. Wildes held a test séance, and in the evening there were addresses and poems by Dr. Richardson, who presided, Dr. Currier, Henry C. Lull and others.

#### Paine, Pythian and Abbotsford Halls.

By reference to another column it will be seen that anniversary meetings were held at these places of assembly last Sunday-the services being of a varied and interesting order.

#### Telegraphic Congratulations.

Cleveland, O., March 31st: The Spiritualists of Boston, care of Colby & Rich, 9 Montgomery Place: Greetings of peace and good will from the Cleveland Spiritualists to those in Boston and through the East. An enthusiastic audience present. James Lawrence, author of this THOMAS LEES.

RETURN DESPATCH. To the Spiritualists of Cleveland and the Entire West: Boston Spiritualists reciprocate greetings of peace and good will. Grand and enthugress is onward.

# Mrs. Louisa Andrews,

Whose letters from London to our columns are of marked interest, writes us one under date of March 14th, from which we present the following extracts, designing to print the residue at a more convenient season:

best writers on psychological subjects; and its excellence in the past should surely, now that it excellence in the past should surely, now that it is to appear in a more desirable and cheaper form, ensure it success in the future. Also, Spiritual Notes is a little monthly periodical (only twopence a number) which ought to be widely circulated in America. It is so inexpensive as to be within the means of those who do not feel able to take a nore costly magazine, and in well aware contained. and in small compass contains a great deal of very interesting information.

I see by the papers and learn from Spiritualists here that Bishop has made a decided sensation in Glasgow, and, what doubtless he values even more, a great deal of money; having, it is stated, received eight hundred bounds for two stated, received eight hundred pounds for two evening entertainments! He makes, I understand, a specialty of mind-reading; and has, also, challenged David Duguid to paint one of his celebrated spirit pictures under such conditions as the challenger shall see fit to impose. Whether a challenge of this kind will be accepted depends in a measure. I suppose on what the

well imagine that no genuine medium could wish to have his name associated in any way whatever with that of a man like Bishop.

The term for which Mr. Fletcher had engaged the Cavendish Rooms having expired, a meeting was held by those interested, and it was agreed among them to recogning the rooms and request among them to reengage the rooms and request him to continue his Sunday services as heretofore. I was unable to attend last Sunday, but am informed that the room was more crowded than ever before, and by the best class of peo-

When I last heard from them, two or three days ago, Mrs. Forster was quite ill and he was not nearly so well as when we were together in Brighton last autumn. They are such a great Brighton last autumn. They are such a great distance from us that we cannot see so much of them as we should like. A ride of an hour in an omnibus this cold weather is a serious undertaking to one who is not strong, and the underground railway I have not yet ventured upon, though I am told that Americans, as a rule, make a point of seeing two things in London, if nothing more—this subterranean railroad and Madame Tussaud's wax-work exhibition; and I suppose I shall have to do likewise in course of time."

The quarrel with the natives of Alaska is precisely what we might have expected from our past experiences of the result of bringing Americans into contact with inferior races. It is an ugly record which tells of our dealings with such races. We have kept the negroes in ignorance and degradation; we have robbed, and cheated, and murdered the Indians; we have abused the Chinamen, and tried to-break faith with them, and now we have misused the Esquimaux so that they have turned against us with fury. The modern American may know how to govern himself, but he appears to know very little about governing other people.

We tender our cordial thanks to the Secretary of the Michigan State Association of Spiritualists and Liberalists, S. B. McCracken, for his excellent report of the proceedings of the Convention which took place in Lansing, March length to show how Modern Spiritualism had met 1 20th. See eighth page.

#### Truly Wonderful Spirit Manifestations.

To the Editor of the Banner of Light:

In response to the request of numerous correspondents, I give you a few additional items of information in relation to the extraordinary manifestations of spirit presence, some allusion to which was made in your issue of the 1st of March. I will preface my statement by saying that my informant is a lady of unimpeachable veracity, and one whose long and varied experience in such matters ably qualifies her to judge how far these manifestations are in advance of all that have preceded them. Her first entrance upon the scene of these startling phenomena was made under a pledge of absolute secrecy; she was not to reveal to any person the name or residence of the family in which they occurred; consequently I am wholly uninformed of these myself. But time, which reveals all secrets, will probably reveal this, and the day will come when all restrictions will be removed.

The medium is a young lady of about eighteen years, and the manifestations began about twelve months since. Her father is wealthy, aristocratic, strongly self-opinionated, and firmly of the belief that what transpires in the presence of his daughter has its origin in those regions of evil to which the Heavenly Father of the Christian-world consigns nine tenths of his children. Hence he looks upon the whole matter as most unfortunate and deplorable. The manifestations occur at noonday, in a room flooded with sunlight, and in the presence of persons who have no faith in Spiritualism. Every side of the room is thickly padded. This is because the power concentrated in and about the medium is so great that she is frequently thrown with considerable force across the room. and the same is liable to occur to others who are present. On one occasion, as my informant approached her, she was cautioned against doing so; but not at the moment fully comprehending what was said, "quick as a flash," as she expressed it, she was thrown to the further end of the room, and struck the wall so forcibly that the precautionary padding was all that prevented her from receiving bodily injury.

As a further illustration of how fully charged is the medium with the peculiar element or condition requisite for the manifestations I will mention the fact that, as she holds her hands pointing upward, from the ends of the fingers appear wavering flames, as those of candles; and when she stands in a dark room her whole body is translucent with light, and appears like

She is always conscious of the approach of the manifesting power in time to make all needed preparations for what is to follow, and the small, select company is called together, consisting, usually, of the family physician, an aunt and an uncle of the medium, the lady who reports to me the occurrences, and one or two others. As the power increases the medium becomes drowsy, and is seated in a chair near a window, the curtain of which is raised and the drapery withdrawn, so that the strong rays of the sun may shine directly upon her. Presently a mist or cloud is seen to form upon the floor at her feet, appearing like the smoke of a smouldering fire. This emits a strong, pungent odor, and gradually increases in quantity and denseness until it conceals all, or nearly all, of the body of the medium, when instantaneously appears, as if emerging from the cloud, a little girl, apparently six or seven years of age, with long, golden hair covering her neck and shoulders. At the same instant the medium and the chair in which she sits vanish, and the spectator walks over the spot where they were without discovering the least trace of them. The child walks about, talks in a prattling, childish way, speaks of the pretty home and garden she has "up there," asks many questions and receives replies from those present, seemingly with great pleasure. This child has met my informant so many times that they are quite farecent interview the latter ventured to ask for world may be spared for further work. He has a lock of her hair; and the consent of the child on hand quite a number of spirit-pictures repreand, doubtless, will eventually wholly disappear. This little girl was the first to appear, and comes on every occasion. Of late a cricket, or hassock, has been furnished for her, upon which she sits, and a basket of flowers is given her with which she plays and amuses herself nearly as long as she remains—usually an hour or more. The hair of the child is of a light golden color, of soft and silken texture, while that of the medium is dark brown or black.

For a long time the only spirit that appeared was this little girl, but latterly others have made themselves visible, and shown themselves as tangilly present as persons in earthly forms. These come into view, not slowly, but quick as a flash of light, and as quickly depart. At one instant the medium is seen seated in her chair, the next both medium and chair have vanished, the place where they were is vacant and strangers walk the floor!

A short time since, after the child had come, taken its seat and commenced to play with the fresh, bright flowers, a tall, dignified person, claiming the name of "Queen Bess," flashed into a form visible to human eyes. Soon after another, bearing a striking resemblance in size. feature and dress to George Washington, appeared, and shortly after yet another, a man of stately bearing, who gave no name, but who intimated that he would soon do so. Thus, in the midst of a small company of non-Spiritualists, guarded from all possible collusion with the outer world, in as absolute privacy as earthly conditions could furnish, suddenly appeared four distinct individuals, each intelligent and communicative! Will "men of science" continue to ignore facts like these? Then let them deny their own existence, and be consistent, for the one is supported by no greater or more

positive evidence than the other.

These spirits walked around the room with great ease and freedom, looked at the pictures and books, and engaged fluently in conversation, manifesting great pleasure in being able once more to meet and converse with the inhabitants of earth. They stated that the objection made to spirit intercourse that its most tangible manifestation-that of materialization-requires darkness, will soon be of no avail as a weapon of warfare against the truth, for the day is near at hand, very near, when spirits will not only be seen and recognized in the light, but make themselves seen, heard and felt, as they themselves did at that moment, in the strongest rays of the noonday sun. They further said that, although spirits will thus appear, there will yet continue to be "dark séances," in order to supply a means of coming to those who, for various reasons, may not be able to make themselves visible in the light; and

ways be the countless grades of spirit development and power as now.

Heretofore all the most remarkable manifestations have occurred in the dark, and the darker the room the more powerful the demonstrations; but in this case the most brilliant light is absolutely requisite, and nothing can be produced in its absence-darkness stays all proceedings. I should like to know upon which of the countless horns of their dilemma those who gibe and sneer at thirty years of spirit manifestations will suspend themselves in view of this fore-

shadowing of what is to come. The coming and departure of the spirits and on these occasions, occur so rapidly and unexpectedly that no attempt can be made to discover how it is done, even were it possible, if seen, to comprehend it. From what I learn this is the ushering in of a new and startling era of spirit power - a forerunner of events about to occur that will confirm the faith of believers, confound skeptics, and destroy the last John S. Adams. existence.

West Roxbury, March 31st, 1879.

An indignation meeting was held by the Liberals, in Paine Hall, Boston, last Sunday afternoon, Horace Seaver, Esq., in the chair, who gathered in force to express their indignation over the conviction of D. M. Bennett, of New York, (editor and proprietor of The Truth-Secker) who was arrested and brought to trial by Mr. Anthony Comstock for selling and sending aleged obscene literature through the mails. Mr. Moses Hull was the first speaker, who made a brief speech against the transgression of the laws and against placing the authority to judge what should not pass through the mails in any one man's hands. He believed in making the quesion at issue the basis of a political party. quesion at issue the basis of a political party. Mr. Bennett then came forward, and was received with great applause. He said that he did not altogether indorse Cupid's Yokes, the book which caused his arrest, but the question really was, whether the Investigator, The Index, or the New York Tribune, should be inspected by an Orthodox official at the post-office. He depicted the dangerous result of entrusting such power to a single individual. Mr. Elizur Wright was next introduced. He expressed himself as utterto a single individual. Air. Enzur wright was next introduced. He expressed himself as utterly opposed to the recent postal law in regard to obscene literature. If the law stood, all the English and French plays and the Scriptures would be restricted. The Society for the Suppression of Vice was really trying to do a work which has been carried on for centuries. No one has even traced the line of demonstration be which has been carried on for centuries. No one has ever traced the line of demarcation between license and liberty. Surely the persecutors of Mr. Bennett did not. Under the pretence of suppressing obscene literature, which every good citizen detests, they have procured a law which is against the Constitution of the United States. Colgate and Comstock cannot stand backed by liars, and even if his platform is supported by ministers, it must come down. Mr. Mendum, of the Investigator, was the next speaker. He wanted a committee appointed to raise funds to carry on meetings like the presraise funds to carry on meetings like the present one. He was followed by Mrs. Wood and Prof. Dewey. Other meetings of a similar nature will be held next Sunday.

85 On Tuesday evening, March 25th, a large delegation of the friends of Dr. John H. Currier met in Pythian Hall, 176 Tremont street, Boston, to celebrate the fifty-seventh anniversary of that well-known gentleman's birthday. The services, which were interesting and well-received, were presided over by Dr. Samuel Grover, and consisted of instrumental music by the Misses Herrick, remarks by John Wetherbee, J. B. Hatch, Dr. A. H. Richardson, Drs. Grover (who also read an original poem) and Currier; singing by Miss S. Maria Adams, and Mr. Howlett, (Mr. Fisher, accompanist,) and readings and dialogues in which Mrs. Carnes, Miss Adams, Dr. Grover and others took part. During the evening, Mrs. H. W. Cushman entertained the company by holding one of her remarkable and convincing musical séances.

We learn that N. B. Starr, the spirit-artist, of Port Huron, Mich., has been dangerously ill with a pulmonary disease. For a time his friends despaired of his recovery. We hope that such a miliar with each other; so much so, that at a useful instrument in the hands of the spiritbeing obtained, seissors were brought into re- senting scenes in the Summer Land. Where quisition and the souvenir was taken. This hair | Spiritualists have halls, or are about to conwas carried home by the lady. I have seen it struct edifices, they would do well to write to several times, but it is slowly dematerializing, Mr. Starr, securing some of these paintings for decorations. The beautiful is an aid to worship.

W. H. Vosburgh writes us that Mrs. Abbie N. Burnham, on a recent evening, met some seventy-five of the friends in Troy, N. Y., socially and spiritually; and that it is the purpose of the resident Spiritualists to endeavor by such meetings to "keep up the interest, in order that when the lecture season arrives again we can successfully reorganize financially.

Albert B. Paine writes from Randolph, under date of March 25th, renewing subscription. In the course of his letter he speaks highly of the Banner of Light and its course, hopes for an increase of its circulation in his neighborhood, and says that he looks upon it as "the best family paper in the world.'

By his notice in another column it will be seen that Mr. J. B. Hatch inaugurates Children's Progressive Lyceum No. 2, in the Charlestown District, on Sunday, 6th inst. The more Children's Lyceums the Spiritualists have all over the country the better it will be for the

"The most critical scientist will probably admit he has successfully explained many hitherto incomprehensible mysteries of nature,' so says the Monthly Review of Current Literature, Philadelphia, concerning Mr. Babbitt's 'Principles of Light and Color."

Mrs. Mary A. Charter will make engagements for public or private circles in or out of the city. Address 31 Chapman street, Boston,

C. W. Cotton writes from Portsmouth, O. Our Society is a full success so far, and much interest is being awakened."

W. J. Colville's Movements. On Sunday morning, March 30th, Paine Hall was crowded in every part, when an interesting service was held, commencing 10:30, in commemoration of the Thirty-First Anniversary of the advent of Modern Spirituilism. G. A. Hardy opened the service with, an organ performance which concluded with the singing of the well-known selection from Handel's "Theodora," "Angels Ever Bright and Fair." W. J. Colville then read a selection from "Science Made Easy"—a work of great merit, written through the mediumship of Sarah A. Ramsdell. A hymn was then sung by the congregation, followed by an invocation by Mr. Colville's spirit guldes. After another hymn the discourse was delivered through Mr. Colville's mediumship, by an influence purporting to be Spirit William Ellery Channing, on What has Spiritualism Accomplished and What is it vet Destined to Accomplish?" Several questions were then answered and a third hymn sung, followed by a poem from "Winoona" on "The Ministry of Cheerfulness." The service concluded with a benediction and they will always be needed, for there will al- a finale on the organ. The audience was highly appre selves.

ciative throughout the entire service; the ball was profusely decorated with flags, banners, &c., and on the closed the present series of Sunday morning meetings in that hall.

On Tuesday, April 1st, Mr. Colville was announced to lecture in Leominster, and on Thursday at Haverhill. Particulars may appear next week. On Friday, April 4th, his concluding lecture on the Apocalypse, under influence of his spirit-mother, is announced to take place at Kennedy Hall, Warren street, at 7:30 P. M. He will leave for Brooklyn on Saturday next, and on next Sunday, April 6th, will occupy the platform in the large hall of the Brooklyn Institute, corner of Washington and Concord streets, at 3 and 7:30 P. M. The subject of the vanishing and reappearing of the medium discourse in the afternoon will be left to his guides. and in the evening to the choice of the audience; questions will be answered and poem delivered.

Mr. Colville wishes to inform his Boston friends that ne will lecture in Palne Memorial Building, on Tuesday, April 20th, on "The True Position and Divine Mission of Woman," under inspiration of his spiritmother, for the benefit of the Spiritualist Ladles' Ald Society, now greatly in need of funds. A lecture on this question has been given through his mediumship lingering vestige of unbelief in a future state of | in many of the largest cities of England with great success, and as its delivery is for a benevolent purpose, he trusts the hall may be filled to overflowing. On Wednesday, April 30th, he will occupy the platform in Kennedy Hall, Warren street, when the subject will be, The True Basis and Best Methods of Education," Letters-for him may still be addressed to 8 Davis street,

# Spiritualist Meetings in Boston. AMORY HALL, -Children's Progressive Lyceum No., holds its sessions every Sunday morning at this hall, corer West and Washington streets, commencing at 104 clock. The public cordially invited. D. N. Ford, Consequences

**EAGLE HALL.**—Spiritual Meetins for speaking and ests are held at this hall, 616 Washington street, every Sunay, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette highing provided.

PARKER MEMORIAL PARLORS.—The Spiritual st Ladies' Aid Society will meet at this blace. Parker Me Laddes: Ald Society will meet at this place, Parker Me-rial Building, Berkeley, corner of Appleton street, every iday afternoon and evening. Mrs. John Woods, Presiriday afternoon and evening. Mr. lent; Miss M. L. Barrett, Secretary.

ABROTSFORD HALL,—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh,

Amory Hall.-Every available spot was filled to-day at this place, the numbers only limited by the space. "Is the faith in Spiritualism in this section alive?" was settled beyond question. No one could look upon the smiling, happy faces that greeted us without feeling the truth and that greeted us without leeling the truth and beauty of our faith (or rather knowledge). The as-surance of the presence of our dear spirit friends to cheer our hearts on the up-hill journey of life is indeed a blessed one. Then let us so live that we may show to the world there is a reality in our belief; let it not be said that a Spiritualist has rabbed the widow of largell or the programs. has robbed the widow of her all, or the poor man of his hard-earned savings. These thoughts were prompted by the beautiful lessons taught in the variety of pieces rendered at the Lyceum, as well as by the teachings of Spiritualism. The as well as by the teachings of Spiritualism. The following was the programme as delivered, many pieces being omitted on account of the lateness of the hour: Overture, singing, responses, orchestral selection; introductory remarks by Dr. Richardson; duett, Mr. Howlett and Miss Adams, from Cambridge Conservatory of Music, accompanied on the piano by Prof. Fisher; recitation, "I Can't and I Can," Affy Peabody; piano solo, Alice Cayvan; recitations, "Dare to Say No," Charles Lothrop, "Little by Little," Daniel Welch, "On Every Height there Lays Repose," Jennie Smith, "The Two Villages," Jennie Lothrop; song, "I Will Meet You in the Twilight," Miss A. Copeland; recitation, "Thoughts at Sunday Morning Service," Lillian M. Page; song, "Praise Him Evermore," Mr. Howlett; anniversary remarks by Sarah Byrnes. M. Page; song. "Praise Ilim Evermore," Mr. Howlett; anniversary remarks by Sarah Byrnes Snow; class recitation, "Consider the Lilies," Maudie Lord, Alice Bond, Nellie Thomas, May Waters, Charlotte Kessler, Jennie Bicknehl and Ella Carr; reading, "The "eacon's Story," Mrs. Carnes; song, "Papa, Come Help Me Across the Dark River, May Waters; reading, "Greeting to Spiritualism," Carrie Hopkins; song, "Hark, What Mean Those Heavenly Voices?" Miss Adams; recitations, "Where is the Baby I Love Best?" Mabel Ganshorn, "Oh Jennie, be Good as you Can," Louie Plumb, "The Doll's Tea-Party," Flora Frazier; piano duett, Harry and Jennie Beals; remarks by Father Ray, of New Bedford; recitation, "Thoughts on Life," May Waters; song, "Bright Golden Hours," Nellie Thomas; duett, Miss Adams and Mr. Howlett.

WM. D. Rockwood, Cor. Sec.
Children's Progressive Lyceum No. 1; }
Buthing Hall, "Descending of this idea."

Boston, March 30th, 1879. Pythian Hall.—The exercises at this place ommemorative of the Thirty-First Anniversary, were of an interesting character last Sunday, and were largely attended. But little was said in the morning session in regard to the Anniversary, except by Mr. Crooker, the main topic being "Obsession," and many very intopic being "Obsession," and many very instructive and interesting remarks were made by Dr. Charles Court, George Plummer, Mr. Gurney, Mrs. Fisher, Mr. Kirsh, H. M. Richards, Mr. Goward of Lowell, and the manager of the meeting. Mrs. M. W. Leslie recited a very fine original inspirational poem, entitled "Progression." The exercises were continued until 1:30 p. M. before a closing could be effected without injustice to the inspiration of the occasion.

Dr. Court opened the afternoon exercises with

Dr. Court opened the afternoon exercises with an invocation, Mrs. A. W. Wildes read a very inan invocation, Mrs. A. W. Wildes read a very in-teresting inspirational essay, appropriate for the occasion, Horace M. Richards read an orig-inal anniversary poem, Mr. Bickford, M. V. Lin-coln, Mr. Gallihan, Dr. Court, (entranced.) and others made appropriate remarks. Mrs. Wildes closed the services with the recitation of a beau-tiful original poem, "The Rainbow Bridge." F. W. Jones.

Charlestown District—Abbotsford Hall.—Sunday, March 30th, anniversary exercises were held in this hall in the evening under the management of Mr. C. B. Marsh. Mr. W. J. Colville delivered an able discourse on "Spiritualism, its Past, Present, and Future." After the discourse several questions were answered by the controlling spirits in a very estifactory. the controlling spirits in a very satisfactory manner. The service closed with a fine poem, the subjects being furnished by the audience. A select choir sang several appropriate songs during the evening, and a large and intelligent audience was present. The meetings in this hall will hereafter be held on the afternoon of each Sunday, instead of in the evening. Mrs. M. C. Bagley will speak and give tests in this hall next Sunday afternoon, April 6th, at 23. C. n. M.

#### Notice to Subscribers and Book-Buyers.

: As the substitution of silver for fractional currency renders the transmitting by mail of weighty coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage-stamps, ones and twos preferred. When they can be conveniently obtained, a post-office money-order on Boston, or a draft on a bank or banking-house in Boston or New York City, payable to the order of Colby & Rich, is preferable to bank-notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender.

#### Children's Progressive Lyceum No. 2 of Boston.

To the Editor of the Banner of Light:

Having secured Armory Hall, situated upon High street, Charlestown District, for the purpose of inaugurating a Children's Progressive Lyceum in that section of the city, I cor-dially invite all who are interested in the movement to join with me on Sunday, April 6th, at the above-named place of meeting, for the purpose of holding the first session, and forming an organization. Parents are invited to send their children, and also to become interested them-selves. J. B. HATCH, Conductor.

The first life insurance company to print upon its policles the exact amount of pald-up insurance which it speaker's desk were two elegant bouquets, kindly pre- would give for discontinued policies, as well as the sented by ladies of the congregation. This service exact time to which the insurance will be extended. without payment of premiums, under the Maine Non-Forfeiture Law, was the Union Mutual.

> A great many persons become insane from sleepless nights that Hop Bitters would have prevented.

#### For Sale at this Office:

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had, Published in North Weymouth, Mass, \$1,65 per an-norm, Single copies scents, MENDAND MATTER, Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.15. THE SURFFAL OUTERING, A Monthly Magazine, pub-lished in Rochester, N. V. Per annum, \$2,00 six months, \$1,00. Single copies, 25 cents, THE HERALD OF HEALTH AND JOURN VLOF PHYSICAL CULTURE, Published monthly in New York, Price 10 cents.

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# The Banner of Light Free-Circle Meetings described and the control of the which at which described and the factor assembled in a sent transcent and the factor assembled in case of the control of the control of the sent and the Bather of the control of the stranger of the control of the

the new top of at these Scarces fits often pro-ceed with a sineing the audience. These read to legate lacer only the Chartman, its sent in by

Aprilla, Rodd holls he private circles. Sterreenveshe systems of the observeshes of the shape. If a slape in Fillage, in Harter to clock in V. Tawas B. Wilson, "Vermon."

#### REPORTS OF SPIRIT MESSAGES MALES THEOREM THE MEDIT MEMBER OF MRS. JESSIE S. RUDD.

#### Invocation.

Unto thee, oh Father, we give praise now and forevermore, blessing thee for life, blessing thee for strength to return again from the Symmer-Eand; blessing thee for all thou art doing for us: Land; blessing therefor all thou art doing for us find, blessing therefor all thou art doing for us from day to day. Father, thou art ever kind; we fit I could make myself understood they we come to there as children to a loving parent, know I've come, they 'Il do all they can to help knowing that thou art the great principle of life, and thy Induce a isover all; beholding therefore were where, they have a good out refer too form they have a good out refer too form to find under mystorial make myself understood they would earlied make myself understood they would certainly hear me. So I think if they know I've come, they 'Il do all they can to help that thou art the great principle of life, and thy Induced a sound of the make myself understood they would certainly hear me. So I think if they know I've come, they 'Il do all they can to help that thou art the great principle of life, and thy Induced myself understood they would certainly hear me. So I think if they know I've come, they 'Il do all they can to help that thou art the great principle of life, and thy Induced myself understood they would certainly hear me. So I think if they know I've come to the a control of the myself understood they would certainly hear me. So I think if they would certainly hear me. So I think if they have a so I would be a supplied of life and they are the great principle of life, and thy induced myself understood they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would certainly hear me. So I think if they would be a supplied of life and they would be a supplied of life and they would be a supplied influence is over all ; beholding thee everywhere, . wherever we turn feeling thy presence. There --is not a heaven so high, nor a hell so deep, but we can behold thee there. We know that thou art true to the self, that thou art true to nature, for thou art hature's God. We behold thee through nature, we feel thy presence here! through humanity. Thou speakest to us in the If the bird who sings in the morning is thou shows. est thyself in the lark that sours so high at the dawn of day; thou sendest forth thy voice through the little warblers who sing at noonday; 3 we behold thy presence in the unfolding to se, we sense it as we inhale the perfume thereof; we see thee in all there is of life.

#### Questions and Answers.

Costrolius o Seirit Mr. Chairman, we are ready for whatever questions are before you.

Ores "From the andience. What has become of the socialled "Spiritual Congress"?

What was its object, and what has it accom-

that you want to borrow your neighbor's team; you have only to walk into his house and inquire if he will lend it to you, but if we want a medisum to do something for us we have to impress him; perhaps we have to go to some individual, and send that one to another, and so on, until we accomplish the purpose on which we started. It is a devious way that we spirits have to take in dealing with the spiritual and the material. You can make them straighter. We carnestly entreat every one who believes anything in Stiritualism to make the pathway gleaver for the spirits to return.

cleaver for the spirits to return.

Q.— By Dr. B. F. Clark.! What is vital force?

A. We may not give you our definition in technical terms or in accordance with books, technical terms or in accordance with books, but we will give it according to our understanding of the matter. Vital force is that emanation from human beings which you feel as you come in contact with them; what you receive, perhaps, from a shake of the hand or a smile that has given you new conrage. Vital force is a combination of magnetism and electricity.

Q.—What is the purpose of existence?

A.—There are various ideas in regard to that. Some peorle's purpose in existence is just to eat and drink and get along somehow; the aim of others is to do some good in the world; to help their fellow beings to progress; to make the world better for their having lived in it. If you should ask us what our idea of existence is, we would tell you to do just as well as you possibly

would tell you, to do just as well as you possibly can with the circumstances in which you are placed) to be true to your own being; to understand your own souls, and take for your guide the golden rule, "to do unto others as you would they should do unto you." Let your purpose in living be to carry yourself up higher, and to take somebody else up with you.

# Bela Sprague.

hear it. I came here from curiosity. I was on the trail of a person, and I happened in here; I came to Boston, and somehow got into here; I came to foston, and somenow got into this-building. It is very funny. You see, you come here on this platform and think you are going to look round, and before you know it you begin to talk. That's just the way with me. I find myself talking, and talking through a woman. I never thought I'd come to that. can make a pail, I can make most anything that comes round, but I never expected to be a woman. Well, never mind, it is all right. You tell 'em I am doing the best I can. Now I promised Charles C—g, of Hingham, that if there was anything in this Spiritualism, in this devilish stuff, I'd come; and I suppose he expects me. I don't want to say much about it, be-cause I don't know much about it. I suppose you do, Mr. Chairman. Why can't you tell me? Well, now, there's the old place. I wish Charles would do the best be can with it, because I would do the best he can with it, because I don't want it. Tell him to get somebody in with the can be to have somebody by the same name, if they can. If they can't, let it go; I don't care. I've found a pretty good home since I've been up here. Did you ever get up here and peck in? look in at all? If you did, you'd find it is better than it is down on earth—a good deal. I lived down under a rock. You can say it is old Bela Spragne. They used to call me "Wild Bela." I don't care if they did; and I used to swear a good deal.

good deal.

There's something in this Spiritualism that's true. I studied the Bible from Genesis to Revelation. I found there was a good deal of truth in it, and a sight of nonsense at the same time. and because leouldn't reconcile the whole thing they thought I was sabetethen. Do you know I believe that those folks that go out as missionable they do to minister to? I believe if the heathen should come out here, they'd leach some people a good deal more of Got's truth-than they know now. That's my opinion, and you re welcome to it, was not invoking in Spiritualism I'd come, and you will enjoy the likes will not to step too deep into that bog, because if he does I shall be round; not to step too deep into that bog, because if he does I shall be round there. They is the old house there that was built before the volution; there were bricks put in between the partitions so that the Indians could n't shoot through the m. It's interesting to go and because Lecald n't reconcile the whole thing they thought I was a heathen. Do you know I believe that those folks that go out as missiona-ries are more heathen than those they go to minister to? I believe if the heathen should

Message Department, but I tell you it is so much better updere that I never want to 20 back there to stay, as long as I live. If they want to dispose of the old place, and are the former to the following they will. can, I hope they will.

#### R. H., to J. W.

Again an opportunity presents itself, Mr. Chairman, for me to speak at your circle. I like to come here, I don't know why. I always like to come. It seems to me if you would give me a cup of cothee, a class of wine, or something of the kind, I should feel better than I do; notwithstanding, I presume you are just as hospitable as if you had everything on hand. Now I have ble as if you had everything on hand. Now I have come here to encourage, as I always try to do, a friend of mine. I will say to him: Be of good cheer. Darkness seems over you-life seems as if covered with a dark cloud-but you learn that every cloud has its silver liming, every home has its joys, every heart has its love-links-so will yours! God shall not desert you, heaven shall not have you, neither will I. Please say it is from It. II., to J. W. Feb. 4.

### Relief B. Stanley.

Relief B. Stanley, from New York City: nearly twenty-two years old. I went out with consumption of the blood-the blood turned to waster: I was bloated fearfully; lost my reasoning powers and was otherwise disabled from enjoying anything; but as days, months and years have gone by I have been growing stronger. I felt a desire to come here, and have felt stronger since I came. I believe this must be a missionary house, for surely I have not been in any since reame. Togetee this must be a mission-ary house, for surely I have not been in any other place where they gave me the right hand of triendship and were willing to do for me what you seem to be willing to do here. Feb. 6.

#### Rosa Williams Deane.

I wish you would say it is Rosa Williams I wish you would say it is flosa Williams Deane. I came from Rockport, Ill. I am about fourteen years old. I have been gone about two years. I suppose it was diphtheria or scarlatina that took me off. My brother George has come up here since; my mother also has come. Father has gone way out to Colorado. I hope to reach him, because I have a good old friend who told out if I madd make a good old friend who told

#### Anonymous.

Anonymous.

Nearing the shores of time, standing, as it were, on the edge of eternity, looking over the great abyse of life and seeing all the sadness, all the sunshine and shadows which flit across earth's pathway, suddenly there came to me a brightness and a lightness, and flowers were blooming upon my sight. The curtains which shut out the light had been drawn aside. I beheld not men as trees walking, but I beheld luman hearts and I felt human hands. I reached forth and said, Is this death? It cannot be, I know but life eternal; life that shall last as long as God shall last; a tower that shall go forth as God shall last; a power that shall go forth, and open wider and wider every avenue of thought; until you can walk onward and upward. Ay, I climb the mountain-top only to thought, with you can wais convary and up-ward. Ay, I climb the mountain-top only to behold another before me still more steep. The knowledge I gain from one point comes not to another, and yet I must goonward and upward. I must reach the point where the spiritual and the mortal are blended. I have tried ever to live a true life: I have tried to do whatever I could for humanity, though the law and order prin-ciple of my notion ever consel me to say nay plished?

ANS.—To surpose for one instant that the Spiritual Congress had become a mountity would be as recjecterous as to surpose that the Congress which meets at your capital had ceased to exist when it has closed its session, and the members have retired to their homes for awhile. Each member of the "Spiritual Congress" still lives; each individual is trying to do his or her work, as best they may, but they cannot work as you work. For instance, we will suppose that you want to berrow your neighbor's team; you have only to walk into his house and inquire if he will lend it to you, but if we want a mediant to do something for us we have to impress pray, I will do all I can to bring Spiraty. for humanity, though the law and order principle of my nature ever caused me to say may, or yea, as it seemed best, though intense feeling, a waym heart, ever beat within my bosom. I feel, on coming here, as a little child, knowing not the way of life, understanding not fully this pawer, yet knowing something of its workings. I thank God for your home here: I thank God, that the Banner of Light unfurls its flag of spiritual freedom; I thank God that there are true hearts ready to respend to the angel-world. Oh. prenend the features of our very being! I will pray, I will toil, I will do all I can to bring Spiritualism to the door of every one, until all shall say with one accord, "The angels liave spoken the word, and the Lord has opened the way of salvation."

#### MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGHT THE MEDICASHIP OF MRS. SARAH A, DANSKIN,

# Trance Mediumship.

[CONTINUED.]

BY WASH, A. DANSKIN,

In a recent article upon trance mediumship I said: Instead of spelling the communication through the alphabet by raps), the spirit now gives utterance to its thoughts' through the mediumistic telephone; and we may hear, and sometimes distinctly recognize, the voices of those who are speaking to us from the other side of life.?

This is not a mere figure of speech, but is literally true. Some years ago, when the trance mediumistic powers of Mrs. Danskin were used principally for personal communications, it was often the case that not only the usual forms of expression, but the very tones with which we were familiar, would be given by the spirit. The Rev. H. V. D. Johns, the pastor of Christ-Church Episcopalian controlled Mrs. Danskin quite frequently, and being a man of marked peculiarity, both in manner and intonation, was readily recognized by those who had known him in earth-life.

A very lifteresting manifestation was given us by the spirit of another clergyman. The Rev. Geo. W. Bur-I aint a woman: I never would have come here; nap, of the Unitarian Church, was highly esteemed by if I d thought I d got to be one. Why don't people of all denominations in Baithnore. He was an you have a man here? I can tell my story briefly, I don't suppose anybody will want to briefly, I amme here from anybody will want to the only congregation of his faith in our city; but he was not an elegment or fluent speaker. As an author he ranked high. His style was clear and smooth, and when writing he had, evidently, a choice of language at his command. Not so when speaking. He had been a short time in the spirit-world, when one evening, as Mrs. Danskin and I were alone in our spirit-room, he controlled her organs of speech and attempted to communicate. The same hesitancy which distinguished him on earth was soon apparent, and after a few minutes he caught up a pencil and wrote with ease and elegance of expression between three and four pages of such thought as a cultivated and disciplined mind like his would naturally give forth.

This was, to my mind, unmistakable evidence of the presence of Geo. W. Burnap In spirit. I did not deem It necessary to consult any high priest or self-appointed oracle to learn whether I should accept this as a demonstration of the truth and beauty and utility of spirit intercourse, or whether I should deem it a most striking and conclusive illustration of the value of TRANCE MEDIUMSHIP.

# [To be continued.]

# Lillie Dittman.

'My father's name is William, and he died before me. My mother's name is Martha, and we lived on North Eden street, in Baltimore. It we lived on North Eden street, in Baltimore. It is very beautiful to have the consolation of the church and the people of the church to be with you in your hours of sickness, but it is far better to have the knowledge of resting in God, and having the angels to come and whisper to you, "Peace, be still! and soon your aches and pains will vanish away, and you will enjoy the blessings of heaven!"

Though it was sad for one so young as I was a support of the state of the

some consolation from its pages, and learn, though I have left her side in the body, I am still with her in the spirit.

#### Mattie Cook.

They tell me I was only nine years old, or near it, when I died. I have a strong desire to pass the knowledge that has been given to me by the higher powers, to mortals, that they may be happy and contented, as I am. The spiritland, or Summer-Land as we call it, has so many wondrously beautiful things, that I can scarce attempt to describe them. Every kind word that is spoken by mortals gives pleasure to some hearts in the land of life. Would that I was more conversant with the language, and could speak it more fluently.

moge conversant with the language, and could speak it more fluently.

My name was Mattle Cook, and I died at Sunbury, Ohio; but the change has brought to me only pleasure and delight. Graciously kind and good have the angels been to me, for they have taken me as a pupil, and brought me here to speak, to see, to hear and learn the law by which I can communicate.

To all these friends present, though I know them not, nor do they know me, I give greet-

To all these friends present, though 1 know them not, nor do they know me, I give greeting. I did not ask the privilege of coming, being taught that all may come here and speak. I am it stranger to ber, the medium] and a stranger to others. This is an educational unfoldment for myself. When Thave learned more perfectly the language of the Summer-Land, I will be more free to come.

#### Louisa Saunders.

The glory that has broken over my spirifual naturegives mecourage to return with glad tidings. I have never tasted death, but found life with all Thave never tasted death, but found life with all its beauties and picturesque scenery. I feel so full and so rejoiced in my heart, that, though the knowledge was not mine. I have learned how to return and bring with me the news of a new life and a beautiful resurrection. The spirit-world is one vast country, peopled with those who have been dwellers on earth. Many I know, and many I do not know, though all are classified under the laws of harmony.

Seemingly, to the dwellers on earth, death is a wondrousevil; but after having passed through it, and becoming quickened in soul with the spiritual essence that flows from the Deific Mind, we become comprehensive beings, standing upon our own individuality, asking for knowledge and receiving it.

on our own individuality, asking for knowledge and receiving it.

I was the wife of Alfred Saunders, of Brooklyn, N. Y., in my thirty-second year. My name was Louisa. It is with no regrets, but with rejoicing of heart, I return to say that I am happy, oh, most happy, in this land of freedom.

Those who read this may call it an idle story, placing it upon the platform of fiction or hallucination; but it is truth—true as that you must pass through the change called death, as I did.

#### John Helber.

John Helber.

John Helber, of Jackson, (San Antonia) in the forty-lifth year of my age. - I am no myth, but the personality of the one who died a physical death, and who, having rained a spiritual life, returns to proclaim the glad tidings to others.

I am not prepared to give a long chapter concerning the scenery of an interior life: I am here as a demonstrator of the realities of a life beyond the grave, holding tightly to all our personal attainments, gradually growing in faculties and in perception of the goodness and wisdom of our Creator, who gave us an earthly existence whereby we might be prepared to enjoy the other life, which is free from vexation and anxiety. This life, or the earth-life I should say, is a mere preparatory school; but in the real life we acquire educational unfoldment forever and forever. The most peculiar and most beautiful condition. I perceive in the spiritual life is that no one seems aged; all grow into the stream of the south of the second or the stream of the second or the s life is that no one seems aged; all grow into what is termed youth, with activity and force of character. Only those who have seen and heard can appreciate the wondrous gifts with which the Master-Mind has endowed his creatures. This is my experience,

# MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS, JENNIE S. RUDD.

Fig. 6.—Aunt Molty: James Christle, Fig. 7.—Aunt Molty: James Christle, Fig. 7.—Aunt Molty: James Christle, Fig. 11.—Aunt Molty: James Christle, Fig. 11.—Aunt Molty: James Christle, Fig. 11.—Aunt Molty: Prider; United Greene: Julia M. Holmes: Hethert M. Lester: Stephen T. N.; N., Fig. 13.—Fanny E., Whiteomby: Oscar Pendaeton; Ellia, to George S. D.; Mary Ann Subtler; William A. Fletcher; George S. Danforth, Fig. 13.—Lorenzo Dowy S. S. W.; Albert Dudley; Alfred R. Ricknett; Violet, to William Foster, Fig. 13.—Lorenzo Dowy S. S. W.; Albert Dudley; Alfred R. Ricknett; Violet, to William Foster, Fig. 13.—Lorenzo Dowy S. S. W.; Albert Dudley; Alfred R. Ricknett; Violet, to William Foster, Fig. 23.—Lorenzo Larges; A., to C. A.; Ladia Fowler; Fig. 23.—Corg. H. Stawe; Edwin Harris; Lydia Sigour-hov; George B. Tave; C., to C., Fig. 23.—Latrict Favon; Joseph Brant; Chambler C.—Fig. 24. Luppit; Wagaret O'Brien; Ellzabeth J. Loveli; Mary C. Lippit; Wagaret O'Brien; Ellzabeth J. Loveli; F.b., 27. Harriet Lavon: Joseph Brant; Chambler C—p; Mary C. Lippitt; Mogaret O'Bielen; Ellizabeth J. Loveli; Whipple, F.b., 28. —; Sorah D. Wayland; Lucy A. Brown; Ruth Richardson; Grouge L. Eddy, —March, Jim O. Libby; Charles O'C—r; James Hart; —Crandall; L. B., to I. B. S.; Patrick Ring.

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

James Walsh; Henry Brook; William Beggert; Mathld:
Leon; John Brown; Win, Magraw; Gilbert Purcell.

# Verifications of one of Mrs. Danskin's

Spirit Messages. WARWICK, MASS., March 23d, 1879.
Seeing in the Banner of Light of March 8th a communication from widow South A Doolly Left formerly of Hinsdale, N. H., and knowing that what she said of herself and family was strictly what she said of herself and family was strictly true. I honestly think that the cause of truth and humanity would be furthered by verifying the same, and I sincerely wish that it may incite others to do likewise. I hope others will, like her, find that there is a great truth underlying Spiritualism, which will make the duties of this life a pleasure, take away all fear of death, and assure them of a glorious reunion in the spirit-land. Many times have I met with her and her numerous family of children and grandchildren on the banks of the beautiful Connecticut river, in the years gone by. Some of them icut river, in the years gone by. Some of them were mediums, many of them were believers in this gospel of reason, truth and love. It was a soul feast to take her friendly hand; to hear her kindly welcome; to see the smile on her aged but still handsome face; to listen to the words of wisdom as they fell from her inspired lips; to witness the joy that sparkled in her eyes, as from time to time some new truth dawned upon her, or when she received some kindly greeting from those gone before, which gave her renew-ed assurance of a happy meeting on the Sheres of the Summer-Land, where we can enjoy each other's society, and live and love and assist each other to progress upward and onward as long as time shall move or eternity shall endure. HERVEY BARBER.

Northfield, Mass., March 22d, 1879. In the Bonner of Light of March 8th, through the mediumship of Mrs. Sarah A. Danskin, was a communication from my mother, Sophia Doo-LITLE. In it she named her place of residence, her husband's name, and also her occupation in the spirit-world. She liked the *Banner* very much when in the earth-life, and told her chilmuch when in the earth-fife, and told her children that if she could come and communicate through it after she passed on she would do so. She passed to the spirit-world, I think, about twelve year's ago, and communicated in about a year after through Mrs. J. H. Conant.

Mrs. Sophia D. Howard.

NEW YORK, March 18th, 1879.
The message which appeared in the Banner of Light two weeks ago, from Sophia Doolittle, through the mediumship of Mrs. Danskin, will vanish away, and you will enjoy the blessings of heaven!"

Though it was sad for one so young as I was tended many of my scances while I was in Hinstein die, still their loss has been my gain. I feel trumphant over the grave and over death, for through it I have found a spiritual life that gives

me building-materials. I think I will build a new temple and dedicate it to a new God—a God of unselfishness. I think I am experienced in building, as I built one of the first brick buildings in our city, and if I build a new one in the City of Life, and dedicate it, as I said, to Unselfishness, I think you will all appreciate it."

He spoke of his sudden death, the cause of it, thanked the Chairman for this great road you have built: he hoped and prayed it will be a strong one, and that a good many will get across it. I have been well acquainted with Maj. Josiah Sawtelle, of Lowell, more than thirty years. He was an experienced builder and Maj. Josiah Sawtelle, of Lowell, more than thirty years. He was an experienced builder and celebrated bridge-constructor. His last large job was to rebuild Central Bridge, across Merrimac River, between Lowell proper and Centralville. He has a son living in this city, Ex-Col. Sawtelle, of the Sixth Regiment, pursuing much the same business as his father did. Whether anybody is willing to acknowledge the communication to be from Maj. Sawtelle or not, there are hundreds of people in Lowell and vicinity that

hundreds of people in Lowell and vicinity that know the above statement to be true. Beta. Lowell, Mass. Written for the Banner of Light. SONG OF MIDNIGHT. BY MRS. E. M. HICKOR.

> Oh, desolate, dreary twilight, With sobbing gusts of rain; With lowering, misty shadows Mantling each hill and plain. Dark trees and massive ledges. And beyond, the wide, cold sea: Sad winds, in mournful whisperings, Sing a dirge-like song to me.

Oh, wild, tempestuous midnight. With breakers on the lea: God pity the brave, bold sailors, In their frail ships out at sea.

Oh, pity the hardy fishermen Afar on the treacherous deep; And pity the wives and mothers, Who watch and wait and weep.

Oh, desolate, dreary midnight, With elfins wild about; When snow and hall and tempest, And wintry winds are out,

God pity the homeless wanderer Out in the darksome night; Afar from a word of welcome, Or friendly, cheering light.

For human hearts are more pitiless, Sometimes, than the figreest storm: And the starving soul seeks vainly For a greeting kind and warm.

Oh, desolate, dreary midnight, The storm-king reigneth now; Ocean and air and forest Before his mandate bow.

And the soul of mortal listeneth To the tones of a mighty power; And the voices of mirth and lightness Are hushed in the solemn hour.

Oh, desolate, dreary midnight! I love thy wild, weird strife; For my soul is vexed with the pleasures And foolish things of life.

And the voices of warring Nature Speak with a deeper power; Speak with a higher grandeur In the awsome midnight hour. The chant of the wind and tempest

Is as lofty and as grand As the swelling tones of an organ, When touched by a skillful hand. For we know the stormlest seasons Are woke by a Master-hand,

And the wildest tempest raging, Awaiteth his wise command. Oh, desolate, dreary mldnight Of the sout, in grief and pain! Sure, after the lonely walting,

The sunlight cometh again. Oh, watchers sad in the midnight! Fear not, the Father guides: He knoweth all-his strength is sure, Whatever fate betides.

# Manner Correspondence.

# Nevada.

RUBY HILL .- C. B. Bidwell writes: "For many years I have been a believer in Spiritualism. While vet a child I became familiar with the then limited expression of its phenomena. In those good old days our fireside was our 'circle-room,' and our relatives and associates were the media through whom our friends

pression of its phenomena. In those 'good old days' our freside was our' circle-room,' and our relatives and associates were the media through whom our friends 'rapped' and 'thped' messages of recognition, encouragement, sympathy and advice. At that time we were not so conselous of the liability of unsuspicious humanity to be mistaken on the evidence of its senses, so never a doubt entered our simple minds but that our acquaintances who could exercise this gift were as honest in so doing as they were when performing any of the other amenities of social life. We did not, when messages came to us through their aid, reject them as false, or suspect that our friends were doing all this for their own anusement. We felt ourselves so much alike, and yet lower than some of our angel friends, that it seemed the most natural thing in the world for us to welcome their visits, and listen to their talk with the same respect and attention that we would accord to any speaker in the form, accepting as true only that which our reason approved, thinking that truth took on as many shapes in spirit-life as it does here, and that they, though freed by death, were still subject to universal laws that control the highest as well as the lowest thoughts in nature.

But now, by a regular reading of spiritualistic literature, I am told we were all wrong; that our temple of immortality was (and is) built upon the sand; that we placed too implicit faith upon the honestry of our home circles, and that if it had not been for our unquestioning faith in our angel friends as the source of these signs of an eternat life, our philosophy would not to day be encumbered with so many unscientific practices. Spiritualism, certain writers tell us, must be made attractive, so as to assure its popularity, and thereby promote its rapid growth. To do this we must stiffe our faith, distrust our senses, consider our 'untested' media for those who are not content with the evidence they get in their home-circles, but must have 'sclentific' proofs and learned a

# Maine.

PHILLIPS .- S. S. W. writes: "I read with satisfaction the free expression in your columns of the various thoughts that seem to be stirring the entire mind

people shall delight to meekly bow to its soul-inspiring shrine.

There are some true Spiritualists in this vicinity, but work and evidence are needed. Cannot some of our workers who want a summer vacation come here among our Rangely waters and profit us by their gifts, and be well paid in the amount of pleasure our fishing regions afford? Come up and help us."

#### New York.

NEW YORK CITY. - J. Herbert Mills writes: "I wish through the columns of the Banner of Light to testify to the wonderful powers of J. Wm. Van Namee, M. D., as a clairvoyant physician. I was cured by him some years ago, and other members of my family, also, after receiving a very correct diagnosis of disease from a lock of hair. I know positively of hundreds of examinations made by him that have been startlingly correct, and cures of diseases that bailed the skill of some of our best physicians. I also know of a number of entinent physician who have been in the habit of consulting with him when in doubt about a difficult or complicated case; and of others who would employ no other physician to attend them or their families. In cancers he is remarkably successful, and all diseases of the liver/blood, and kidneys yield to the potent power of his magnetized remedies. I understand he has opened a new office at 106 East 10th street. New York City, where all who are aiting would do well to call or write. I feel in thus testifying to his gifts as a healer I am only doing justice to one from whom I have received great benefit."

SACKETT'S HARBOR.—D. S. Kimbali, M. D. testify to the wonderful powers of J. Wm. Van Namee,

SACKETT'S HARBOR,-D. S. Kimball, M. D., writes: "In the Banner of Light of February the 15th I notice a paragraph headed 'James Lawrence and Modern Spiritualism's Anniversary Day,' in which you say, 'we believe,' &c., 'that Mr. J. L. was the first to suggest the making of the 1st of March a public anniversary day,' etc. This I think is entirely wrong, and that the spirits credit me with being the first to suggest it. They did so through my wife, Mrs. S. A. N. K., before she passed over. Having been accustomed to commemorate Christmas, as an Episcopaltan, in 1853-41 suggested the observance of the 1st of March to Mrs. Ann Leah Brown, now Underwood, of 26th street, New York, and subsequently to the Banner of Light in its early publication, and in 1864 observed it with a few friends in my own residence here, and since then several times, here and at Watertown, along with my late gifted wife. I wrote twice suggesting it, yearly, before its public or known observance anywhere other than by ourselves. And now let me add, in view of the extraordinary visitation of the four great planets to our earth, and the wonderful changes expected and portending, politically, morally, mentally, as well as physically, I feel that there should be a universal observance of it this and the two next years, by all Spiritualists throughout the known world." writes: "In the Banner of Light of February the 15th

#### Texas.

GALVESTON .- A correspondent forwards us a copy of the News of this city, wherein the aunouncement is made that a precious pair of "operators," alias Dr. and Mrs. "Davenport," are on the wing in the Lone Star State, and endeavoring to reap the shekels of the un-wary by pretending to give genuine scances for physi-cal manifestations. The account sets forth that they were fully exposed in Galveston, and their pretensions to needlumship thoroughly exploded.

#### [From the Detroit (Mich.) Evening News, ] Free Trade in Physic.

From the Detroit (Mich.) Evening News.

In notice that there is another bill before the Legislature to "regulate the practice of medicine." or something to that effect. I hope the Legislature will "go slow" on this subject. It is something that the masses of the people do not demand, however much a limited class of interested individuals would like it. We have already too much class legislation. It is perificious and dangerous as a rule. And why should there be legislation to protect a particular-ology, theory or practice in medicine more than in theology or politics." Whatever plausible face the bill may have, the aim is to compel the people, when sick, to be killed or cured by regular diploma-holding M. D.s. of the "regular" schools. I believe these now include the old allopathic and the new homeopathic schools. A few years, ago, only, the latter were not admitted to be anything but small pill "humbugs" of the most dangerous kind to human health and happiness. The aristocratic old allopaths hooted at them as lunatics and frauds, and invoked the strong arm of the law to protect themselves and the ignorant and innocent, masses against falling into the clutches of these "quarieks." But homeopathy fought its way to the front—I presume on its meritand own it is not such a horrible thing to be a practitioner in the school, and it is found that their death patients are not more numerous, in proportion, than those in the old "only true system," that used to put on such alroyment in the school, and it is found that their death patients are not more numerous, in proportion, than those in the old "only true system," that used to put on such alroyment in the school, and it is found that their death patients are not more numerous, in proportion, than those in the old "only true system," that used to put on such already of the proportion, the knowledge and affect or diduct him out of decent society for announcing his discovery of the circulation of the blood through the yes of the proportion of the proportion of the propor To the Editor of the Evening News:

for them to give place to something better.

W. S. W.

# SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 73 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Theosynver. The Children's Progressive Lycenin meets at 10% A. M. Jacob David, Conductor; Wrs. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Bello Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, ILL—The First Society of Spiritualists holds regular meetings in the Third Univarian Church, corner of Laffin and Monroe streets, every Sunday at 10% A. M. and 73 P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President: Miss Nottle Bushnell, Treasurer; Collins Faton, Secretary.

Vice President; Miss Nottle Businell, Treasurer; Collins Eaton, Secretary.

\*\*CLEVELAND.\*\* OHIO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lycoum meets regularly every Sunday at 12% P. M. In Halle's Hall, 333 Superior street. Chas, Collete, Conductor; Mrs. Emelie Van Scotien, Guardian; Mr. George Benediet, Socteary. The public are cordially invited.

\*\*INDIANAPOLIS, IND.\*\*—The First Society of Truth-Seckers meets for religious service at 56% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President;

S. D. Buell, Secretary.

every Sunday at 2½ and 7½ p. M. J. R. Huell, Prosident; S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ p. M. J. A. Gozino, Secretary, 342 West 32d street. Children's Progressive Lycenin meets at 2 p. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, pr., Reconflig Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA. PA.—The Reystone Association of Spiritualists meets every Sunday at 10½ A. M. and 7½ p. M. at 1320 North North Street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ p. M. at 14all 810 Spring Garden street. H. B. Champhon, President: Ms. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary, Speakers elegaged: E. V. Wilson during April; G. Fannie Allyn during May.

HOCHESTER, N. Y.—The Spiritualists meet every

May,

ROCHESTER, N. Y.—The Spiritualisis meet every
Sunday morning and evening in Odd Fellows' Tomple,
Mrs. Nettle Pease Fox, speaker. Liberal Conference every
Sunday 20 20 acres Sunday at 3 P. M. SAN FRANCISCO. CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycenm is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening bectures are given at Charlor

also regular Sunday evening lectures are given at Charton Oak Hall, Market street.

\*\*RANTA BARBARA.\*\* CAL.\*\*— Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenin meets every Sunday at same hall at 1½ p. \*\*— Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Ghardlan, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Searvens.

\*\*SALEM.\*\* MASS.\*\*—Conference or bectures overy Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President;

\*\*SUTTON.\*\* N. H. —Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sectors.\*\*

# Advertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN

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April 5.

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May be Addressed till further notice

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April 5.

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M RS, A. B. SEVERANCE would respectfully announce M RS, A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their natiograph or lock of balr, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

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#### The Orient Mirror,

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

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—1

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# commodities." Adom Smith. OThe Instrument of exchange now inexistence, mistallife or paper, convertible or legal tender, does not possess qualities adapted to the purposes of justice. A dollar represents various amounts of labor-time in various departments of serviceable exertion, so that commodifies are sold and services remunerated at the mest disproportionate rates, and therefore most unjustly." Thomas J. Dorant. Frice 2a cents. For sale-by COLRY & RICH. HISTORY OF THE

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# Banner of Light.

BOSTON, SATURDAY, APRIL 5, 1879.

Spiritualists and Liberalists - Thirteenth Annual Convention of the Michigan State Association - The Largest and Most Successful Gathering Ever Held in the State.

(Reported for the Bone rate Light by the Sections, S.B. M. C. and r.

The flitteenth Annual Meeting of the Mlehigan State Association of Spiritualists and Liberalists was held at Mead's Hall in Landing commencing on Thursday, March 19th 1850. The meeting was called to order by the President Dr. V. P. Spinney, and was opened by an invocation by J. P. Wlatting, and some remarks by the President President President Agriculture.

following propositions on which he asked discussion during the session:

1. You believe in the operation of law in the production of results, by what law can one become an artist without-study of taste, prographers without travel, geologists without staking a shart?

2. Why is darkness those Lavorable to spirit manifestations? and why can we not receive spirit-manifestations in open held?

3. Are claryovaged and spiritualism confidence are.

3. Are clarivey ance and spiritualism complementary

to each other?

At the afternoon session Mr. J. P. Whiting explained the method of a large number of drawings purporting to represent the reoformal development of the earth, made by the hand of Mrs. Whiting under the insplination of an ancient Mode. Mrs. Whiting about aversome interesting facts concerning the drawings, which were nother to the content of the concerning the drawings, which were

thon of an americal Mode. Mrs. Whatting also grave some Interesting the sequenting the drawings, which were submitted for or rotal after.

A general discussion and conference followed participated in by Giles E. Stebbins. Eather Woodworth, Mrs. R. Shepard. Mr. Ashley Rev. Mr. Stocking, Rev. J. H. Harter, Mrs. Mary C. Gade and others.

At the exenting session, the President rend letters from a mind or of absort friends, ment; them Capt. H. H. Brown, Mrs. A. M. Morse, and Tashop A. Reals, conveying their lest wish sofor the stocks of the cause. The regular torder of the eventual embraced short addresses by a number of speakers.

In this connection is neutroned, the excellent misle furnished at all of the sessions by Prof. P. O. Iludison and Mrs. Onc. Clad. The necessary length of this report will be a sufficient apology for not mentioning their choits in the order of their occur, one.

Tridon, Marie 2 ist. The President submitted a letter from C. H. Dunarner, member for Micharan of the Executive Committee or the National Elbertal League, tendering cooperation which was read by the Secretary with explanation y remails.

Giles B. Stebbins, J. H. Burnham, S. B. McCracken, F. Chipman, and Mrs. M. F. French were appointed a committee on Resolutions.

Mrs. R. Shepard brought forward the subject of a Mutual Jenett. Association among Spiritualists and Liberalists, which, arter some discussion, was referred to a committee consisting of Mrs. Shepard, B. F. Stamm and Chrises A. Andrus.

The secretary rend a report of some length, which was ordered spinted with the transactions.

was ordered printed with the transactions.

To the engages and marghers of the Michagan State Association of the effect of our action upon our selection in from the including the line of inquiry light and proper? Religious and sacred books are the products of evolution through the imaginary counterpart by a statistic of Labore etc.

The one estimated its unmai meeting seems to suggest a brief to view of the distance that the view of the distance that the edge, any contributed as an of the distance of the edge, and contributed in the edge and edge and the edge and edge and the edge and edge

1876; sembanual at Bockford; sept. 7th, 1877; twelfth annual at Kalamaroo, March (218, 1878); sembanual at Grand Rapids Aug. 20th, 1878.

Several sembanuals not noted were probably not held, as there is no record of them. The records, how ever, are in a rather fragmentary state.

Col. D. M. Fox was President from 1888 to 1871; E. C. Manchester from 1871 to 1874; Prof. Wm. F. Lyon for the year 1875; Dr. A. B. Spinney from January 1856 to the present time. The names of Mrs. S. E. Weyburn, J. P. Averill, Mrs. L. E. Drake and Mrs. L. E. Balley appear as "Secretaries of the Association, the latter from 1874 to the time of the last annual meeting. Prior to the annual meeting in the year 1876, the government of the Association was osterisliby in the hands of the Association were of necessity administered by the President and Secretary, while during the year 1876 the vital spark was kept up only by the unaded efforts of the then Secretary, Mrs. L. E. Balley. The annual meeting for this year was held at the village of Sturis, and the smallness of the attendance raised the sections question whether the time had not come for abandoning the organization altogether. It was, however, determined to make one more effort, and new articles of association were adopted by which the organic structure was made more compact, the affair being extended to an Excentive was also changed to March instead of becenther, involving a corresponding change in the time of the semi-annual meeting. Since these changes the history of the Association has been one of healthy progress and grafifying success.

The annual meeting to the year 1878 was held at Kalamazoo, commelering on Thursday, March 21st, and closhing on Sinday, March 21th. The most important action had at this meeting was changing the sumportant action bad at this meeting was changing the important action bad at this meeting was changing the progress and grafifying success.

What the ultimate effect of this change may be remains to be seen, but it has thus far had the effect to draw so

known little or nothing of Spiritualism, and the contact has thus far proven every way congenial. Spiritualism is Liberalism, and has done more to give voice to modern free thought than any other agency. I have, during the past few months, been somewhat in correspondence with the Chairman of the Executive Committee of the National Liberal League, which it is hoped may result in placing the Association and the Liberal League in active cooperation.

The officers elected at the last annual meeting were: Dr. A. B. Spinney, President S. B. McCracken Secretary and the Chairman of the Spinney and the Chairman of the Spinney and the Liberal League in active cooperation.

The officers elected at the last annual meeting were: Dr. A. B. Spinney, President; S. B. McCracken, Secretary; and L. S. Burdick as one of the Trustees. Subsequently the Executive Board, on the recommendation of the President, seconded by a large number of members of the Association, assembled in conference, appointed Mrs. R. A. Sheffer as Vice-President, Mrs. L. E. Balley as Assistant Secretary, and Dr. J. V. Spencer as Treasurer. as Treasurer.

The Association at the present meeting will be called

apon to easied upon to easied upon to elect a President and Secretary and two directors—one of the latter for three years, in place of E. C. Manchester, of Battle Creek, whose term of office expires; and one for one year, to fill the vacaney occasioned by the death of Geo. W. Winslow, of Kalamazoo, which occurred in December last, and services in whose commemoration are arranged for the present preciping.

whose commemoration are arranged for the present meeting.

The semi-annual meeting was held at Grand Rapids, commencing August 29th and closing September 1st. The important deliberative action had at this meeting was the appointment of a committee to consider the feasibility of establishing a camping-ground for summer assemblage and resort. This committee were instructed to report at the present meeting as to location and plan for the organization of a camp-ground association, and, if not prepared to report in full, it is understood that they will be able to report some progress.

The Executive Board have continued the policy of appointing missionaries, so-called, and a number of grove meetings were held during last summer under their anspices. These meetings properly constitute a part of the work of the Association.

Quite a number of local associations have been organized within the year, but not more than three or fora of them have reported officially. It is to be hoped every local organization in the state in sympathy with the State Association, will without delay report its mane, location, and names of its executive officers, to the new Secretary. Although this Association would seek to exercise no control over local organizations, such knowledge is necessary for the purpose of correspondence and cooperation.

The results of the year have been highly gratifying, both the annual and semil annual meetings were more largely attended than similar meetings have ever before been, both in their local representation and in the numbers drawn from distant points, while an increasing interest was manifested, many persons from recognized religious bodies lending their presence and, in some cases, valuable suggestions to the meetings. The spirit of inquiry is more than ever abroad in the land, and the cry is not "What shall I do to be saved?" but, "What can I do to aid in breaking the mental shackles of the past ages, and to liberalize, enlighten and bless mankind?"

The Association has a treasury but no funds. The receipts at the last annual meeting were barely enough

The Harteenth Annual Meeting of the Michigan State Association of Spirithalists and Liberalists was held at Mead's Hell in Landar, commencing on Thursday, March 19th 12. The meeting was called to order by the President for the 12. The meeting was called to order by the President of the relation of Spirithalists was opened by an invocation by J. P. Whiting, and some remarks by the President on the relation of Spirithalism to Liberalism.

Glies R. Stebbins obsered the following resolution, explaining the members for immediate passage, as the bill to which it relation to be considered limited at the properties of the state of the state of the proposed limited in the particle of the particle of particle o

cher meeting would have been held. The present President, since his first election in 1875, has given to the work time, energy, and money, and to these are due almost wholly the present prosperous condition of the Association, and of the splitual and liberal work throughout the State. Our people are too much given, many of them, to typify the Orthodox heaven in their organic action. Having found the splitual heaven, they can conceive of no higher beatitude than to meet together periodically, and have a good time. They forget that the world, and whatever we know or can comprehend of the universe, are the product of organic action, and that it is only through the never-ceasing energies of Nature that progress is wrought out. The efforts of both the President and myself have been directed to systematizing and perfecting this organic structure, and, whatever my own agency may have been if will say that only his force and indomitable purpose could have drawn together and infused life into the dormant and repellant material with which, as a mass, he has had to deal.

All of which is respectfully submitted:

S. B. M. CRACKEN, Soc'y.

The morning's exercises closed with an address by d. P. Whiting as from the spirit of Red Lacket.

Afternion Session. Mrs. L. E. Bailey, Mrs. Mary C. Gale, Rev. J. H. Hanter and Rev. Chas. A. Andrusspoke in favor of the plan proposed at the morning session by Mrs. Shepard, and the Committee reported a plan for the proposed enterprise, which was approved, but as it contemplates a separate organization those interested are expected to give it form.

On motion, the election of officers was made the special order for 2 o'clock on Saturday, to be by bailot, members of the Association and regularly accredited delegates only to vote.

Mrs. Mary C. Gale spoke on the subject of "Woman's

delegates only to vote. Mrs. Mary C. Gale spoke on the subject of " Woman's

MIS MALY CHAIC SPING OF COLORS (1998) MIS MALY CHAIC SPING OF COLORS (1998) MIS Good Flowed on the Subject, "What is Spiritualism, and what Good has It Done?" Impromptu on subject chosen by the audience,

Rev. A. J. Fishback was called upon and made a few closing remarks.

Freeing Session.—Rev. J. H. Burnham gave the address of the evening. HIS first field from was that, in the realm of inquiry, the question should be not what will be the effect of our action upon ourselves or our friends, but

opening exercises was the report of the Committee on Resolutions, which were adopted unanimously, as fol-

mad the ching at 4 o's sot 6, the month of January pre-ceding. The third annual at least at 18 of 18

The Committee on Camp Ground submitted a written The Committee on Camp Ground submitted a written report that they were prepared to recommend a desirable location, which could be purchased at \$60 per acre for twenty acres or more. They recommended the appointment of a Board of Trustees for a Camp Ground Association, with power to purchase and put in order for the purpose designed. The report was supported by the President, and by Giles B. Stebbins, S. B. McCracken, T. H. Stewart, and S. L. Shaw, Chairman of the Committee. The report was adopted.

The number of Trustees was fixed at five to be appointed by the Executive Board of the Association.

The following dispatch was received and read by the

pointed by the Executive Board of the Association.

The following dispatch was received and read by the Secretary:

CLEVELAND, Outro, March 21st, 1879.

To the Convention of Spiritualists and Liberalists in Sosion at Lansing, Mich.:

Three thousand Cleveland Spiritualists, including those morally dead, send greeting of peace and good will to the Michigan State Convention of Spiritualists and Liberalists, and Invites out to come as a body to attend the Spiritualists. Mass Convention at Cleveland, March 20th, 30th and 31st.

J. M. PEEBLES.

The Secretary was directed to make a suitable re-The Secretary was directed to make a suitable response to the dispatch.

The address of the morning was by Rev. J. H. Harter, starting with the text, "Every plant which our Father has not planted shall be rooted up." The vicarious atonement was not planted; capital punishment, prison brutality, infant damnation, hell fire, etc., were not planted. All virtues are good plants—cultivate them.

planted. All virtues are good plants—cultivate them.

Afternoon Session.—The special order, being the election of officers, was taken up. Dr. A. B. Spinney, Dr. J. V. Spencer, and Giles B. Stebbins were placed in nomination for the office of President. Dr. Spinney received 63 votes, Dr. Spencer 15, and Mr. Stebbins 6, and Dr. Spinney was declared unanimously elected, in opposition to his expressed wish. Miss J. R. Lane, of Detroit, was elected Secretary. Mrs. L. E. Balley, of Battle Creek, was elected one of the Directors for one year, to fill the vacancy occasioned by the death of Geo. W. Winslow, and B. F. Stamm, of Detroit, for the full term of three years.

Rev. A. J. Fishback gave the discourse of the afternoon. Subject, "The Truth and the Light." The burden of his address was mental and moral progress, discussing pre-matal conditions and right training in their effects upon the race.

Charles A. Andrus followed with a short address on the subject, "Man, from a Scientific Standpoint."

Evening Session.—S. B. McCracken offered the followed with a short each time with the property of the subject, which were detected of the followed with a short address on the subject, "Man, from a Scientific Standpoint."

the subject, "Man, from a Scientific Standpoint."

Evening Session.—S. B. McCracken offered the following resolution, which was adopted:

Resolved. That in the opinion of this Convention, the time has come when the annual meeting should be made least the occasion for popular agitation, and more a means for concentrating and systematizing the work throughout the State; that the State Association, through its Executive Board, should encourage not only the formation of local associations, but the holding of more general meetings, for the purpose of discussion and agitation, and that for this purpose it should be provided with some material means.

The regular order of the evening was the resuonse by

The regular order of the evening was the response by Giles B. Stebbins and Mrs. Shepard to the queries submitted on Thursday by Rev. Mr. Stocking. Mr. Stebbins started off with the affirmation that the agitation

in religious thought at the present day leads either to Materialism or Spiritualism. His argument was in favor of a world of mind or spirit as distinct from or correlated to the world of matter. There were two kinds of dogmatists—dogmatists in religion and dogmatists in science. There was no greater Instance of scientific dogmatism than the persecution of our medium Slade in Europe. . . . Without the Infinite spirit how are our finite spirits possible; without an infinite intelligence how are finite intelligences possible? The materialistic idea is the supermacy of the body over the soul—the spiritualistic idea is the supremacy of the soul over the body. The body is built up upon the spirit—we are all materialized spirits. . . The phenomenon of clairvoyance furnishes the key to the storehouse of psychology. Clairvoyance is the royal road to knowledge; it is not the negation of study, but rather the fruit of conditions. It would of course be impossible to follow his line of argument entire. As to manifestations in the dark, he said he had seen equally striking ones in the light. As to Spiritualism and clairvoyance, if not the complement of each other they were closely allied.

Mrs. Shepard said that while all things were the result of law, all laws are not yet defined. We are yet but on the boundary of knowledge. Mrs. Blair, in her paintings executed while bilinfolded, was listanced as illustrating the law of psychology. Jesus of Nazareth was no more than a psychologically endowed nind acted upor, pre-natally. Inventors, arrists, authors, are prepared and operated upon by us—that is, by spirits. It is no new law and no new phenomenon. Modern Spiritualism, so-called, is slimply the recognition of an old law whose phenomena have been observed from time immenorial. Oratory, one of the inost beautiful of human gits, is a manifestation of the same law. Without attempting to follow her argument, we should not onint to say that Mrs. Shepard's own effort, the result of psychological control, was in itself a striking ill

fort, the result of psychological control, was in Itself a striking illustration of the law. She read and answerded a number of other questions, one of which was, "Why do Spiritualists attack theology so much instead of telling of the beauties of their own belief?" Her quaint illustration in answer brought down the house. She answered by asking if you employ a builder to build a new house, would you have him build it on top of the old one? But while charling away the old, we are portraying the new. . . . . How can a man become a geologist without slinking a shaft? It was one of the clumsiest of methods. It was a much better way to sink the shaft of magnetic vision. She spoke at considerable length on the general principles of the spiritual philosophy.

Sinday, March 23d.—The morning session opened with a conference on the subsect of the education of children, participated in by Dr. Spinney, B. R. Pratt, Mrs. L. A. Pearsall, Mrs. Graves, Geo. H. Geer, A. J. Fishback, Mrs. Dr. Spinney, Mrs. Hubbard and others.

The following resolution was submitted by the Chairman of the Committee on Resolutions, and adopted:

Resolved. That the Executive Board, others and members of this Association, express their approclation of the valuaties ervices of our retiring Secretary. S. B. McCraeken, His abie papers, his excellent reports, his set serifficing efforts and lators from the beginning of our associative work, have been of equal service and benefit; and we heres by bear willing and corded and manimous testimony to his ability, redustry and devotedness.

The retiring Secretary had declined a reelection on account of the state of his private business.

The retiring Secretary had declined a reelection on account of the state of his private business.

IN MEMORIAM --GEO, W. WINSLOW, The regular services of the morning were commemorative services on the bodily demise of Geo. W. Winslow, of Kalamazoo, a member of the Executive Board of the State Association, who passed away on the 21st of December last.

Prof. Hudson sang. "Gone on Before, Over the River

of Time."
Giles B. Stebbins was the first speaker, who said that of Time."

Giles B. Stebbins was the first speaker, who said that he met Mr. Winslow for the first time at his own home, with his true and worthy wife and loying and reverent children—a strong, true teacher and brave man, intelligent in business, fervent in spirit, trusted, respected by all—one of the true men who hold the world together. He held it his great life-work to help Spiritualism. In his Last illness his mind was clear, his faith and knowledge stood fast and firm. He left a provision that his beautiful Elysian Island, in the Kalamazoo river, near the city, should be hereafter free for meetings of Spiritualists and Liberals. This morning he came to me through a medium, and said: "I am here, personally, full of interest in your great meeting." Mr. Stebbins read, as a fitting close to his remarks, of which the foregoing embraces but a few points, the beautiful poem of Leigh Hunt, "About Ben-Adhem."

Mrs. L. A. Pearsall said: We should remember all changes. This is one, and we do not forget him who now stands in our midst in spirit. She related a beautiful spirit-symbol impressed by him and addressed to his companion, who remained behind. She alluded to his example. He was welcome to the higher spheres. Mrs. Shepard was introduced, and with a beaming and smilling countenance recited, with classical accuracy of speech and gesture, one of the finest improvises the speech and gesture, one of the finest improvises and some standard countenance recited, with classical accuracy of speech and gesture, one of the finest improvises and some standard countenance recited, with classical accuracy of speech we were listened, beginning:

racy of speech and gesture, one of the finest impro-vised poents to which we ever listened, beginning: \*\*SaC what is death? 'Us a moment of pain.'

You've open our eyes upon the again.' A short-hand reporter has been present during most of the session, but was, unfortunately, absent during the delivery of the poem.

Mrs. Child added her inspirational song to the exer-

the delivery of the poem.

Mrs. Child added her inspirational song to the exercises.

It is proper to note, in this connection, that Mr. Winslow, from his spiritual habitation, desires his membership in the Association kept up, and his name remains on its rolls, the place of his residence being changed from Kalamazos to Summer-Land.

Afternoon Session.—Mrs. A. E. N. Rich, of Jackson, recited one of her original poems, "Only a Girl."

An address was given by fley. T. H. Stewart is ubject, "The Certainty of Eternal Life."

Dr. Rissed, a haaterialist, asked some questions, which were replied to by Mr. Stewart.

Mrs. L. E. Bailey recited an original poem, which was a fine exordium to the Spiritual Philosophy.

Mrs. Child improvised a song under the inspiration of the spirit of P. P. Bilss.

Mrs. Pearsall followed with a short address, but the length to which this report has reached precludes any extended mention of the afternoon's exercises.

Evening Session.—The time was occupied by fifteenminute speeches by George H. Geer, Charles A. Andrus, Rev. J. H. Burnham. Free scope was given for propounding questions by both friends and skepties, a number of which were presented and answered.

The following resolutions were adopted unanimously:

Resolved, That we thank ourofileers for their faithful discharge of duity during the past year, and especially our

The following resolutions were adopted unanimously: Resolved. That we thank our officers for their faithful dis-charge of duty during the past year, and especially our worthy President for his abundant and earnest efforts. Resolved. That Mrs. R. Shepard, who is about to leave our State for the East, ellelts our commendation for her valuable/labors, her persuasive and able speech, and her Wö-manly character and conduct among us, while acting for and with this Association as a speaker.

manly character and conduct among us, while acting for and with this Association as a speaker.

Resolutions of thanks to the people of Lansing for their hospitality, to the reporters of the press, and the railroads for reduced rates of fare, were adopted.

The most exciting scene of the session occurred at the close. Mr. Burnham, during his remarks, had vigorously challenged the Christian system of theology. A person calling himself W. H. Cox arose excitedly and commenced a counter argument, asking, "Will we sit and hear these things?" The response from the galleries indicated that they had been packed with clacquers for the occasion, but those in the body of the hall gave simply a quiet and respectful attention. A prearraged project for creating a disturbance was manifes, by spolled. After the gentleman halp roceeded for somy time the President called him to order, proposing to pay the expense of the hall any evening the gentleman halpin name for an open discussion, but he replied that he expected to leave town. Quiet being restored, Mrs. Child took the organ and improvised a song, keenly sattrizing the gentleman's fasco. Mrs. Shepard was called out by the audience, and delivered a most scathing rebuke of the insolence. The session then closed in quiet.

Mr. Burnham's address, which called out the protest of the indignant Cox, may have been sharpened a little by an insolent letter addressed to him during his visit here by one McClure, a Methodist minhster in the connection in which Mr. Burnham formerly labored, in which McClure certainly manifested a disposition, and by implication at least the right to apply the theological inquisition to Mr. Burnham's conduct.

SUBSEQUENT ACTION. SUPSEQUENT ACTION.

A meeting of the Executive Board and friends remaining over was held on Monday morning. Nashville was fixed upon as the place for the semi-annual meeting, which will be held about the 1st of September. Dr. J. V. Spencer, of Battle Creek, was elected Vice President, Mrs. M. E. French, of Greenville, Assistant Secretary, and Mrs. R. A. Sheffer, of South Haven, Treasurer. The following were appointed Trustees of the Camp-Ground interest: James H. White, Port Huron; S. L. Shaw, Saranae; J. P. Whiting, Milford; E. Chipman, Nashville; J. M. Potter, J. P. Buck, Lansing; J. G. Walte, Sturgis; DeWitt Spaulding, Greenville.

VARIOUS FACTS AND INCIDENTS.

Watte, Sturgs; Dewitt Spaniding, Greenville.

Various facts and incidents.

The meeting was the largest ever held in the State. One hundred and ten memberships were added, the entire receipts being over two hundred dollars, paying all expenses, and leaving a handsome balance in the treasury. The utmost harmony and earnestness prevalled throughout. The best of order existed, and the large audiences gave their most respectful attention. A new era opens to Spiritualism and kindred Liberalism in Michigan, and they have shown to those who were cognizant of the scenes of the past four days that they have not only come to stay, but to be respected. A collection amounting to some eighteen dollars was taken up for the benefit of Father Starr, the spiritartist, who is in destitute circumstances. The Lansing Republican had a short-hand reporter present during most of the session, and full and fair reports appear in that journal. The Banner of Light, Religio-Philosophical Journal, Truth Seeker and Mind and Matter were in plentiful supply, and were in the hands of a committee of ladies for taking subscriptions. Dr. Spinney had an assortment of liberal books on sale. The books donated by Col. Bundy to the Association returned to the treasury a liberal sum from their sale. The Edgar House was the hotel headquarters, though many friends were hospitably entertained by private families. VARIOUS FACTS AND INCIDENTS.

Warlike preparations continue both in Chili and Bolivia. The mediation of Peru has been rejected and the Peruyian fleet has been ordered to the Bolivian coast.

BRIEF PARAGRAPHS.

An old maid's house should be made of pine; an old bachelor's of cedar; a young man's of spruce.

It being mooted that "The World" was kicking ou f, the democratic traces, "It looks as though the world was getting into them," replies a disciple of Old Hickory.

Bith, Maine, is a good watering-place.

The Congregationalist newspaper (Orthodox) of this city says that a gentleman familiar with such matters as been figuring upon the treasurer's reports of the Massachusetts Home Society, and finds, after adding up the receipts for the past five years, deducting all paid out in Massachusetts and into the treasury of New York, that a deficiency of about \$35,000 occurs. He therefore very properly-wants the committee to explain to the public which gave that money whether this was all invested or "reinvested," or what became of it. If the parties most interested had been Spiritualists instead of Congregationalists, what a howl would have gone up from the creedal press! But it makes a vast difference "whose ox is gored," you know.

GENTLE WORDS. A gentle word is never lost—
Thy fallen brothers need it;
How easy and how small the cost—
With peace and comfort speed it;
Then drive the shadow from thy cheek,
A smile can well replace it;
Our volce is music when we speak,
With gentle words to grace it.

Frank Miller, a newspaper man, lately married a Fexas damsel and \$2,000,000.

When the Indian wards of the Government ask for simple fustice at the hands of the whites, the daily newspapers call them "hostile savages"!

The shoe business in Essex County (Mass.) is so good that it is called "a genuine revival"-making the souls of the workmen rejoice.

FREE GERMANY. FREE GERMANY.
A great republic stirs their blood like wine,
Beyond the ocean,
And now the people's rule across the Rhine
Hastens its motion.
They ask, Why should not Germany full soon,
In perfect union,
Gain for her people, not a great commune,
But true communion?

Withelm will die, as in God's time he must,
Bismarck will perish,
And Germany will bury with their dust
The plans they cherish;
Then, as the German people yearly grow
Stronger and wiser,
They peacefully may set aside the show
Of King or Kaiser.

The following may be "put down" as a wicked story of a jovial soul who it is said appeared at the gates of heaven and sought admission. St. Peter came out, looked the applicant over, asked a few leading onestions, and finally remarked, severely, "No, you can't get in. You're not fit." The traveler stepped back, looked the saintly doorkeeper steadily in the eye, and crowed three times. The saint turned pale, shuddered, fumbled for his key, and opened the door. "If you are going to be personal," he gasped, "you can enter, but don't do that to me again."

When the victorious Zulus had pursued some fugitives from the conquered camp at Isandula to the river which divides Zululand from Natal, and were about to cross the stream, the Zulu General shouted with a great voice: "He the King) has not said that you are to cross. He is not invading; he is defending the land of his own people only. Don't cross. Come back." The soldiers obeyed their leader, and the fugitives were saved. This statement is from a trustworthy narrative of the battle and pursuit given by native allies of the British, and shows that the Zulus, while resisting forcign aggression, restrain themselves from retaliating upon the aggressors. How few civilized commanders would have stopped like the so-called savage Zulu, at the boundary of a hostile land!—New York Sun.

The London public want to know who "Zadkiel" is, the astrologer whom some laugh at, yet whose books of prophecy everybody buys. He gives obscure prophecies which sometimes come true in a remarkable manner. For instance, he prophesied the disaster to the British arms at the Cape of Good Hope on January 22d. He has sold more than one hundred and thirty thousand copies of his almanac this year, and it is still in

The poet Whittier is unable to do any literary labor. the state of his health not permitting him to work.

The clouds which rise with thunder slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The glaring sunshine never knew!
—[Whittier.

Dr. George E. Ellis says that the Indians "must go." Perhaps he'll go first.

Self-examination teaches us how little we have to be proud of; but it may easily be carried to an excess which will lead us to make self the great object of all our thoughts, and tend rather to encourage a morbid species of vanity.

· A terrible story is going the rounds of the daily newspapers to the effect that the patients in the Ohio insane asylums are treated with cruel neglect. The detalls are too horrid to print. If the statements are true the managers of these institutions ought to be put in State prison for life. Is n't it about time to abolish State insane asylums, and pay good people to take care of the insane in their several localities?

The Resolve for amending the Massachusetts State Constitution so as to provide for blennial State elections and blennial sessions, passed the House of Representatives, March 28th, by a vote of 171 to 22. It had previously passed the Senate unanimously. These votes show the immense progress the public mind has made respecting the annual excitement of elections, and the necessity of stopping this continual legislative tinker-

The Bishop of Louisville has prohibited religious services over the dead in residences or churches of his diocese. Hereafter they must take place only at the grave. "Hurra for free America"!

"Now, grandpa," sald the little girl, as she threw away her old hood and tied a bright new one under her chin, "I'm almost as old as you are. See, I've reached my second child hood."—Now Haven Register.

Good !- The proprietors of Tremont Temple have offered to place their hall at the disposal of a number of well-known ladies interested in charitable work, for an entertainment for the benefit of the Gloucester suf-

It is a mistake that people have any civil rights in New York—unless they belong to the church.

Mr. Isaac P. Hazard, brother of Hon. Thomas R. Hazard, died in Newport, R. I., on Saturday last, aged 85 years. He was a prominent business man, and repre sented his native town, South Kingston, and also New port, in the State Senate?

When a man speaks rudely or harshly, follow suit. This shows him there are a pair of brutes, and he won't feel lonely.

Movements of Lecturers and Mediums. (Matter for this department should reach our office by Tuesday morning to insure insertion the same week, 1

Nettle Pease Fox, editor Spiritual Offering, Roches ter. New York, would be glad to arrange to make monthly visits to Auburn, Batavia, Syracuse, Albany, Troy, or any city in the State, and give two or three week day evening lectures. Her engagement in Rochester prevents Sunday lectures at any other point, except oc casionally when she can secure some one to occupy the rostrum there.

The engagements of Bishop A. Beals at Momence and Lowell, Ind., have been decided successes, and the cause of spiritual truth has been advanced thereby. Sunday, the 30th of March, he spoke at Crown Point. He has an engagement for the month of April at Sheboygan Falls, Wis.

Thomas Cook, with a view to more thorough missionary work in Kansas and the West, would be pleased to

correspond with every friend of spiritual truth and reform west of the Mississippi, as he expects to make his future stay in this sphere in the West. His terms are 'to live." Address Tiblow, Wyandotte Co., Kansas.

John M. Spear, the well-known psychometric reader, lesires for the present to be addressed care this office. J. Frank Baxter has just closed a most successful series of Sunday lectures in Portland, Me. His engagements thus far for April are as follows: Thursday evening, April 3d, East Medway, Mass.; Sunday, April 6th, in Gloucester; Monday, April 7th, Amesbury; Tuesday and Wednesday, April 8th and 9th, Newburyport; Sunday, April 13th, Leominster; Monday, April 14th, East Princeton; Tuesday, April 15th, East Templeton; Thursday and Friday, 17th and 18th, Milford; Sunday, April 20th; Hartford, Conn.; Monday and Tuesday, April 21st and 22d, Poquonoek, Conn., (probably;) Friday, April 25th, Southington, Conn; Sunday, April 27th, Hartford, Conn; Monday, April 28th, East Hartford; Tuesday, April 20th, Oxford, (probably;) and Wednesday, April 30th, in Holliston, again. Can respond to Southern New Hampshire during first two weeks of May, the Sundays being appointed to Manchester. Permanent address, J. Frank Baxter, Maplewood, Mass.

P. C. Mills speaks in Williamsburg, Friday eve, April 4th. Will make engagements in New York State or New Jersey during the first two weeks in April, after which he goes West via Philadelphia, Pittsburg, Columbus and Springfield, Ohlo. Will speak in as many places on the route within ten miles of the railroad as can be arranged for. Terms so reasonable that any society, large or small, can avail itself of a weekevening lecture. Address 129 East 16th street, New York City.

M. Milleson will lecture and show a fine collection of life-sized spirit paintings on Sunday, April 6th, at 2 and 71/2 P. M., in Manchester, N. H. Some new paintings will be shown never before seen in New England. One, the "Rising of the Spiritual Sun," will challenge the admiration of every thinker and truly progressed Spiritualist, says a correspondent. If the friends in New England desire to view these works of art, they will arrange therefor immediately, as the paintings are to be taken West at an early day. They can be shown in private parlors week evenings or Sundays. Address the artist, Mr. M., care of this office.

#### "Washington Irving Bishop." To the Editor of the Banner of Light:

The above-named individual has recently been creating great excitement in various parts of Scotland with his so-called "Exposures of Spiritualism." When I arrived at Glasgow, a few days ago, I found the principal theme of conversation was the exploits of "a young gentleman from America, Mr. W. Irving Bishop, B. A." This new title refers, probably, to the quality of his brains. The public press opened their columns freely, giving extended reports of each night's performance, also editorials, and letters from the people, both pro and con. The first entertainment was given in the new public Hall, Tuesday evening, Feb. 25th. The hall was filled to overflowing. Among the audience was the Hon. Lord Mayor Collins, Professors McKendrick, G.

Bughanan and Edw, Caird, Dr. Yellowiees and the Rev. James Dodds, D. D.-all of whom acted as the committee. Sir William Thomson occupied the chair, and Dr. Peace presided at the organ. The tricks performed were the same as used in his brilliant (?) effort to save the "Old South," and the result mystifled the learned and highly scientific (!) committee, who, in their eagerness to crush the grand truths of Spiritualism, swallowed these boyish performances after the same style as their American cousins.

The following evening the hall was again crowded to its utmost limit. The Hon. Lord Mayor occupied the chair, and a committee consisting of Professors Ramsey, Young and Robertson, and Mr. Campbell, were chosen to aid Mr. Bishop. He went through the "thin" course by which he usually endeavors to explain "how it was done," using, for instance, that trick of dislocating his shoulder-blade to obtain the sympathy of Dr. Buchanan, who stated that the exertion was so painful as to raise his pulse to 120, with a feeble beat; therefore the doctor hoped the audience would excuse Mr. Bishop from further explanations, at the same time stating it was the "intention of the committee to present Mr. B. with a handsome souvenir, recognizing the valuable services rendered to Glasgow by his successful exposure of so-called Spiritualism."

Were it not for intruding upon your space, I could copy from the Glasgow News a two-column editorial, in which a statement was made that all Spiritualists are suffering from "diseased faculties, defective power of observation, incapacity to weigh evidence," and other equally frail arguments, trying to prove it all a delusion. The North British Mail contained several letters from Spiritualists explaining how completely the wise men of Glasgow and Edinboro' were deceived; while on Sunday evening the Trades Hall was well filled with an intelligent audience to listen to Prof. Coates's address on "Spiritualism: Its Character and Claims." The lecture showed a thorough understanding of the subject, and its delivery, without notes, was excellent, while the audience manifested their appreciation of the points gained by repeated applause.

A fretful mother and cross child indicate ill health, requiring only Hop Bitters to remove.

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