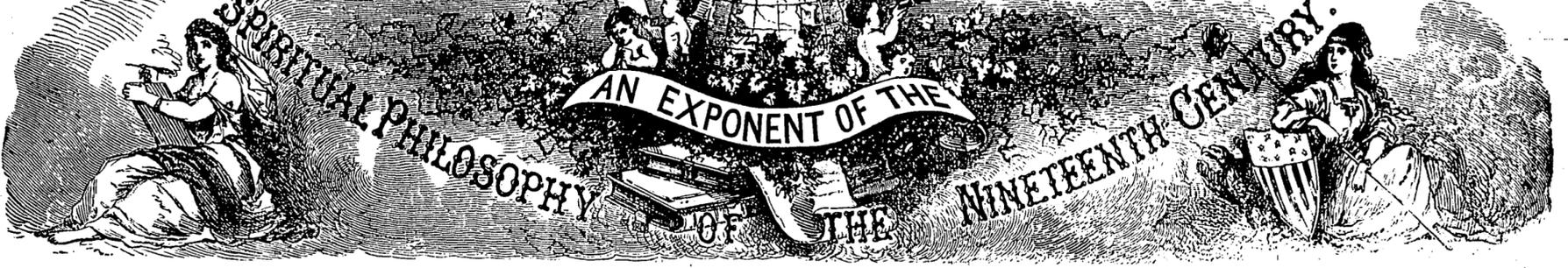


# BANNER OF LIGHT.



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## Banner of Light.

BOSTON, SATURDAY, APRIL 12, 1879.

**Thirty-First Anniversary of the Advent of Modern Spiritualism; Services in Parker Memorial Hall, Boston, on the Evenings of Sunday, March 30th, and Monday, 31st; Addresses by Prof. Joseph Rodas Buchanan and W. J. Colville; Music and Festivities; Paine Hall—Lectures by J. Frank Baxter and Wm. Denton, Ball in the Evening; Meetings in Cleveland, O., Utica, N. Y., Portland, Me., Vineland, N. J., Salem, and Easton, Mass.**

In our last issue we gave some account of the exercises held Sunday afternoon, March 30th, under the auspices of the Parker Memorial Spiritualist Society of this city—J. Frank Baxter, W. J. Colville, Prof. J. R. Buchanan and others participating—and briefly referred to the evening service. We shall now proceed to treat of this latter occasion more fully. A good audience assembled in Parker Memorial Hall on that evening, and the meeting was called to order at half-past 7 o'clock, by George A. Bacon, Chairman, who introduced the regular choir—Misses Esther Singleton, Fannie Dolbear, Cora Hastings, Messrs. John C. Bond and W. Worcester—Miss Nellie M. King, leader—whose members commenced the service by the well-rendered selection, "Watchman, what of the Night?" At the conclusion of the hymn, Mr. Bacon spoke as follows: The great master of English thought and expression has commanded us in most felicitous terms to be true to ourselves, and it would follow as the night the day, we could not then be false to any one. This sentiment has become an axiom in all that relates to our conduct with one another. The converse of this sentiment is also and equally true: In proportion as we are true to others are we true to ourselves. The distinguished gentleman who is to address us this evening illustrates his own truthfulness in justly recognizing and appreciating the services of those public representatives and exponents of this New Spiritual Dispensation, who, having graduated from this earthly state, have transferred their activities to a field of wider usefulness in the spiritual kingdom. I have the honor of presenting to you Prof. J. R. Buchanan, of New York.

Prof. Buchanan then proceeded to deliver an eloquent and erudite address (the first installment of which is here appended, the concluding portion to appear in our next issue) on

### THE ARMY OF HEAVEN.

The Army of Heaven above is invisible to most men's eyes, but its enlisted soldiers on earth are known by their labors in conquering darkness, despair and misery. There is an ancient army which is now in the higher spheres, the region of the highest control, and a modern army on earth and in heaven who carry on the campaign against evil.

The night is ever receding before the light of day, and the light of the early morning is ever increasing to the splendor of noon, and thus before the sun of the psychic universe ignorance and frozen death are ever giving way to knowledge, wisdom, and exalted life. The aërial age was followed by an age of animal life. The dawn of animal life was followed by increasing development from the influx of divine life and light until it brought man upon the scene.

The dawn of human life, humble and coarse in organization, has been followed by increasing complexity and perfection of organization until the globe has been covered with the fields, the gardens, the houses and cities of men, and this will go on until all continents and islands are continuous gardens.

But there is something in man nobler than this material civilization. That material civilization, which is considered progress, is not improvement but only a basis for improvement. The cities, the palaces, the ships, the factories, the railroads, and steam-engines, and all the works of art and luxury, may abound while the real status of mankind is not any higher than that of the wandering savages of the plains. Real improvement means happiness and virtue—sham improvement is found in power, splendor, and luxury. One is of the earth earthy, and comes from the animal nature; the other is of Heaven heavenly, and comes from the divine elements in man. These nobler elements which come from heaven are perpetually reinforced from their source. The heavenly powers that labor for the triumph of good over evil, labor on earth as well as in their own home. Their agents here are the true and noble beings who aid in the conquest of evil, and who are often engaged in

the battle with wrong, which, like all other battles, has its wounded and slain.

The battle of salvation is carried on by the Army of Heaven, consisting of the great commanders, the officers and privates whom God brings on the field in the times and places chosen by his infinite wisdom, which is beyond the comprehension of man.

The anniversary of Modern Spiritualism commemorates the events of the struggle on the very last battle-field of humanity. And as on the Fourth of July we commemorate the deeds of the heroes of American liberty, it is fitting that on this occasion we should commemorate and review the glorious record of the Army of Heaven, that they who come after us may emulate its sublime career and learn by its contemplation what is the true glory of life and what is the grandest success that man can achieve—the success that is eternal.

Why it is that God has so arranged the world—why it is that he has ordained this conflict between good and evil, in which every one must choose his place on the celestial or the brutal side, it is vain to inquire. To presume to judge of the ways of that Providence of which we can discover neither the beginning nor the ending is the height of foolhardy audacity. Whenever we approach the Divine, our attitude, if it be not insanely foolhardy, must be one of profound, unquestioning reverence. But enough of the Divine plan is within view to assure us of all we need to know—that we are safe and blessed in the Divine purposes which have placed within our grasp an eternity of bliss.

Puzzled with the mystery of life, poor, short-sighted men who think themselves philosophers, but who in their blindness have lost sight of God and Heaven, think this world and human life a wretched failure. The most pitiable condition of the human mind outside of lunatic asylums is that of the pessimist philosophers of Germany.

Others, with larger vision, see the glory of life and recognize the spirit-world; but in the struggle for the mastery of the great problem of existence, they say they cannot find or conceive a God. I have even known deep-thinking Spiritualists lost in atheism, and others whose Pantheistic speculation would cause the idea of God to fade out from the human soul like a deep freight shadow that gradually disappears in the diffused light of day. And there are so many honest atheists that their objections deserve a candid answer.

Resolute, inquiring minds, who demand a reason for all things, say that they cannot conceive a God; or, if conceivable, they cannot find any positive demonstration of his existence. But their chief difficulty is that they cannot obtain from nature any adequate idea of a God.

The very definition of a God, however, shows that no man can have any adequate idea of God, for no man can have any adequate idea of the universe; he can neither comprehend that it has any limit, nor can he comprehend that which has no limits. If the speed of thought surpassed the speed of light as much as light surpasses the falling stone, still it would be inadequate to conceive an infinite universe unless it had an infinite time in which to form the idea. To make the universe conceivable by any finite mind is a self-evident impossibility; and if it be impossible to conceive the universe, manifestly it is far more impossible to conceive the master, or the cause of the universe, which is far greater. Whatever is infinite in time or space, in power or intelligence, is beyond human grasp; all we can do is to look at it—to point toward it and to examine so much of it as falls within our reach. Out of spatial infinity we can conceive the solar system; out of eternity we can conceive hours, days, months and years. So of God we can conceive so much of his wisdom and power as are manifest in our visible world. We can conceive so much of his Divine love as appears in this globe and in the heavens, where myriads of angels dwell in bliss—where a million of beings are happy for every one who is toiling on the earth.

We must be content with these fragmentary ideas; multiply solar systems *ad infinitum* for physical power; multiply heavenly spheres *ad infinitum* for Divine love; and multiply the mysteries that overwhelm us for the Divine wisdom, and still we do not see God—we are only looking toward some aspect that he has given us.

But our skeptical friend still says he cannot get the first conception of the essential nature of the Deity. Let me then assist him. Matter in itself is inert. It is put in motion or action by force, which is not matter; action is possible only in proportion as the properties of matter disappear. Solid matter is inert and unchanging forever. Liquid matter, or fluid matter, is capable of being acted on by forces—capable of chemical and vital changes. Force is totally distinct from matter, and that which has the most of force has the least of matter. The sunshine, which cannot be touched or caught or held or weighed or measured, and is not matter at all, produces all the force on this globe, and all its vast geological changes and storms as well as all its life. The maximum of power, or God—the source of all power—must, then, be the very antipode of matter. Matter is solid, circumscribed, limited and motionless, destitute of thought, volition, life and power. God is absolutely uncircumscribed, unlimited. God is all life, all character, all intelligence, all power. God is the perfection of spirit—the Great Spirit—the antithesis of matter. Matter simply contracts, or holds together, representing selfishness or egotism. Spirit does not contract, but represents altruism, and is totally unconfined. The higher or greater the spirit, the further the range of its presence, the more entirely void of a material centre. The higher spirits in heaven fill with their presence all that is known to man; and God not only fills all that is known but all that

is unknown. Grand spirits relate to humanity, Jesus Christ is in constant and complete relation and sympathy with a million of his devoted followers all around the globe, and equally present to all if they are equally receptive. And if we would conceive God as an omnipresent spirit we need only advance from the established facts of Spiritualism—the simultaneous presence of high spirits throughout a large sphere, and understand that God, in his spiritual presence and power, is infinitely beyond any other spiritual presence and power that can be conceived. Then we realize that in Him we live and move and have our being; and the most exalted reverence that can be felt is an utterly inadequate tribute to his sublime, majestic infinity.

He has ordained that conflict of good and evil in which we bear our part—the most recent events of which we assemble to commemorate—the advancing triumph of good.

Modern Spiritualism is the last campaign of the Army of Heaven, in which it surrounds and storms the Malakoff of dogmatic unbelief, and puts to flight the legions of bigotry, brutality and ignorance. It is the same army, though its personnel may be changed, and under the same commanders, who for more than a thousand years have been driving away from humanity the demons of night.

To recognize the true position of our modern heroes we should pass in review the entire army of which they form a part, and in the glories of which they may rightly claim a share. Although my time and opportunities are entirely inadequate to this task, which would require a series of evenings, it seems to be my duty to perform, however hastily, this neglected service, and to honor the memory of those who, as they look back from "beyond the river," would be pleased to know that they are not forgotten by those who are enjoying the fruits of their labors. Unable as I am to review the entire Army of Heaven, it is still possible to cast our eyes along its ranks, and catch a just conception of their character.

The leading characteristic of both commanders and soldiers in this army has been that they were ever looking upward, that they were ever obedient to heavenly voices, that they ever recognized themselves as the servants of the Most High, that they knew and heard the voices which came from supernal sources, that their lives were governed by a policy entirely different from earthly policy, and that they feared not to stand up against the rushing multitude, against armies and kings, against false teachers and pragmatic doctors, against fashion and wealth. They feared neither poverty and ostracism, nor stripes, dungeons and death.

Conspicuous among these was a Grecian hero and sage. In every nation there have been some noble souls who were impelled by Divine influences to teach men a higher life and thought, and endeavor to bring into their lives the purer principles of the angel-world. SOCRATES was the teacher of Greece. To him Plato and Aristotle looked up as a master. He was their master because he was a nobler specimen of humanity. As a soldier and a statesman he was of the most unbending physical and moral courage. In every sense he was a hero whom neither mobs nor tyrants could drive from the path of duty. Socrates fully realized immortality, and had a just conception of the spirit-world. He lived in continual communication with his guardian angel, and ever obeyed the still, small voice of the invisible. It was this inspiration, combined with a heroic nature, which made him the pre-eminently martyr-philosopher of Greece.

But the inspiration of Socrates was not of the highest type. It did not lift him entirely above the common thought of the Athenian, the common spirit of the age, which was developed in the petty wars of Athens with her neighboring States, in which he participated. He did not reach the height even of ethical philosophy. He did not comprehend that Divine love which regenerates the soul, and brings all men into close fraternity. He was simply the philosopher of justice, and the exponent of moral speculation, looking into the mysteries of life and duty in an age when the truths which are old and familiar now were unknown and debatable. He started a primary school of ethics, and never got beyond his great error that virtue depends on the intellect, and that if men were well informed they would never do wrong.

It looks marvelous now that the ablest and best man of Greece should have fallen into so palpable an error, but it is explained by the bust of Socrates, on which the region of intellect and of justice is much better developed than that of religion. Nevertheless, Socrates was a noble instrument of the spirit-world, and fully understood the influence of spirits upon mortals. As the first great martyr of the inspired host—the Army of Heaven—he will be honored among men so long as the names of Greece and of Athens are remembered. But a far higher inspiration was needed than that of this warrior philosopher, which ended among his pupils in unprofitable, didactic discourse, and passing down the centuries in the names of Plato and Aristotle became a mass of worthless speculation and of dreary dogmatism which for more than a thousand years enslaved the mind of Europe, until the bondage was broken by Galileo and his illustrious cotemporaries in the field of science. A far higher inspiration was needed to lift men out of the fierce brutality which looked on gladiatorial bloodshed with delight and revelled in wild profligacy.

That inspiration came in Palestine, and it is our inspiration to-day. A lovely and holy maiden was the mother of the man to whom the world's highest civilization and highest wisdom bows in homage to-day, he whom Napoleon recognized by the external sense as his superior: "JESUS CHRIST stands single and alone. Alex-

ander, Caesar, Charlemagne and I have founded empires, but upon what rest the creations of our genius? On force. Jesus alone founded his kingdom on love: and at this hour millions of men would die for him."

What Napoleon perceived as a mere man of policy, philosophers, historians, philanthropists and saints without number have perceived in the sublime moral nature of Jesus; and if I should begin by quoting the opinions of such minds as Newton, Locke, Copernicus, Galileo, Milton, Leibnitz, Da Vinci, Columbus, Davy, Franklin, &c., I might go through the entire roll-call of at least nine-tenths of all the names that have been illustrious in history, and they will say as with one voice that Jesus was the noblest type of humanity this planet has ever borne; and the great majority will go further and say that his nature was divine.

I need not refer to the numberless millions who have sustained the same opinions; I refer only to the best and strongest minds that have ever appeared. And I would say that to any modest and reasonable man this wonderful unanimity is a decisive fact.

The cause must ever be equal to the effect, and it is utterly impossible to produce such an effect—such an impression on this vast mass of mind—without a transcendent moral power. Feeble souls, sciolists and smatterers may ignore this, but every man whose mind and strength of character have produced an impression on society is fully aware of the strength of will and the moral power required to move great masses of men. Hence the greatest and the best of men have been most fully aware of the greatness of Jesus. He came among a brave and strong-minded people, who were too deeply immersed in ignorance and superstition to comprehend him or to tolerate him. Dying as a martyr, he left no followers who were competent either to appreciate him fully or to record his life. The meagre fragments that have come down to us exhibit only this, that he was so transcendently above all that surrounded him as to be worshiped as a God by the semi-barbarians to whom he came, with a fervor and a power that have borne along all the ages the conviction of his divinity, and forced that conviction deep in the mind of the master races of the earth.

It was not this illiterate, this accidental record which we find in the New Testament, in which no critical scholar can confide, but the deep convictions and feelings impressed on living men, and by them transmitted to their converts and their descendants, like a divine fire that burns from age to age, which evince the reality, the power and the character of Jesus.

Like the new risen sun dimly seen through the dense fogs of the horizon, we recognize him as the luminary of a new day in whose presence the stars of the sky fade into dimness and disappear. Jesus was the great teacher of the Caucasian race, the dominant race of earth, and although the race has not been able yet to rise from its selfish and warlike life to the highlands of bliss to which he called them up, yet every century brings us nearer to the celestial plane, and as we rise toward his plane we see him more clearly, we appreciate him better, and we begin to know, even as the angels in heaven know, that he is the master-spirit of all real progress, which is elevation, and that his grand soul is in contact with all souls that are inspired with that love of humanity which is the only power that can lift men up.

He walked with men and was known of men by his external form; he was known as a power by those who were near him, by those whose bodies he healed, and by those whose souls he lifted up to a diviner life, but he was not comprehended by the age to which he came. This day and this hour he is better comprehended by human souls than he was in Jerusalem, for he is a living power in contact with all humanity. That Spiritualist who knows only the lowest planes of spirit-life where physical phenomena abound and business messages mingle the affairs of spirit-life with the cares of earth, is only in the infant school of pneumatology. But they who commune with the world's heroes and sages are really lifted up to a higher sphere of life, while they who have advanced far enough to live in the spiritual presence of Jesus feel in their souls a diviner life and more uplifting power than all the wisdom, power and honors of earth can give.

I am not using the language of blind enthusiasm or fanatical superstition. Slowly and cautiously have I reached these truths, and I seldom pass a week without a practical demonstration, in my friends and myself, that the spiritual power of Jesus is the greatest power within our reach to ennoble our lives. The man of intellectual and selfish life knows nothing and feels nothing of this. The Spiritualist who is satisfied with dreamy speculation, to whom Spiritualism is only an ideal luxury, who has no strong desire to go forth and lift up society, knows nothing of this and never reaches the sphere of Jesus, never comprehends the true heaven.

The speculative Spiritualist who lives in the sphere of a quiet egotism and believes that he finds God in himself alone, and sees nothing to adore exterior to himself, is of course far removed from the higher spheres and alien to true religion which impels the soul of man to go forth as far as possible from egotism, into worship, love, labor and heroism—wherever duty calls. Ah, if there were a hundred men on earth now fully imbued with the spirit of Jesus, nations would change their character, wars would cease and prisons fall into decay.

But I proposed to speak of the ARMY OF HEAVEN, and therefore it is that I begin with the Great Commander. And if there are any Spiritualists present who are disposed to neglect or ignore his moral authority on earth, I would call their attention to his authority and rank in

heaven. Interrogate the wisest spirits whom you can reach, and you will find that they all recognize his lofty rank and his pervading power. They generally honored and perhaps worshipped him on earth, and in the spirit-world they find they were not mistaken in reference to him. They find their theological doctrines were fourth-fifth falsehood and delusion, which they outgrow as fast as they can progress, but they find in Jesus all the excellence they ever believed.

It would be delightful if I had time to speak of his illustrious followers, the heroes, the saints, the martyrs, whose lives teach us the nobility of human nature, who have thrown to the wind all thought of wealth or fame, the comforts of home, the luxuries of life and pleasures of society, to encounter angry mobs, to be thrown into dungeons, to be torn in pieces by wild beasts in the midst of a rude and barbarous empire, or to wander alone among barbarians, over burning sands, or through the trackless wilderness close to the wolf and the tiger, carrying over boundless plains of snow, or through the pestilential jungle, or in the city desolated by the plague and filled with the groans of the dying—no other honor, no other protection, no other potency than that of the sublime faith and courage inspired by Jesus, which filled them with power to bless the sick, and strength to repel diseases, to which those of a less sublime heroism fell passive victims—and after all these heroic and unselfish deeds dying in poverty and obscurity, dying in prison, dying on the scaffold, or over the burning faggots rather than relinquish their sublime mission.

"The earth is green with martyrs' graves,  
On hill and plain and shore,  
And the great ocean's sounding waves  
Sweep over thousands more.  
For us they drained life's bitter cup,  
And dared the battle strife."

I love and honor such men. I shall rejoice to meet them in the better world, and I beg that they may come among us in power to rouse the timid, feeble and worldly souls to a nobler manhood.

As we look over this vast Army of Heaven, whose brows beam with a celestial glory now, how humble do we feel in the consciousness that we are not worthy to stand on the same plane with them.

But we are not now called upon to die for the truth, only to live for it, to live so that men seeing our lives shall learn to love us and to heed our words.

The Army of Heaven as it appeared in ancient times appeared amid a barbarian hostility which made the service of the Lord as difficult and dangerous as a military campaign. Ah, what a contrast! How readily the masses rush to join the infernal legions of war for slaughter and devastation, and lose their lives by wounds, fatigues, disease and privation for some political cause in which there is no right on either side. But how few are there who when there is no magnetic attraction of numbers, no nodding plumes, no martial music and no historic glory, can carry on the peaceful campaign of heaven for truth and righteousness, can go forth alone, and live and toil for heaven. I trust there are a number of these soldiers of the truth before me now. But these things must change. The time is coming when the loud drum shall no longer summon the martial mob, and when the sweet songs of immortality shall call men to the higher life, when the angels themselves shall come and sing their seraph songs to us.

That the spirit-world is actively engaged in many cases in controlling the course of human events by its inspired agents, is as visible in modern times as it was in the time of Jesus. There is no more memorable or more authentic case than that of JOAN OF ARC, whose life, published in five volumes by a French Historical Society, is as unquestionable as the life of Washington.

Born in humble life on the night of Epiphany, in 1412—four hundred and sixty-seven years ago, at Domremy, France, in a land which had been suffering and wretched for nearly a hundred years, and was then desolated by British invasion, fast falling into moral barbarism by hunger, suffering and death—she came as the instrument of the spirit-world, that looked down in compassion, and determined to show its power by making this peasant girl accomplish what kings, generals and armies had failed to do. Could anything seem more visionary than this? Could a feeble girl even get a moment's hearing for such an insane proposition?

But spirit is greater than matter, and this poor girl with her inspiration was more than armies. Her coming, like the coming of Jesus, was foreshadowed by an old prophecy; it was foreshadowed too in her mother's dream, and in her fourteenth year a voice from the spirit-world told her she was divinely chosen to restore France. When her age was sufficient, the voice of the spirit again called her to go, as a divine command, to liberate France. When she went before Gov. Baudricourt, he laughed, and sent her away. But the voices still commanded her; she went again to Baudricourt, and he gave her a sword and letter to the king.

The salvation of France then lay in the refinement of soul and religious faith of the French people. The common people believed in her, the Governor sent her on, the King received her and France was saved. Ah! there is nothing more beautiful, more poetical, more holy and romantic, than the true story of Joan of Arc, as marvelous as the career of Jesus, and as truly a matter of holy inspiration and of unquestionable authenticity.

France was saved then from British domination because her people were worthy of it, and we might be saved from all calamities if we would reverently receive the Spirit-messengers who are ever ready to come if they can be received. How many a Joan of Arc, how many an uncrowned saint may be resting in forgotten

graves unnumbered and unknown, how many wise and sweet spirits are expelled from earth by the dull, skeptical, stupidity of educated but unenlightened minds?

All the illustrious spirits who have adorned the history of the world by their wisdom, their philanthropy, religion and heroism are accumulated in legions above us, ready to inspire and energize our exertions. Joan of Arc will yet come to inspire her modern sisters, and that spiritual power which we now see in beautiful improvised poetry, in eloquence, song and painting, or in the great energy of a Roman Gladiator, or of an Indian chief, will be available for all the noblest purposes of life. What a flood of power will some day be poured out. To-day it is coming only as the dew of the night that you receive, which are forbidden to come through the roof of bigotry, but come to you, my friends, under the open sky of freedom, and we can know whether you receive these celestial dews by the result, whether your souls, like mountain flowers, bloom in the varied freshness of immortal love, immortal life, immortal youth.

This forbids any allusion to the ancient examples of the power of the spirit-world as a great and increasing factor in the destiny of nations, and I proposed now to review the array of our departed friends who look down on us to-day, and are present to bear our words of commemoration. It is a sacred task now performing, for which I am greatly qualified. I have personally met but a few of these departed friends, and I have not had time to make any adequate research. You will therefore, I trust, pardon in advance my omissions and my accidental errors.

It is a matter of pleasure and pride to hang garlands on the brows of these pioneers of justice, for these are our fathers. Rationalists in name, are more so in reality, sound reasoners, accurate, our whole system of education leads them to fixed opinions, and needs to be the possessing power and love of truth, so as to enable them to progress from false to truth. The great mass of the educated classes are just like the great mass of the uneducated classes in this respect, and in this respect. The press, the pulpit, the college, and the halls of legislation, all alike, are possessed and controlled by fixed ideas, and in essentially new truths, as to what it is to do the physical plane when for the first time set forth with ample proof, just the same error which is finally judged sufficient, is still held by the great majority with the most stupid and careless indifference by others with skepticism and unassailable, unassailable opposition, by a few with a true scientific and small but high energy, and by a few others with a true nobility and high energy, as in the case of Lincoln and Garrison in France. But a small number listen patiently, and a few still are spirit-conscious and admit and demonstrate truth. Such have been the leaders of Spiritualism—men prominent among their fellows by their capacity of discerning truth.

When in 1847 I found in the human brain the organs of the capacity of communicating with the spirit-world, and that the general attention was fixed, I proposed a society for the purpose of investigating the mysteries of the dead, and so far as possible to put the mysteries of the spirit-world into the sphere of common knowledge. I was at first met with a cold reception, but I was not discouraged, and waited for the advance of the age, hailing with delight the progress of the invisible world of heaven in enlightening our earth. That army has had its thirty years' war, and now I find that it has completed a peace and under its banner the voice of liberty can be heard.

Twenty-seven years ago, Gov. TALLEMAGE had his attention called to Spiritualism by the publication of his friend, Judge Edmonds, satisfied by investigation, he gave the cause his active and fearless support. He was not the only statesman who was accessible to truth. Such men as President Lincoln, Joshua B. Giddings, Benj. E. Wade, Vice President Wilson, and others saw and found the truth in Spiritualism, but Gov. Tallmadge was not content to recognize an unpopular new truth without giving it his active aid. But, to the shame of our people, the general which he prepared in behalf of Spiritualism, and which came to the United States Senate from thirteen thousand memorialists, comprising a greater body of intelligence than the Senate itself, was treated with the same indifference and ridicule as accorded Prof. Morse's application in behalf of the telegraph in the House of Representatives. The Senate and the House were equally stupid on these two memorable occasions. Care Johnson, of Tennessee, represented the folly of the House, and Gen. Shields the folly of the Senate.

Is there any limit to the voluntary stupidity of educated men when their attention is called to anything new? Let us not forget that when railroads were first proposed in New York a committee of the New York Legislature reported that such a road was entirely impracticable for many mechanical reasons. That is a fair measure of the wisdom of the world's rulers.

Gov. Tallmadge was a man of national reputation. As a Senator he ranked high at the time when the National Legislature contained such men as Clay, Webster and Calhoun. That he was not Vice President was owing to the fact that he withheld his name. Had he been an ambitious man he would have filled the Presidency instead of Mr. Tyler, and filled it with honor to himself and benefit to his country. He declined a position in President Harrison's Cabinet, he declined a Foreign Mission, but accepted the Governorship of Wisconsin, where his labors were blessed, and his remains now repose near Fond du Lac, Wis., on his beautiful estate, which he thought a home of very little importance to him compared to his mansion in the better world. "Where I am going," said the Governor, "they have much finer places than this."

Such men are objects of interest to the spirit-world, and they often have marvelous spiritual protection. Gov. Tallmadge's life was thus saved before he heard of Spiritualism. He was standing close by the muzzle gun that burst on the war steamer Princeton, and killed two members of the Cabinet and three other distinguished gentlemen. He stood there while it was fired three times, and at the fourth time a sudden spiritual impression compelled him to leave the spot and go below. If he had not he would have been instantly killed.

The Hon. GEORGE SMITH was another eminent politician and philanthropist whom we should honor for his fidelity in upholding spiritual truth. His fame is national and enduring. He was universally regarded as one of Nature's noblemen, whose fidelity to duty, to truth, to liberty, and to every species of reform was the dominant passion of his life. His generosity was princely. He is said to have distributed in all as much as two hundred thousand acres of

land for educational and philanthropic purposes. Such men appear scarcely once in a century. Their noble example is felt through the whole arena of politics and business and theology, like a pure mountain breeze in the malarious heat of August.

In 1851 Judge J. W. Edmonds began investigations in Spiritualism in New York, which made him conspicuous throughout the country as, for the time being, its foremost champion. Standing among the very first in his judicial position, he had the rare moral courage to proclaim an opinion which was denounced by the majority as insanity, or as an impudent fraud, even though it forced him into retirement from his high position.

In the days of Bruno and Servetus men were not afraid to be burned alive for the truth. Nowadays they dread even to lose a little popularity, and therefore we should honor the moral grandeur of such friends of truth as Judge Edmonds.

In the circle who united with him in his investigations were the learned Prof. Rush and Dr. HALLOW, both of whom have passed away and left an honored memory. Prof. Rush was devoted to the teachings of Swedenborg, but he did not avoid or suppress the spiritual truths that he met. He was an example for theologians.

Dr. R. T. HULLOCK has just passed away, a few weeks since, honored and esteemed; a good physician, a public and effective defender of the truth, one of those good, brave, honest men who are in the van of progress in every direction, for truth and freedom, for the rights of man and the rights of woman.

Dr. H. F. GARDNER, our brave pioneer, did not pass away without just and ample recognition of his worth. Early in 1856, his sixty-fourth birthday, brought him honors and troops of friends. Allen Putnam recognized him as the most efficient executive worker in behalf of Spiritualism, who had no equal in bold, undaunting, persistent labors, whether to repulse and battle its doubting assailants, or to befriend and sustain its advocates, and to demand and obtain for it respectful consideration and treatment by the general public. Such men, I believe, have always been woefully needed by new truths and have been woefully scarce. He must have borne himself with great dignity and discretion, since he encountered the opposition of his opponents, even of the Harvard faculty. Mr. E. V. Wilson, himself a brave pioneer, said that Dr. Gardner's name would go down to the future as the morning star of Spiritualism.

No man deserves higher honor from us to-day than the Rev. JOHN PIGGOTT, who passed away in 1860, in his eighty-second year, erect and manly, in youthful freshness of spirit. Standing ever in the front rank of progress, a wise leader, a brave leader, a lover of truth, a lover of humanity, a noble teacher of Christianity, an honor and an ornament to the pulpit, to social life and to literature, indefeasible in honesty, indefeasible in principle, eloquent on the platform, eloquent in poetry, urbane and refined in all his ways and thoughts, his noble soul found lodgment in a form in which every lineament gave assurance of a royal nature.

Spiritualism in him was of that grand character which assimilates with the upper heavens—the sphere of love. It was said of him that "it was a part of true honor in him to keep the law of love above all other laws, and to remember always that in every wrong-doer he had a brother." I cherish his memory as a personal friend, but in paying this tribute I express the unanimous sentiment of the good and true. The manly courage with which he sustained universal freedom, temperance, Spiritualism and anthropology, without waiting for their popularity, placed him in the front as a leader and not a follower; a man whose example the press, the clergy and the *laity* should learn to imitate. The last public act of his life was to preside over the National Convention of Spiritualists at Providence. On the day that his address was published his spirit took its departure for the better world. On the evening after his departure he came to his friends, took Mr. Peckles by the arm, which he felt, and said through Mrs. Conant, "Blessed, thrice blessed are they who die with a knowledge of the truth. Oh, I am so joyful to-night that my soul can scarcely give expression to its thoughts through this weak mortal, and I never realized before how good God is. Tell those who were in sympathy with me but not with my belief, that what was then to me a belief is now a blessed reality."

When he came to me last week with the strong warm feeling of friendship, he wished me to express to you his desire that you would cultivate kindness of spirit, liberality of thought; that you would look toward the harmonies of heaven, not the discords of earth; that we should seek to harmonize with the spirit of the great teacher Jesus—"the spirit of love."

The Rev. Dr. JESSE BARCOCK FERGUSON was a man of whom Spiritualists should be proud. We must regret that he is not now living. He would have been to-day just sixty years of age. As a Christian minister and as an eminent citizen bearing a conspicuous part in the events of the times at Nashville, Tenn., he was esteemed and beloved. His eloquence was everywhere in demand, and his large church was overflowing. But when his own mental growth outran that of his denomination he withdrew, and took an independent position. He became a prominent and fearless advocate of Spiritualism, and visited England fourteen years ago to introduce the phenomena manifested by the Davenport Brothers, thus bravely encountering not only the storm of denunciation by the press, but the violence of mobs, an act of moral courage in a gentleman of his position which few would imitate.

Mr. FERGUSON was a bold and profound thinker. He did not wait to have Spiritualism forced upon him against his stubborn resistance. He was in fact the most advanced thinker of the day on this subject, and wrote as follows in 1841: "If we may be allowed an opinion, where an opinion is scarcely allowable, we would say that from the invisible world there will be such a manifestation of the saints that the veil of flesh and sense will be rent away, and the connection will be permanent. The cherubim, or 'living creatures,' will appear upon the earth. The angels of God will ascend and descend as Jacob saw, and as Jesus promised, and the tabernacles for which Peter asked on the Mount of Glory will be granted to all."

Who of all before me dared to entertain or tolerate such a thought in 1842? If Ferguson was then the wisest man, he is to-day among the very wisest who look down upon us. He was as good as he was wise and eloquent. A lady of fine culture and sensibility some years ago was assigned to an apartment in a house at Washington City. She felt in that chamber so pure and delightful a spiritual influence that she asked of the proprietor who had occupied the room before her, and learned that it was the Rev. Dr. Ferguson. [Prof. Buchanan's Lecture to be concluded next week.]

The discourse (owing to its necessary length) was in three periods, the first of which succeeded the introduction of the speaker to his audience. At the end of this initial division Mr. Bacon introduced John W. Day, who read the following original poem which he had written for the occasion:

THE SPIRITUAL NEPTUNE.

BY JOHN W. DAY.

Who walks the winding vale at close of even,  
When skies are clear and twilight breeze blow,  
May see, adown the violet cope of heaven,  
The thence-like constellations trailing low;  
Born of the flaming sun, whose leaven supreme  
Burns in all life to human senses known,  
Their glittering bands in argent union dream,  
When light reveals our system's solar zone.

Each filled its place ere yet a human eye  
Look'd anxiously up from earth's firm matrix'd plain;  
And one by one as years of toil went by,  
Men spied these wonders of the heavenly main.  
And gave them names, and piteous sought each cause  
Which ruled with mystic power their time and tide;  
Till science gave coordination laws,  
Through stylus, telescope and thought allied.

Each planet's sphere's delineated orb forebode  
A potent neighbor hid from mortal ken,  
And thus earth's "rites in the ages old"  
Out-bounded "neath the loft of earnest men  
Who held still Matter's prisoning confines naught,  
And God-like trod the empyrean vast.  
But, gradual, wrought a path for human thought  
From earth to far Uranus—denied the last:

The link that closed our solar system's chain,  
But still the astronomer's disturbance found,  
And wrought each careful eodex o'er in vain  
Till NEPTUNE'S disc their seeming triumph crown'd.  
Then nets and bounds constraine their orbained,  
And held the utmost of our system reach'd,  
Nothing beyond the new-found orb remained,  
They taught, whose word not lightly is impeach'd.

But years roll by; and students of the skies,  
With computations keen, and centered thought,  
Begin the startling fact to recognize  
That NEPTUNE'S self hath not conclusion wrought;  
And some with zeal and steadfast faith declare  
A lone twin planet, not yet seen, doth rove,  
In vast ellipse through dim, temerous air—  
Neptune the objective—this the potent pole.

And standing in your midst this wondrous sight,  
But thought's clear heavens with beaming splendor glow,  
I call this legend of the star-worlds bright,  
As type of the firm, all encompassing boy  
With which from mistiest eras of the past  
On through the unnumbered century's prisoned arch,  
The *firmament* hath track'd OUTH's precepts vast—  
And hath not *our* his grand, stupendous march!

See in the heavens of man's religions thought  
Each by-past system, wrought to cheer his need—  
The ethereal challees in which he sought  
The crown of moral worth—though flung with creed;  
Each met some human want in partial sense,  
None led the *all*—none gained the final end,  
Each through this *fact* where'er debauched or whence,  
But prophesied was of one that should succeed.

Years roll, and in His name, of Galilee,  
Like Heaven's Uranus from Judean hills  
Stream'd forth at last a system claim'd to be  
The closing word our Heavenly Father wills.  
Earth speaks to-day in million-tongued reply:  
"It hath not brought the boon the spirit craves,  
The boon that's Christ's love and mercy's life,  
Like storm-swept birds along its wraithful waves."

"It was hailed at first by glad prophetic souls,  
Whose earnest wish was father to the thought,  
As 'midst gift from Him whose power controls  
The advance of mind; whose will is awe wrought."  
They *spied* the spirit-planet then, but gave  
Mistaken evidence to the objective form;  
But on the Pyralis' eluding way,  
That planet now returns with pulses warm.

Each science waits till coming years reveal  
The potent orb so boldly prophesied;  
And thinking minds no longer may conceal  
In creed's domain the world-awakening wide—  
The sense prophetic of an opening way.  
That leads from faith, to soulful, fervent doings;  
The Churchman's NEPTUNE dim with errors grey,  
Shrinks from the spirit-world's millennial sun!

Till soul-blinded man walks hand-in-hand  
With beings freed from dull, restraining clay—  
Till Death shall die, and conquering Life expand  
Its widening, peopled, potent spheres, away!

We tolling sow this hour the harvest bright,  
Whose fruit shall crown each future age with peace  
When we here met shall pass from mortal sight,  
Where Alder's restful skies bring sweet release:  
May he whose presence thrills in worm or sun,  
Guide all our steps to duty's furrow true.  
Till, matter's surcease gained—soul freedom won—  
Life's chosen friendships we again renew!

At the conclusion of the poem the choir sang  
"The Bright Summer-Land"—words and music  
by Robert Cooper—after which the lecturer  
proceeded with his theme. After the second pause  
in the discourse, J. Frank Baxter, who was present,  
favored the audience with the song: "Who  
Casts his Bread upon the Waters"; and at the  
completion of the address the exercises were  
closed by the song, "Life, Beautiful Life," by  
the choir, and a few appropriate words of dis-  
missal by the Chairman, Mr. Bacon.

CELEBRATION ON MONDAY EVENING.

The weather, on Monday, March 31st, proved  
to be of an exceedingly unpropitious character,  
and as evening approached the violent snow-  
storm which had been raging since morning  
seemed rather to increase than to abate. Nev-  
ertheless a good audience braved the inclemency  
of the elements and assembled at Parker Mono-  
rial Hall, where, at half-past 7 o'clock, J. B.  
Hatch, under whose personal and efficient super-  
vision the evening's exercises had been arranged,  
called the meeting to order, and the Parker Mono-  
rial Choir sang: "Watchman, What of the  
Night?" Mr. W. J. Colville being introduced,  
proceeded to give the following invocation, as  
preface to an address, of which we present the  
subjoined condensation:

Oh, thou Infinite and eternal Spirit! our Father  
and our Mother; we praise thee that thy  
revelations are new and fresh to-day; we praise  
thee that even on this joyful occasion we may  
look forward to the commencement of a grand  
era in human development—realizing that we  
stand upon the threshold of a new temple in  
which thy truth shall be more fully revealed.  
We praise thee for all the good which has fallen  
to our lot in days gone by, for all the joy that  
has shed the sunlight of peace on our pathway;  
and we praise thee, also, for the sorrow that has  
made to shine forth in brighter radiance  
the light and the grandeur of existence. Prais-  
ing thee for the knowledge of the future life,  
the certainty of progressive development in  
the spiritual spheres, we would all unite  
to give to thee our consecrated oblations, and  
to lay upon thine altar at this time the offer-  
ings of grateful hearts. In the bright presence  
of the many indications now to be seen in  
our midst of the approaching millennial morning,  
we would anticipate that outpouring of the  
spirit which shall bind all souls in the cords  
of love, and fasten all to the eternal rock of truth.  
Not with dread and apprehension, not with  
shame and sorrow, but with hearts o'erbrim-  
ming with cheerfulness would we enter into the  
presence of the spirit-world to-day. May the  
fires of inspiration leap up upon the altar of  
every heart, may aspiration ascend like unto  
sweet incense from a golden censer, and may  
all the cares and trials of life serve but to fan  
the flame till it shall burn with undiminished  
lustre forever and forever! Oh, our Father and  
our Mother God, we can only praise thee; no  
plaintive note shall enter into our song; no  
minor key shall be struck this hour—only with  
joyful notes of praise we would enter into thy  
presence. Forever and forever we would un-  
ceasingly adore thee in the contemplation of  
the bright and beautiful, in obedience to thy  
law, in the pursuit of truth throughout eter-  
nity. Amen.

ADDRESS.

To all the friends who are assembled this evening we extend our most cordial greeting. We stand before you at this hour as the representative of those spirit-messengers who for thirty-one years past have held communion with mankind in a greater and grander measure than ever before in the history of the human race. Spiritualism, while it is not antagonistic to any system of religion as a religious system, is nevertheless antagonistic to the limitations of all creeds; Spiritualism recognizes no leader but Truth; and whatever may be the needs of individuals they may be individually met by those grand phenomena which the spirit-world is causing to appear in your midst during the present era of dawning light. It has always been in humble guise and among the lowly ones of earth that truth has made its advent: every sublime and uplifting movement that has come to benefit humanity in the past has been, figuratively speaking, born in Bethlehem, cradled in a manger, and educated in Nazareth. It is not only to the cultured and refined that Spiritualism has its message, but for all classes from the centre to the circumference of human society—from the noblest to the most degraded. Spiritualism is a doctrine adapted to the needs of progressive humanity; because it does not call upon any to worship a symbol of outward faith—whether it be cross or crescent—but points onward and upward to that sphere of ineffable light, the lustre of whose presence is now being dispensed on earth. Verily the 31st of March, 1848, was a grand Epiphany, whose starry influence appealed not in any restrictive sense to the wise men of earth, but rather to the *wise in spirit*, since the wise in spirit are the *apocryphal*, those who are ever ready to accept whatsoever appeals to their intelligence as truth, whether it be in accord or out of accord with all their previously conceived ideas and cherished notions.

Spiritualism is both constructive and destructive: constructive of all that is true, and destructive of all that is false and wrong; it is reformatory in its character, remodeling old institutions, giving new interpretations to the wonderful and sublime in olden time; and while not asking you to believe anything written or spoken merely because it has been considered true, it informs you that the real, the comprehensive Bible, is to be found in the universe of Nature, where God's handwriting is to be traced in every stone and tree—his voice to be heard in the roaring of the ocean billows and the gentle murmur of the woodland stream, but most of all in human spirits inspired by love, and earnest in their desire to disseminate truth. Such out of the fullness of their consecrated hearts, the speaker said, could bear witness in terms unmistakable. Not words alone were necessary to appeal to man's consciousness of the eternal verities, but thoughts, ideas, living principles were required, and the bringing of these prominently before human comprehension constituted in the fullest measure the intelligence so bringing them a message-bearer from the world on high. If Spiritualism did not prove the conscious existence of man after death, then it proved nothing. But in order to present its evidence suc-

cinetly to the race it became necessary to approach each order of intellect in the manner best fitted to produce an effect commensurate with the importance of the end in view. Hence the induction by the spirit-workers of all the varied phases of the modern phenomena. If all men could reach the truth without the help of external symbols, if all could embrace it without the necessity of demonstrations on the physical plane of a power superior to that known to humanity, the phenomena would be unnecessary; but such was not the case, therefore the phenomena were of marked importance, whatsoever might be said to the contrary by those among the ranks of adherents to the cause to-day who wished rather for a Spiritualism without a spirit, a philosophy without a soul. Such, however, whether they knew it or not, were really not leveling their attacks on the persons differing from them whom they so determinedly criticised, but against the truth itself, for the shafts of their attacks passed the individual marks at which they were aimed, and buried themselves in the breast of the cause itself; but the divine truth, embodied in the present dispensation, would prove to be indestructible by every stroke, whether of over-zealous friends from within or storm of opposition from without. The speaker felt to render up thanksgivings for the various crude hypotheses which various opponents of Spiritualism had sought to account for its phenomena, also for the unmeasured denunciations with which they had visited the whole subject, since they had been the means of awakening public attention to the cause to such a degree that it would today be found as impossible a task to remove Spiritualism and its improved conceptions of human life and destiny from the hearts and homes of mankind as to destroy the sun or blot out the stars from the skies.

Some opponents of the new dispensation had endeavored to show that between science and Spiritualism an irrepressible and continuous conflict was all that could be looked for; but Spiritualism was not antagonistic to true science—only false sciolism had anything to fear from its approach. Spiritualism had been the glorious power by reason of which all the different systems of religious thought known to man had been rendered capable of existing; its distinct province was to appeal to the inner nature of man; its great soul could not be fettered by defined limits or man-made distinctions of belief; whenever in the past any movement for human amelioration had halted and crystallized into creedal tyranny it was because the spirit had been ruled out by those having by reason of their positions the power to measurably control its external manifestations among men. Full, free, unfettered and judicious communion with the world of spirits was the true solvent of human difficulties and disagreements in the domain of faith and belief, and their practical application to every-day life. Individual immortality was the glorious truth which Spiritualism had made known to the world; there was no retrogression—all the seeming reversions of human conditions proved in the end to be but steps necessary after all to evolve elements of character, etc., which entered largely into the sum total of that grand ultimate advance which was the common lot and destiny of all.

The results achieved by Modern Spiritualism since its advent were plainly perceivable in the world to-day: what the future was to bring forth was beyond the power of mortal conception to grasp. The new dispensation was, from the nature of things, a two-edged sword, working in opposite directions—on the one side cutting into bald and hopeless yet thoroughly honest (and so, manly) materialism, on the other into the soulless metaphysical theology and stupid superstitious ignorance which ruled on the religious plane; necessarily there were among its advocates constructive Spiritualists, whose work was the presentation of proof to the skeptic concerning human immortality, and iconoclastic Spiritualists, who wrought to break the childish faiths of the church system, and give in their place living forms of knowledge suited to the demands of the present hour. The speaker referred in terms of the highest appreciation to the mediums of to-day, and the great work which the returning spirits were able to accomplish through their instrumentality; but urged each medium to endeavor to enlarge by study and reflection the range of his or her mental horizon, rather than to rest in dead inertia upon the support of the spirit-world, expecting it to do everything for them. The true medium would do all that was possible from his or her individual standpoint, and then welcome with gratitude and gladness whatever the denizens of the spirit spheres might feel of their free gift to bestow.

Spiritualism revealed the nature of life in the spirit-world by affording individual and personal communion with the denizens of that state of being: Spiritualism taught that death wrought no marked change in individual character, but that the man on entering spirit-life was quite the same as before his physical decease—which latter was, after all, but an incident in the soul's experiences; Spiritualism, through the lips of earthly media, taught mankind that the true method of progress was so to live as to render themselves particularly attractive to and receptive of the influences which came from the highest order of returning intelligences. The grand ones of history were ready to give to all their thought, their uplifting power, but we must extend to them the invitation of harmonious conditions ere we could hope for their presence with us. The advent of Modern Spiritualism was the return, in a form modified for the meeting of present needs, of knowledge possessed in varying degree by past nationalities and by-gone systems of thought; if the manifestations which attended its modern coming were not identical in a material sense with those characterizing its existence in the past, they were identical in spirit. Truth had only one story to tell, viz.: how to live well in mortal life, how to die well, and how to continue your existence rejoicingly in the land of souls. Let us at this hour agree to disagree on minor points, and unite upon such as are common to the belief of all—that there is a spiritual world in which all individuals will receive the results of their actions, their words, their thoughts, as wrought, expressed or formed in mortal life, and that, under proper conditions, their spirits can return and communicate with mankind, bringing with them knowledge of that state, otherwise unattainable by any known mortal instrumentality. Spiritualism does not point you to a saviour in the past, but to one here present in your midst, at this hour—the ever-living power of the spirit of truth manifesting in every form, and striving under all circumstances to benefit and uplift you, one and all; it does not refuse its need of praise to the past, since you of the present (whether you know it or not) are the recipients of the benefits accruing from the labors of humanity's saviors in the past—through the efforts of all in

ages gone who have striven to redeem the world from error: but it teaches that you, also, have a part to do in forwarding the grand work of individual progression.

The speaker was of opinion that what was most needed at present was spiritual organization—not temporal, since temporal institutions and forms led in brief time to the existence and expression of tyranny and superstition, whereby men's minds were degraded, and their honest conceptions denied the right way; looking up to leadership would invariably wreck all reformatory projects so doing upon the rock of material despotism. The spiritual organization needed was a condition wherein souls, harmoniously interspersed, were to be found ready to work in consonance with the angel-world with all the powers of their being for the advancement of truth: a condition in which any one having a work to do which his conscience told him was right, would not need to go to any man or number of men to obtain an endorsement of his project, but would be free to discharge the duty which had thus been laid upon him, and to his aid the helpers from the skies would inevitably descend.

The speaker would have his hearers recognize the importance of what was going on around them, and endeavor to make this Thirty-First Anniversary the index of the commencement of a new era in their lives; he called attention to the fact that Christ attained to thirty years of age before he commenced his public ministry, which lasted three years and ended with his crucifixion, and that it was just thirty-three years from 1848 (the date of Modern Spiritualism's advent,) to 1881, the year when the Dragon will pass the shaft of the great Pyramid of Egypt—an occurrence which has not transpired before for four thousand years; the portents of changes great and manifold were everywhere to be seen; if there was to be a material, there was also to be a spiritual perihelion, and the advanced condition of the world in this particular was fully abreast with its material achievements. We had just entered upon the two last years of the period during which the forces of the spirit-world were being specially centered to uplift man so that he may be able to escape from or to abide the results (to the earth) of the approaching perihelion of the planets. A messianic period of two thousand years (so proved by historic experience, and as clearly measured by the disembodied ones, as that three months spring, three months summer and like periods for autumn and winter constitute earth's solar year,) was nearly accomplished, and the wonderful outcome of a new order of things was vibrating in the spiritual atmosphere, soon to take on material shape on the plane of mortal objective life. He closed by thanking his audience for the close attention with which his remarks had been received, and by calling their attention to the musical part of the programme about to be rendered:

Mr. J. B. Hatch then took the platform, and in a few well chosen words expressed his pleasure that so many had braved the storm now in progress (the most severe of the present season) to visit the hall and listen to the exercises. He read the Cleveland and return telegrams [which were printed last week (they were also read on the same evening at Paine Hall)] and closed by introducing Brown's Band, H. C. Brown leader, which organization opened the exercises with an overture, "Tantalus," (by Suppe); Miss Lizzie J. Thompson then gave a reading, "Robert of Lincoln" (W. Cullen Bryant); Miss Fannie Dolbeare and Cora Hastings sang "The Two Cousins"; H. C. Brown executed two fine cornet solos; Mrs. M. A. Carnes read "The Death Doom"; Miss Nellie M. King, Esther Singleton, and Messrs. John C. Bond and W. Worcester gave a vocal selection, "Away to the Fields"; the Band followed with "Chimes from Normandy" (extract); Mrs. Hattie E. Wilson read "The Story of the Faithful Soul"; Miss Dolbeare sang, Mr. Cutting acting as accompanist; a selection by the band, and a piccolo solo, "The Wren," by J. Gilcher, were succeeded by a duet by Misses Hastings and Dolbeare, after which the Parker Memorial choir and Mr. Cutting joined in rendering the chorus "To thee, oh country, great and free!" and the exercises closed with the march "First Regiment," (Weingarten) by the Band.

The audience then, by invitation of Mr. Hatch, adjourned to the lower hall; such as desired joined with the dancers, others passed the hours in social converse—the storm outside exerting no check upon the happy atmosphere which reigned within the Parker Building. The ball—carried out under management of J. B. Hatch, assisted by J. B. Hatch, Jr., C. H. Green, L. W. Hall, C. F. Rand and H. Whitney—was a success, the supper excellent, and the company adjourned at an early hour on Tuesday, A. M., with pleasant memories of the Thirty-First Anniversary and its commemoration.

**PAINE MEMORIAL HALL.**

Long before the hour appointed for the opening of the services, the spacious hall of the Paine Memorial Building began to be filled, and when the assemblage was called to order every seat was occupied, standing-room being all that remained for those who came later. Both ante-rooms were finally opened, and a larger or more attentive audience has never gathered within the edifice than that which participated in the celebration of the Thirty-First Anniversary on Monday morning, under the supervision of the Children's Progressive Lyceum and Ladies' Aid Society.

Dr. A. H. Richardson introduced the services of the day by appropriate remarks, in which he stated the objects that had brought the multitude together. A song entitled "Liberty" was then sung, after which Mr. J. Frank Baxter read a fine poem on "Prophecy," which was well received and highly appreciated. Following this was another song, and then Mr. Baxter delivered an address in which he reviewed the origin and growth of Modern Spiritualism. It was listened to with marked attention, and was replete with that clearness of logic and thoroughness of detail which is characteristic of all of Mr. Baxter's efforts.

Subsequent to the address, séances for various forms of spirit manifestations were held in rooms adjoining the hall, giving general satisfaction to all who participated in them.

In the afternoon, notwithstanding the threatened inclemency of the weather, an audience equally as large as that of the morning assembled to listen to an address by Prof. Denton, the following allusion to which we copy from the Herald:

"The speaker contended that Spiritualism is the only belief of which the fundamental principles can be proven by the actual experience of every believer. In this belief he contended that there was an originality which had not characterized any system heretofore known to the world. He did not question but that the religion of the Jews was good for their day, but denied that either Judaism or Christianity was suited to the present day, when science has

driven miracles out of the world and mystery out of heaven. The speaker ridiculed the creeds and beliefs of the present church as unworthy of the respect of logical men and women, and spoke of Jesus Christ as 'the everlasting make-weight for light sinners.' He believed that heaven would be found to contain much the same mixture of good and bad as is found here below, and that the power to enjoy its pleasures depended upon the use made of the faculties while on earth."

Following the address a number of séances were held as in the morning, and in the evening the spacious hall was made ready for the closing entertainment of the celebration—a fancy-dress ball, which, despite a severe storm, was attended by about two hundred couples. The dances were twenty-one in number, and the music by Bond's Band was most enlivening and finely rendered. The floor was efficiently managed by Mr. J. M. Foster, assisted by Messrs. C. A. Foss, H. B. Driskoll and E. D. Stiekney. Shortly before midnight a collation was served in Investigator Hall by Mrs. H. A. Marshall, after which the company was entertained by several pleasing vocal selections. Dancing was then resumed and continued until two o'clock. The affair was highly successful, and netted a handsome sum toward carrying on the useful work of the Ladies' Aid Society.

**CLEVELAND, O.**

The State Organization of Spiritualists in Ohio having been comparatively inactive for the past two or three years, it was deemed advisable by J. P. Allen of Springfield, O., and other energetic Spiritualists of the State, to call a Mass Meeting for either reorganizing the old State Association or taking other means for more unity of action, and the perfecting of local organizations.

The Convention met in Lyman's Hall on Saturday, March 29th, and was called to order by L. Van Scotten, Esq. Mr. F. W. Turner was chosen Secretary. The permanent organization was perfected in the evening. After appointing the usual committees the meeting opened into a general conference. The evening speakers were Hudson Tuttle, J. M. Peebles and J. H. Harter. The Smith Quartette from Painesville discoursed excellent and soul-stirring music.

The meetings of Sunday, 30th, and Monday, 31st, were held in Halle's Hall. The principal speakers present were Rev. J. H. Harter of Auburn, N. Y., Miss Gleason, a trance speaker, from Geneva, O., J. M. Peebles, and Prof. E. Whipple. Dr. Cooper from Bellefontaine, Mr. Allen from Springfield, Mrs. Stevens from Toledo, Mr. Bigelow from Alliance, Thomas Lees, Abram James and others entertained the audiences with living, burning truths.

There were resolutions passed relating not only to the advancement of Spiritualism, but in regard to the reforms common to the day and age. The meeting was not only large and eminently practical, but exceedingly harmonious from the beginning to the close. At times the enthusiasm was at fever heat, reminding one somewhat of an old-fashioned Methodist love-feast. The enthusiasm rose to its highest pitch on Monday, while celebrating the Anniversary. All felt a baptismal power from the spirit-world, and many remarked that it seemed as though earth and heaven were never before so sympathetically conjoined in love and union. The principal anniversary address was given by J. M. Peebles. This was followed by an enthusiastic conference.

The Cleveland Herald, of Tuesday, April 1st, gives the following account of the exercises on Anniversary Day:

The morning session of the Spiritualist Convention opened with a large audience. Mr. S. Bigelow in the chair. After prayer by the Rev. J. H. Harter, and a song by a quartette, Dr. J. M. Peebles was introduced, and delivered the following

**ANNIVERSARY ADDRESS:**

On the 10th day of the present month there assembled a distinguished company of Governors, Judges, clergymen, scholars, poets, and philanthropists in the elegant parlors of Cyrus W. Field, Gramercy Park, New York, in honor of the twenty-fifth anniversary of the original compact for the laying of the Atlantic cable. It was an ominous coterie of intellect and artocracy—a select gathering of men who, quite glad to shun the cross, are inclined to clamor for the crown. Cabling the ocean was a gigantic undertaking, and all honor to its projectors, who, suffering the scorn and the obloquy of their peers, persisted, in the face of disappointments, discouragements, and struggles that would have utterly disheartened ordinary men. But, aflame with belief and alive with energy and skill, they conquered. Their ideal became a reality, their faith, budding in hope, bloomed out into fruition. The uses of the seventy thousand miles of cable crossing seas and oceans, bearing messages with lightning speed in opposite directions at the same instant, regulating the markets of the different nations, awakening and intensifying the feeling of the brotherhood of all races, and prophesying of a coming millennium of peace and public confidence, can hardly be overestimated.

And yet, what is the shaft to the wheat, the bow to the soul, or what is an ocean cable stretching over seas, and nearly girdling the globe, compared to that soul-cable of psychic sympathy, of vision, of trance, of impression, of inspiration, that, spanning the river of death, reaches out into the interstellar spaces even to the homes of the loved in heaven, thus not only demonstrating a future conscious existence, but bringing from our spirit-friends sweet messages of remembrance and assurances of the most comforting love? Cabled communications from foreign lands fade away into an almost shadowy insignificance when compared with these telegraphic responses, these spiritual vibrations, these identified messages that reach us from the fairer shores of immortality. The positive certainty of communion with spiritual intelligences is a demonstrated fact. Those mourned as dead tell us through many phases of mediumship, "We still live." Death is swallowed up in victory.

On this 31st of March, then, we celebrate the Thirty-First Anniversary of Modern Spiritualism, a most momentous event, because forever settling in the affirmative the inquiry of the ages: "If a man die shall he live again?" In the township of Arcadia, N. Y., the Bethlehem of these modern spiritual manifestations, the bigoted sectarist of that time heard nothing but the ghostly mutterings of the devil. The wealthy worldling said, "Another nine days' wonder; another glowing, surface-thinking scientist, through beholding articles of furniture move without visible contact, continued blind to those potential spirit-forces connected with the observed motions. Still, the world moved, and progress daily invited thoughtful men to fresh feasts and to new phases of the strange manifestations. As the investigations proceeded believers rapidly multiplied, till, no longer local, Spiritualism has become at the present time absolutely cosmopolitan, justly claiming an army of millions. Its literature, its mediums, its advocates and avowed believers are found in all the enlightened countries of the world. Superstition is its hated foe; ignorance, egotism and bigotry are its natural enemies. Saying nothing of the United States of America, I have attended spiritual séances in Mexico and Yucatan, have lectured to societies of Spiritualists in Australia, New Zealand and Asia Minor, have met Spiritualists in China, Ceylon and Egypt, and have addressed Spiritualists in India, Natal and Cape Town, South Africa.

It required sacrifices and a martyr's courage, when, something like a quarter of a century since, Gov. Tallmadge, Prof. Hare, Prof. Mapes, Judge Edmonds, Hon. Benjamin F. Wade, Robert Dale Owen, Rev. John Pierpont, the Carey sisters, Mrs. Whitman, the poetess, Mrs. Farnham, the authoress, William White, S. S. Jones,

Dr. Gardner, Dr. Hallock, and others now gathered to their fathers, stepped to the front and stood up heroically in defence of Modern Spiritualism. Social ostracism was too often the penalty. It was a similar spirit that gave hennock to the martyrs, nailed Jesus to the cross, and banished Ann Lee to the wilds of America. The advocates of the newly conceived truths, the pioneers of a great reformation, are always unpopular in their own age. They often pass their lives in disquiet and danger; therefore it is but justice that the memory of such be held in reverence, and that they be sustained against the scorn and hatred of their contemporaries by the hope of leaving to posterity imperishable names. It is comparatively easy, after the manner of the priests, to find men to plant the flag on the highest tower. The difficulty is to find the royal-souled men who delight to lead—who dare to go first into and fill the breach! But such men there were in the morning-time of Modern Spiritualism—men and women who endured ridicule, mockery and social martyrdom for the truth.

But neither the work nor the true workers die carelessly and forgetfully. God and angels take care of their own. Socrates lives in the hearts of all lands; Demosthenes lives in that masterly oration upon the Crown; Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, the sweet tenderness he cherished, the crystal tears he wept, and the heavy cross he bore; the prophetic psychics of the mediums, and their revelations, and their consoling labors of love. Behmen, Swedenborg, Wesley, and George Fox live in their revelations and mediumistic teachings, and so will the genuine mediums and all the faithful, self-sacrificing workers of to-day live immortal in history.

The intolerance and stupidity of one-sided sectarists are only excelled by their bold inconsistencies, to wit: They reject the testimony of such high witnesses as William Crookes, F. R. S., and other of the London Quarterly Journal of Science; A. R. Wallace, the great English naturalist and co-discoverer of Charles Darwin; C. F. Varley, F. R. S., the electrician, who, with Sir William Thomson, discovered and laid down the laws for the working of the deep sea cables; Camille Flammarion, the French astronomer; Victor Hugo, the author and orator; I. H. Von Fichte, the German metaphysician; Leon Favre, the Consul-General of France; Zollner, the German physicist and astronomer; Fechner, professor of physics at Leipzig; Scheiber, professor of mathematics; Weber, famous for his researches in electricity; Butlerof, professor of chemistry in the St. Petersburg University, and others. I repeat, sectarists and clergymen reject the statements of living philosophers, scientists, scholars, poets, and their next-door neighbors, in proof of Spiritualism, and yet believe that God made the first woman from one of Adam's ribs, believe that he took off the Egyptians' chariot wheels, believe that the dead were sent to devour the little children, believe that the quails fell to an incredible thickness around Israel's camp in a single night, believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and the whale swallowed the unfortunate Jonah.

Indeed, legends and facts must be from two thousand to five thousand years old before they can make any impression upon the credulous craniums of creed-bound theologians. They believe that Peter was released from prison at midnight by a spirit smiting off his chains—believe it upon the testimony alone of Peter, who falsified, cursed and swore, and denied Christ—and yet they reject the testimony of living, intelligent and honorable men, every way their peers. The martyred Lincoln was a Spiritualist, and was influenced by spirit messages to issue the emancipation proclamation. Col. S. B. Kase, 1601 Broadway, N. Y., is a Spiritualist, and others, sat with him in séance. I frequently attended spiritual séances in Washington with Hon. B. F. Wade, at one time Acting Vice-President of our country, Senator Wilson, of Massachusetts, was a Spiritualist, and delighted to attend sittings for manifestations. Last autumn I sat by the side of the Rev. Thomas K. Beecher in a spiritual circle at Watkins, N. Y. The Rev. Charles Beecher has just published a large volume entitled "The Rational Spiritual Manifestations." That noble philanthropist, William Lloyd Garrison, is an avowed Spiritualist. And still, in the face of such converts, in the face of the testimony of many thousands of distinguished living witnesses, in the face of the testimony of such gentlemen as J. H. Wade, Esq., Judge Tilden, Judge Payne, and other prominent citizens residing in Cleveland, the church-going crowd will look prodigiously wise and exclaim, "What a humbug!" May God have mercy on their souls!

Spiritualism is now an authenticated fact; more, it is in its best definition a science, a philosophy and a religion, with a foothold in all the enlightened nations of the earth. Its armies—only poorly organized I admit—number millions. Its further dissemination, its final victory, is certain! Nevertheless, as in the Hebrew age, all was not Israel that was of Israel, so all that is called Spiritualism is not Spiritualism. The word Spirit and its derivatives, as God, for said Jesus, "God is a spirit." Spiritualism, then, means faith in God; converse with angels and spirits, spiritual-mindedness and purity of life. The judgment now upon us will sift the chaff from the wheat. That there are exorcisements clinging to the spiritual tree of life is admitted; that there are follies sheltering themselves under the broad wing of Spiritualism is acknowledged; that there are more impostors to be exposed than there are true mediums is a sad and unprincipled individual, professing mediumship for gain, is to be neither doubted nor excused. But these temporary irregularities are no more a part of Spiritualism than the misconduct of some clergymen or the immoralities of some Christians constitute a part of Christianity. As I understand Spiritualism, it inculcates belief in the existence of God, in moral law and moral duty. It urges the necessity of renewed faith, and it teaches the necessity of salvation through Christ; that is to say, through the Christ-spirit of love, purity and holiness.

The tendency of Spiritualists in America at the present time is toward what is denominated Christian Spiritualism. Accordingly, Dr. J. R. Buchanan, of New York, one of the ablest and most learned Spiritualists in our country, recently said: "In addition to our communion with spirits we should commune with the Divine love and wisdom embodied in the life of Jesus Christ. We should take to our souls a portion of that spiritual energy and holiness which lifted him so far above all humanity." Let us so practice our angel-teachings and so live out our heavenly principles that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a featureless immortality.

At the conclusion of Dr. Peebles' address the question of Lyceum Sunday schools was discussed at some length by Mr. Thomas Lees and others, and a committee was appointed to report upon the matter. On motion it was decided to send words of cheer and greeting to the Chicago and Boston Spiritualists.

**AFTERNOON SESSION.**

The first business at the afternoon session was the presentation by Mr. W. E. Preston, of the Lyceum Committee, of a series of resolutions setting forth the importance of educating and instructing the children in the "beautiful and glorious truths of the new philosophy"; that the Lyceum interest in Ohio will best be promoted by the appointment of a Lyceum committee, with power to act as a State Central Committee, with three to add one from each Congressional district, the duties of the committee to be to correspond with persons and aid them, by advice, in establishing and maintaining Lyceums; suggesting the names of Thomas Lees, of Cleveland, Mrs. J. H. Ammon, of Collamer, and Mrs. P. T. Rich, of Cleveland, for the committee; and instructing the committee to report at the next meeting in Alliance. The resolutions were adopted.

About an hour was then taken up in five-minute speeches by a great many of all shades of belief. At the close of the speech-making Mr. A. H. Kendall, from the Committee on Resolutions, reported a number of resolutions on various subjects. One of them provided for the appointment of a State Central Committee, consisting of Messrs. S. Bigelow, of Alliance; John

Madden, of Cleveland; C. S. Curtiss, of Ravenna; J. P. Allen, of Springfield; and E. J. Pope, of Chagrin Falls; another characterized the use of tobacco as a filthy habit, degrading to both body and mind, and recommending all Spiritualists, and especially seances and mediums to avoid it; another, by Mr. L. Van Scotten, recommending societies to secure fixed speakers; another, also by Mr. Van Scotten, recording it as the opinion of the Convention that a "large amount of the religious element should be incorporated into our life and practice"; others by Mr. H. Tuttle, protesting against capital punishment, protesting against legislation looking to the protection of the medical profession at the expense of the liberties and rights of the people; and requesting all Spiritualist papers to use, through their influence to make the anniversary of Modern Spiritualism general throughout the world; and others by Rev. J. H. Harter extending thanks to Mr. James Lawrence, through whose mediumship the anniversary was suggested, to the decorators of the hall, and to friends in Cleveland for their hospitality. After the adoption of the resolutions, the Convention, on motion of Mr. A. H. Kendall, adjourned to meet in Alliance in August at the call of the Central Committee.

During the session of the Convention letters of greeting were read from Messrs. Colby, A. Rich, of the Banner of Light, Boston; John C. Bundy, Religious-Philosophical Journal, Chicago, and the Rev. R. C. Flower, Alliance. The anniversary celebration was terminated in the evening by an interesting exhibition by the Children's Progressive Lyceum, followed by the regular anniversary ball.

An account of the Lyceum festival, prepared for our columns, arrived too late for insertion. It will appear in our next issue.—Ed. L. of L.

**UTICA, N. Y.**

The Spiritualists held a social gathering in Carlton Hall Monday evening, March 31st. The orchestra of the Old Band furnished very fine music. The attendance, says the Utica Observer, was large, many of other denominations being present. The society numbers one hundred and sixty-two members, and holds religious exercises in Harburg Hall on Columbia street.

Mr. A. A. Wheelock read a poem entitled "My Spirit Guide," which he announced was given under the inspiration of St. John, the beloved Apostle. The hymn "Nearer My God to Thee," was then sung, after which Mr. Wheelock gave the address of the evening. He said they were gathered there in commemoration of an event transpiring thirty-one years ago that night known as the first manifestation of spirit power in these modern times and which soon became known throughout the world as the "Rochester rappings."

There is some significance in everything, but especially in a rap. Whatever is a manifestation of power is significant. Each and everything is significant, not only for itself but for what it signifies, and by this manifestation of power there comes to us a deep significance of power if we do but comprehend it. No other sound can attract notice like a rap. It arrests the attention, and does not say anything more. It attracts attention; that is what it is for; and these rappings awakened people out of the slumber of superstition. This shows the power of small things. When God wished to make himself manifest to mankind no pomp or display was chosen for the purpose, but an humble Nazarene called Jesus, who was the greatest medium the past has ever known. As from man came the Saviour of the human race in those ancient days, even so from an humble hamlet in the town of Hydesville came the second manifestation of spirit power to the world.

The speaker here read a description of the first spirit-rappings as they were recorded at the time by a disinterested person. Just thirty-one years ago, on the night of the 31st of March, 1848, a mysterious sound was heard in the home of a family by the name of Fox, in Hydesville. The rappings were investigated, and it was found that an answer could be had to any question by saying if such a thing be so rap so many times, and immediately the raps were given. The Foxes were Methodists, and so not in sympathy with any spiritualistic ideas. They moved to Rochester to escape the annoyance, but the spirit followed them. In this small town of Hydesville, New York, there are adherents number, perhaps, millions. It opened wide the gates of religious liberty that were already ajar. In this belief man carefully lays hold of his religion with a certainty and assurance by the natural channels that the human heart longs after, receiving from his departed loved ones the findings that they still live.

Spiritualism has a philosophy. It has a science of religion. It is a philosophy spanning the highest and the lowest of mortal truth; it is a science basing itself upon demonstrable truths that can be as well explained as the truths of any other science. It is the Jacob's ladder out of this mortal life into regions of peace and joy, and all that pertains to immortality. No doubt the cause has suffered from impostors. Every new idea from a system of ethics down has been subjected to the same; but with a proper understanding of Spiritualism the mind is led onward to the plane of an ending idea of development in this one thing it differs from all other Christian sects. Its rappings and moving of ponderable substances by unseen forces come along to prove it. The distinction between Spiritualism and Christianity is, that in the Christian church one's religion is based on belief; but Spiritualism gives a foundation for belief; it furnishes a connection between the present life and the future. There is a rap; it is a letter in the spirit language. But you may as well say, "Better learn to spell first." It is simply a manifestation which proves the utter fallacy of resting one's salvation on faith alone. These things prove that the spirits moving along a higher sphere are sent down to enlighten minds human on facts that are immortal.

There is no hope of immortality if you take the science out of Spiritualism. Spiritualism is the religion of science. It takes all that is beautiful and true out of the old tradition. It ignores nothing in this life that is good. We find the theory of the Christian lacks demonstration; Spiritualism makes it good—proves it by practical demonstration. Mediums develop, and those manifestations which were at first mysterious with more light become clear. Spiritualism is a liberator of mankind from the slavery of superstition, and the voice of Church authority is now drowned in the cry of liberty. Now there is a religion that, thirty-one years ago, came forth with the cry of good cheer that there was, in the realm of the unseen, life as positive as life in this world. It is an evidence that the spirits go through our houses, though we perceive them not. Who are they? They are our dead parents, sisters, our babes. They still live, even if they are gone out of this life.

At the close of the address the company were served with refreshments; and all spent the evening pleasantly.

**PORTLAND, ME.**

A correspondent, "W. E. S.," informs us that the anniversary was commemorated Sunday afternoon in this city at Congress Hall, with appropriate exercises, before a large and appreciative audience. M. A. Blanchard, Esq., Chairman, gave the opening address, in which he reviewed the rise and progress of the cause, from the obscure village of Hydesville, N. Y., up to the present hour, showing that the tiny raps which betokened the first intelligence from the spirit-world have reverberated round the globe, and answered the deepest desire of all peoples to know "if a man die shall he live again?" A select quartette choir under the direction of John L. Shaw, Esq., assisted by Mr. Colby, Mrs. Pratt and Miss Milliken, with Mr. Milliken as organist, discoursed some very fine music during the session to the acceptance of all present.

Mrs. A. W. Smith then gave a very fine rendition of one of Miss Lizzie Doten's poems improvised by her at the close of a lecture in this city in answer to the supposition to come from the spirit of Acha S. Sprague, and entitled "My Spirit Home." The speaker of the day, Mrs. Helen L. Palmer, was then introduced to the audience, and for an hour held the fixed attention of the people to her remarks, as the basis of which she selected the 7th, 8th and 9th verses of the 12th chapter of Acts. Modern Spiritualism first came to us

through the mediumship of a little child, thirty-one years ago. Christianity promises immortality, but Spiritualism goes further, and assures us that in these angelic halls no one's individuality is taken from him. Spiritualism has established a higher reward of virtue than any other form of religion. It has brought the beauty and purity of a holy life down to the conception of the humblest child. Spiritualism is more just to God and more just to man than a religion that casts all our burdens upon a suffering Saviour. Spiritualism has brought from the confines of the other world the knowledge that there is life beyond the tomb. To show that spirit communication by means of table-rapping is not degrading the heavenly character, the speaker drew a parallel between it and telegraphy, by which messages are sent around the globe. The spirit that returns and talks with man by rapping takes that method of communication because it comes readily within the grasp of the most ordinary comprehension. Spiritualism teaches that in every human soul there is a spark of divinity capable of being kindled into a bright flame of loving grace. Spiritualism has liberalized the world. It does not say take me, and believe me to be for your good, but take me, and prove me, and if you find anything of good, purity and holiness, appropriate it for your own moral advancement. In closing the speaker invoked the Divine Spirit to shed its marvelous light upon the souls of mankind to inspire a love for their Creator and for each other.

The occasion was one long to be remembered by all present, and we trust it will be the means of doing the cause a new impetus in that part of the vineyard.

**VINELAND, N. J.**

Mary E. Tillotson, Corresponding Secretary, informs us that "The Anniversary was observed in this place on the evening of the 30th of March by combining the exercises of the Progressive Lyceum and the Friends of Progress. The programme was drawn and interest in it secured by the vigilance of Dr. L. K. Cooley, the faithful friend of the Society and of the cause everywhere. Services opened with instrumental music; John Gage followed with the recital of his poetic facts and graphic events, and amplified in proceeding with quotations from Prof. J. R. Buchanan, showing the equalizing and elevating tendency of the spiritual manifestations. The Lyceum gave a fine poetic reading, J. Wilde discoursed on mediumship in all ages. The Lyceum recited the poem "Death, where is thy sting; Grave, where is thy victory?" Mrs. Shedd read a paper on the mediumship and spirit intercourse of Jesus and his times. The Lyceum gave "Evermore," alternating the stanzas by appropriate singing. C. B. Campbell spoke of the alchemic and atomic action of Spiritualism in permeating all forms of society. A. C. Cotton gave instructive ideas of a political and general nature. M. E. Tillotson delivered a fine lecture because of the lateness of the hour. She would have said, opposition to truth and religious freedom is just becoming desperate, and their peaceable existence depends on their believers turning from church respectability (the luring bait) and its fostering usages, and resisting its craft with united and determined persistence. Messrs. Wood and Hersey gave a rich piece of violin music. Dr. Cooley prophesied that the many truths proven and trials passed would prompt the aid of our friends who have laid off the habiliments of the flesh, we kept the lamp burning till about one year ago or a little more, when a renewed interest was felt in the good cause, and we organized for business purposes by choosing the necessary officers. As most of our number are mechanics, and times dull, we have not been able to employ speakers from out of town very often, but have been quite successful in developing mediums in our own ranks, who in fair soon to be of much service in the good cause."

**EASTON, MASS.**

N. W. Perry, Secretary, writes: "The Spiritualists of this place celebrated the anniversary the present year for the first time, by meeting at the residence of Mr. David Wade to the number of about one hundred—all being more than pleased with the vocal and instrumental music, appropriate addresses, readings, dialogues, declamations, recitations, tableaux, pantomimes, &c., which were brought out on this occasion. After this portion of the exercises was concluded those present were invited to a substantial supper. Although this is our first celebration we feel it will not be the last. By the persistent and untiring efforts of a few faithful ones, together with the aid of our friends who have laid off the habiliments of the flesh, we kept the lamp burning till about one year ago or a little more, when a renewed interest was felt in the good cause, and we organized for business purposes by choosing the necessary officers. As most of our number are mechanics, and times dull, we have not been able to employ speakers from out of town very often, but have been quite successful in developing mediums in our own ranks, who in fair soon to be of much service in the good cause."

I have been a subscriber to the Banner of Light now about twenty years, and feel a deep interest in its success, and am much pleased that with almost every number it improves. May the angel-world guide and direct you in every good word and work for the emancipation and liberalization of humanity."

**SALEM, MASS.**

S. G. Hooper writes: "On Sunday afternoon and evening, March 30th, we had goodly gatherings of the lovers of the truth brought by the new dispensation. Our hall, especially at evening, was filled to its utmost capacity. The exercises commenced as usual by fine singing; a poem adapted to the occasion was read, and was followed by speeches given by several of the brethren. Our regular mediums being entranced, the friends from the other side also participated in giving us words of good cheer. Many of those who do not generally speak presented their testimony. Taken altogether, this anniversary will make an indelible impression upon the minds of all who were present. On Monday evening, notwithstanding the furious snow-storm, many of the friends again assembled to continue the festivities by partaking of a bountiful supper provided by the sisters of the household of faith. The Spiritualists of Old Salem, fully appreciating the benefits bestowed upon them by the beautiful truths of our philosophy, have thus endeavored to celebrate the thirty-first anniversary of its modern advent."

**LONGING FOR SPRING.**

Why lingerest thou, oh balmy spring,  
In far-off Southern orchard bowers?  
Come, with thy birds and blossoming,  
Back to this wintry land of ours.  
Come! for old earth is bleak and bare,  
 bereft of robe of gleaming snow;  
She sighs for spring's benignant air,  
And longs for gentle winds to blow.  
And when bedecked in robe of green,  
And crowned with blossoms wondrous fair,  
She'll seem in majesty a queen,  
With jewels sprinkled in her hair.  
Be patient, earth, so cold and brown!  
The gentle rain will weep o'er thee;  
And from thy bosom dark and lone,  
Fair perfumed flowers smile peacefully,  
And thank thee for the chill hours passed  
Beneath the heavy wind-sped clouds;  
Thought nature's skies be overcast,  
Fair birds will thrum from sunny shores,  
Kelleysville, Ohio.

THE BANNER OF LIGHT is not only a light to the footsteps of the seeker after Truth, but is the oldest journal in the world devoted to the Spiritual Philosophy. The Banner is a first-class family newspaper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of Spiritual lectures, original essays upon Spiritual, Philosophical, and Scientific subjects, editorial department, and a spirit-message department. Terms of subscription, per year \$5.15; six months, \$3.00; three months, \$2.00. Address Colby & Rich, publishers, No. 9 Montgomery Place, Boston, Mass.—The Texas Spirituality.

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**SPECIAL NOTICES.**  
 In preparing this issue, the Editors are deeply indebted to the many friends who have contributed to the success of the Banner of Light. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages. The names of the contributors are given in the preceding pages.

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**THE MISSION OF MEDIUMSHIP.** This is the title of a new and interesting work, by the Rev. J. W. Foster, D. D., published by Colby & Rich. It is a full and complete treatise on the subject of mediumship, and is highly recommended by all who are interested in the subject.

**The article from the pen of Prof. F. Cook, Esq., of Chicago, entitled "SPIRITUAL RATIONALISM, as applied to Common Sense, Evil Spirits, and Exorcisms,"** which we promised last week, is unavoidably postponed to our next number, the pressure of Anniversary and other matters on our columns precluding its appearance in this issue.

**The Poor Ponies.**

If any one is still resolved to believe that the Indian is without the tender feelings that are common to humanity, let him read the replies of the Indian chief and the Indian mother which are herewith appended. On the 24th of last month the churches in Omaha, at their regular meetings, adopted resolutions requesting the Secretary of the Interior to send the Ponca Indians, then in camp there, back to the Omaha reservation, and not compel them to go back to Indian Territory, from which they came. Prominent members of the churches, Presbyterian and Congregational, held a council with the red men and heard their story. It cannot be disputed that it is a most affecting one.

Standing Bear, the chief, said: "We are dying in Indian Territory. We know how to work and are willing to work. The Omahas have sent a petition to General Crook to allow us to come back to our reservation. We are afraid to return to Indian Territory. I had a son; he was a brave, good boy. I could not read or write or speak English myself, and I saw it kept me poor. I gave my boy a good education; he learned to read and write and speak English. I was proud of him. There was no young man in the tribe like him. He was dear to his mother; her heart was on him. When we reached Indian Territory he, too, was taken sick. He was sick a long time and died. Before he died he made a request of me; he said, 'Don't bury me here; take me back to the old reservation and bury me there.' I could not refuse. I told him, 'I would, and his bones are with us here now. I want to go back with my people where our land is, and where our homes have been, and where we learned to work like the white man, and where our friends are buried. I want to bury my son there and live there.'"

Here the chief was interrupted by his squaw, who burst into tears and groans and spoke several words rapidly. The interpreter repeated them as follows: "He was a good boy; he was a good boy. Tell General Crook he was a good boy and kind to his mother. My heart is broken. I want to bury him in the old reservation."

The Church representatives visited General Crook and he said: "I am sorry for these people and would be glad to see them allowed to return, but I am a soldier and obey orders. I am instructed to return these Indians to Indian Territory. I will allow them to remain here for a few days. I have received a petition from the Omahas that they be allowed to return there. You can ask the churches to move in this matter. The Indians are managed to some extent by churches. Let them make such request as they think proper of Mr. Schurz, and I am sure it will receive attention."

The result was the action by the leading churches, adopted without a dissenting voice and telegraphed to Secretary Schurz. The condition of these Indians is pitiable, and they have the universal sympathy of the people in Omaha.

E. V. Wilson, one of the "strong men" among the early and likewise the present advocates of the New Dispensation, sends us a cabinet copy of his photograph, together with the statement that he has now attained to the age of sixty-one years in mortal. The time which Bro. Wilson has devoted to lecturing, rest-giving, newspaper work, etc.—and in the interest of Spiritualism and free inquiry—bears a large proportion to the entire sum of his earthly experiences, and yet, gazing upon his likeness, one is led to feel that there is much and good work in the old veteran yet. Success to him, and to all who like him are devoting their dearest energies to the upbuilding of the cause.

A correspondent writing from Washington, D. C., says: "The sciences given by Mrs. Louie M. Lowe at 316 C street, N. W., this city, continue to increase in interesting developments."

**Spirit Identity.**

We have received from London a copy of a masterly little work, entitled "Spirit Identity," by M. A. Oxon. In his previous work on "Psychography" he addressed himself quite as much to unbelievers as to Spiritualists; in it he states no theory, but simply presents facts as well-weighed for as any in the phenomena of pathology. In his present work, on the contrary, he assumes on the part of the reader a considerable familiarity with the phenomena of Spiritualism, and some previous exercise of thought as to the causes that underlie them.

Of the experience of investigators in the matter of spirit identity he tells us that "some have tried for years, and have seen nothing that satisfies them; while others have been flooded with evidence that sweeps away doubt with the torrent-rush of conviction." This is a fair statement, we think, of the real facts. This difference of experience does not spring from the circumstance that some persons may be more rigorous in investigation than others; it results from the superior opportunities, often accidental, it would seem, enjoyed by one class and missed by the other.

The attitude of public opinion toward the subject represses much testimony in regard to identity, that would be forthcoming but for this state of non-receptiveness. "The coherent body of evidence for the central facts of Spiritualism is almost of necessity from this cause not public property; and both from the nature of the evidence and from the attitude of men toward it, the truth is only partially made public."

Of the causes of the mixed and unsatisfactory communications so often got at circles, the writer says: "We know that out of our bodies, in some mysterious manner, by some chemistry unknown to us, are provided the means by which the invisible operators work. Yet few consider that they are bound to prepare themselves in any way for the part they have to play. A copious dinner and a free supply of stimulants are considered to be a reasonable preparation for an hour's communion with the dead. And then they grumble because they do not get their 'dead' of so high quality as they would desire! Or, worse still, they welcome anything with bilious meriment, and embrace the 'dear spirits' as if they were the very Angels of Light."

Of the fact that many of the spirits communicating carry with them the evil they contracted or developed in this life, and that the "intelligent operator at the other end of the line" may sometimes be a very unscrupulous person, the writer says:

"The free use made of names great and honored among men is one of the most suspicious; especially when the names are too frequently used, that they are made the subjects for pretentious nonsense, bombastic platitudes, or egotistic twaddle; still more so when the claims put forward break down on the simplest examination. Such baseless assumptions breed a spirit of suspicion which is apt to generalize from single instances, and allege universal imposture. This is to rush to another extreme. It must, however, strike a rational observer that this prevalence of illiterate Shakespeares and twaddling Swedenborgs, of scientific names that the world holds in the highest esteem, who return only to demonstrate their present ignorance of the first principles of that science which they once illuminated and adorned on earth, is strong presumptive evidence that the Intelligent Operator is not, in all cases, the person he pretends to be."

"To what are we to attribute this? Is it to the absence of scientific knowledge on the part of the Psychic, and to the fact that his ignorance is the measure of the knowledge that can be conveyed through him. That, at any rate, is not always the case. Is it to the mysterious conditions that beset the spirit who seeks to re-establish relations with our world, and cause misapprehension in the matter of his communication? Or is it that there are in the world of spirit, as with us, those who delight to strut in borrowed plumage, and to pose themselves as something great and good, being but sorry stuff after all? Can spirits, being, as we know, able to obtain access to sources of human information, get up their facts and give such travesties of them as they can remember, reckoning, not without some show of reason, on the credulity which will accept any plausible story, or on their power to psychologize the investigator, or to mix up fancy, frauds, and fact as to bewilder and perplex him?"

These are some ideas that must have occurred to many of us. To whatever cause it may be attributed, the manifestly baseless assumption of great names goes far to cast ridicule and suspicion on the claims of the Intelligent Operator in certain cases."

All these difficulties in the way of proving spirit identity are fairly and ably discussed by the writer; and from his own medial experiences and earnest investigations he arrives at the conviction that the great and sublime fact of spirit-identity is fully established. When to these the experience of others is added, we may guess how strong a case is made out.

We will not detract from the interest of the reader's perusal for we hope the book will find many purchasers in America by giving any synopsis of the facts and experiences through and by which the writer satisfies himself of the fact of spirit identity. Suffice it to say, they are most cogent and interesting. To advanced investigators the book is especially addressed. To those who may have doubt upon the subject of the full establishment of the fact of spirit identity, we think the relations and the reasons here presented will be especially acceptable. The book is one that will repay several perusals; and so it should be with all good books. We heartily commend "Spirit Identity" to the attention, not only of all Spiritualists, but of all earnest truth-seekers.

**A Gift to New Subscribers.**

Our galvanized friend and occasional correspondent, B. T. Young, of 501 North La Salle street, Chicago, evidences his interest in the welfare of the Banner of Light by placing in our hands twenty-five copies of his poetic work, SCATTERED LEAVES FROM SUMMER-LAND, with the request that they be presented, as far as they will go, to such persons as may feel to add their names to our subscription list for one year. We return our sincere thanks to Mr. Young for his valuable present, and in order that the plan suggested by him may be executed with strict justice to all, would announce that these books will be forwarded free, one copy to one address as long as they hold out, to such new patrons as may, after reading this notice, send us their names with subscription price for one year. The work (of some 90 pages) is substantially bound in cloth, is tastefully printed, and is worthy of an extensive perusal—the testimony in favor of phenomenal Spiritualism presented to the reader by the author in his preface being of marked and special interest.

At last advices Miss Lottie Fowler was at the Sterling House, Bridgeport, Ct. The papers of that city notably the Standard and Farmer have already made highly complimentary references to herself and to the wonderful powers operating through her medial instrumentality.

Read the advertisement in another column concerning the change in the plan of publication of the Psychological Review, London.

**Prof. William Denton at Paine Hall.**

On Sunday evening, April 7th, this well-known lecturer entertained a good audience at the above-named hall by the delivery of an outspoken discourse on "The Natural and the Supernatural." Everywhere to-day, he said, the supernatural was losing its hold on the belief of men, and natural law was being recognized in its operations as the true cause and explanation of being's every phenomenon. Geology had driven miracle out of the earth, the astronomer had removed it from the starry heavens. The advance in public sentiment on matters secular and religious was due to increased information among the masses. Ignorance was the progenitor of superstition; education was the parent of free thought; superstition lurked in the church, not in the college—in the prayer-meeting, not in the school-room. The religions of the past, Christianity included, were miraculous religions; but that presented by Spiritualism was not only one whose tenets were in accord with natural law, but also were productive of a higher order of morality, in that no vicarious scheme for the punishment of the innocent that the guilty might escape was to be found within the scope of its teachings—neither was the existence of any miracle-working Saviour depicted therein, while the churches taught of Jesus as being a "philosopher's stone," contact with which would turn Orthodox idleness, and criminality too, into harnessed gold fit for the upper kingdom.

The speaker criticised the ordinary conception of prayer (as a miracle-worker); he declared himself to be—from positive and individually acquired demonstration of their truth—a firm believer in spirit-existence, return and communion. He also believed in an Infinite, Eternal Spirit of the universe (combining within itself the elements of Fatherhood and Motherhood), operating upon, existing in, and working through all, but that Great Spirit wrought by fixed operations of natural law, not by casual and capricious "miraculous" intermeddling therewith.

Prof. Denton will speak in the same hall next Sunday evening, on "The Immorality of Orthodoxy," which discourse will conclude his present labors in Boston. He announced, however, that he had the plan under advisement to arrange for a series of some twenty or thirty illustrated lectures to be delivered in this city the coming fall and winter, which statement was received with applause by his audience.

**J. Page Hoppis in re W. I. Bishop.**

From a letter written us by our London correspondent, J. W. Fletcher, concerning the doings of Bishop in Glasgow, we present the following extract—it being all that our space will permit: "I think the following, coming as it does from a distinguished man, is a marked protest against the wholesale manner in which the late exposé has been conducted himself. It is taken from the Glasgow Herald of March 6th:

"MR. BISHOP'S PSEUDO EXPOSURE.  
 SIR—A friend has sent me a copy of your paper containing a report of a so-called 'exposé' of Spiritualism by a Mr. Bishop. Nothing struck me so much as the fact that such a number of able and prominent men took a competent and intelligent interest in such an exhibition, and compatible also with their good sense to endorse it as a valid 'exposure.' I object to be classed as a Spiritualist, but I have been at scores of spiritistic seances, and I think it only fair and right to say that Mr. Bishop's attitudes and tomfoolery, as described by you, bore no resemblance in any single case or way to what Spiritualists rely upon as things seen and heard. I could give you plenty of instances, but do not wish to do so, or to expound the subject. I only write as one whose word, I think, will go for something in Glasgow, to say that Mr. Bishop only exposed a Spiritualist of his own imagining, and that the phenomena relied upon by Spiritualists were absolutely untouched. If the gentleman who paid him the extraordinary compliment of endorsing him, had themselves previously investigated the subject in an elementary course of say, fifty seances in private families, they would have seen how hollow and empty a thing was this 'exposure.' I believe that some tricks have been played by persons professing to be 'mediums'; but one more adroit and impudent than Mr. Bishop, and the phenomena relied upon by Spiritualists would have been exposed. Mr. Bishop's performance was wonderful only because of his success in inducing such 'potent, grave, and reverend seances,' to help him play the fool."

This speaks a gentleman who is not a Spiritualist, but an observer, and he but expresses the opinions of many others. Should Mr. Bishop begin his operations in London, he will find it far more difficult than in Glasgow."

**Spiritualism in Atlanta, Ga.**

J. Madison Allen writes us from this place under date of April 3d:

"The anniversary exercises passed off finely here last Sunday. The attendance was large, and hearty good feeling prevailed. I have consented to remain two weeks longer, and expect to give several more public seances and week-evening lectures (beside private sittings) in addition to the regular Sunday evening lectures. I have become a fine field for active and devoted workers. The demand for mediums is already great, and I think excellent 'home' mediums will be developed, who will stir the deep waters all through this section. Heaven help them! The priestly power has been almost omnipotent, but the people are beginning to venture to think. We expect to go from here back to Chattanooga, thence to Northern Alabama. Parties in Alabama, Arkansas, and Tennessee, who desire public lectures, seances, &c., will be accommodated if possible. On the direct line of our route terms will be so low as to enable any place to receive the benefit of a visit, if but a few earnest friends reside there. Write me at once, with particulars, directing to Box 427, Atlanta, Ga., or Chattanooga, Tenn."

Hon. Thomas R. Hazard bears witness to the mediumistic gifts of Charles H. Foster in the following unmistakable manner, his letter (from New York City) bearing a recent date: "I held, a few days ago, a private seance with Mr. Foster, where the manifestations were astonishing beyond description. Whilst out of the room I wrote seven questions on papers all of a size, and folded them exactly alike, so that I could not have classified them for my life. When he came into the room he simply asked if my friends were present, when the table and walls and floor of the room resounded with raps. Without hesitation he reached out his hand and lifted by their tips in succession the seven papers without once withdrawing his hand from its position—on the instant each question was fully recognized and answered as clearly and appropriately as it could have been done by any mortal after close inspection and consideration."

M. W. Lyman, clerk of Free Religious Society of Springfield, Mass., writes us that the meetings of that organization transpire every Sunday at 2:30 and 7:30 P. M. J. S. Hart is President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman and Mrs. M. A. P. Clarke, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector. All communications should be addressed to one of the committee.

The Spiritualists and Liberals of California can always find a full supply of the spiritual and liberal works published by Colby & Rich, and the Banner of Light, by applying to our agent, HERMAN SNOW. Patronize this devoted worker in the cause of mental liberty, friends.

A correspondent, who says he has perused carefully the writings on the Spiritual Philosophy of M. A. Oxon, is desirous that this gentleman more clearly define his position.

**Late Australian Items.**

The Harbinger of Light of Feb. 1st is received. It says: The prospects of Spiritualism in Sydney cannot be regarded as otherwise than cheering. Mrs. Britten and Mr. Walker have given such grand proofs of the immense superiority of their powers, that to them is due the chief credit for this; but the ground was well prepared by Mr. Tyerman, Mr. Bright and Mr. Peebles, and the consistency and diligent labor of such men as the Hon. J. B. Wilson, Mr. Henry Gale and others have not been without their effect. Mrs. Britten is now delivering a series of lectures Wednesdays on "Mediumship." These are well attended by an audience evidently in earnest.

"Dr. Slade has just arrived, and will, I think, have no reason to regret his visit to Sydney. We have been crying out for a test-medium for a long time past, and I expect the doctor will have his hands full for some weeks to come, as I know that dozens of persons, who have been charmed by the philosophy of the spiritual belief, have only postponed giving in their adhesion to its principles until they get ocular demonstration of the truth of the intercourse with the disembodied worlds."

Mrs. Fielden gave her tenth seance in aid of the Building Fund of the Victorian Association of Spiritualists at the Masonic Hall, Melbourne, on Friday evening, Dec. 20th; Mr. M. Deakin, the President of the Association, took the chair. Passing into the clairvoyant state, Mrs. Fielden gave the names of fifty-nine spirits present, of whom fifty were recognized by various persons amongst the audience.

The interest in Mr. Thomas Walker's trance orations at the Academy of Music, Melbourne, continues unabated, the audiences being on the increase. His last four lectures were considered the best ever given there. Mrs. Britten was to lecture again in Melbourne soon.

**Gen. McLeod a Centenarian Spiritualist.**

Few men in this age of the world live to see one hundred years. Gen. D. McLeod was born among the Highlands of Scotland June 1st, 1779. He is yet living, and usually enjoys a good degree of health. Not only his friends but the citizens of Cleveland hold him in high esteem.

He fought against Gen. Scott at the battle of Lundy's Lane. He personally knew Brandt, the great Indian chief, and other historical characters of that period. He is a firm and devoted Spiritualist, patiently waiting for the angels to open the door, permitting him to pass to the life beyond. He has taken the Banner of Light for the past twenty years; has the full file, and says "if he were to live twenty or a hundred years longer he would take the glorious old Banner of Light."

The Spiritual Offering for the present month comes to our table filled with a great variety of interesting matter on diversified subjects. The leading article, "The Religion of Man," by Henry Straub, is an able production. We have room for only a single brief extract. This writer says: "The struggle between the so-called religion of God and the religion of man, has been long, often bloody, but unrelenting. Every effort of the intellect to acquire knowledge, every effort of the reason to free itself from superstition, every effort to better man's condition, every martyr that suffered, every patriot that bled, every reformation in the church, every revolution in the State by the people, every invention, every discovery, every school-house built, every philanthropic movement, every liberal association—all are steps toward evolving the Religion of Man." The next in order is an article from John Wetherbee, in his usual pungent style of expression, entitled "Penumbra Reflections." This number closes volume three of the Offering. Only two dollars a year for so much reading-matter is very cheap. The first number of the new volume will contain a continuation of the interesting Biography of Prof. S. B. Brittan. Other attractive features are promised. The May number will give the first chapter of a new inspirational story by Mrs. Fox, entitled "Disembodied, or Two Lives."

The Indian question in its true light is at last attracting public attention. Land speculators and mercenary traders have had it their own way for many years, making fortunes by cheating the general government as well as the Indians. Numerous Indian wars have been the consequence at immense cost to the nation. If the President had done his duty toward the government's Indian wards when he took his seat, by calling the attention of Congress to the question under consideration, a thorough investigation would probably have been the result, justice ere this taken the place of injustice, and starvation and sickness and massacres of the Indians would have ceased. But cupidity rules at the seat of government as elsewhere, and God's justice will soon humble the nation in a way it little dreams of, if the people's voice is not raised at once to right the wrongs heaped upon the red man, for the divine law is inexorable.

Sunday afternoon, April 6th, Robert Cooper lectured to a good audience in Paine Hall, Boston, his theme being: "Roman Catholicism, Protestantism and Spiritualism—their Nature and Relation to Each Other." In the course of his remarks he compared the three systems in their workings among men, and is reported as saying: "Spiritualism teaches that the individual is superior to all systems, and that there is nothing sacred or holy but truth. . . . It owns no creed and desires no organization."

The course of free meetings began by Mr. Cooper on the above occasion will be further continued next Sunday afternoon, at which time the well-known inspirational speaker, Mrs. M. S. Townsend Wood, will lecture in Paine Hall, on "The Lesson of the Pond Lily."

A friend writes us from London, Eng., March 18th: "We are having a revival here in Spiritualism. J. W. Fletcher's lectures are completely thronged with people, while hundreds go away every night. A new course has been arranged, and the seats already sold at one guinea each, which will serve to give some idea of the interest extant."

The Popular Science Monthly, of New York, remarks of Babbitt's "Principles of Light and Color," that it is "An elaborate and elegantly illustrated volume. . . . It will meet the wants of many and be read with satisfaction by those interested in its peculiar topics and its author's independent treatment of them."

We are forced to defer the publication of several interesting essays by correspondents which were intended for this number of the Banner, in consequence of the great pressure upon our columns of accounts of the late anniversaries in different parts of the country.

**Was Jesus Christ a Myth? a Man? or God?**

These inquiries still agitate the religious thought of the country, and more so if possible since the publication of Charles Beecher's new work in favor of "Spiritual Manifestations." If Jesus Christ existed, what estimate is to be put upon him?

Dr. Peebles in his work (a new edition has just been published) of between one and two hundred pages, entitled, "JESUS: MYTH, MAN OR GOD?" gives many of the evidences of Jesus Christ's existence, treats of the origin of the Nazarene, the nature of his mission, and draws comparisons between his teachings and those of the ancient philosophers. He quotes what Celsus said of Jesus's study of magic; what Pliny the younger said of Jesus and the "new superstition"; what Julian said of the "Galilean believers" in Jesus; what reputation the Jewish rabbis of that age gave him; what Constantine, the Christian emperor, persecutor and murderer had done upon the "heathen" of the East; what the nature of the sympathy that exists between Jesus's teachings and the positive religion; what is to be the religion of the future? These, and other subjects, now deeply interesting the public mind, are treated in this volume in Mr. Peebles's usually able and scholarly manner.

For sale by Colby & Rich. Price in cloth 75 cents; in paper 50 cents.

**The Iniquity of Vaccination.**

"The Vaccination Inquirer and Health Review" is the title of a 16-page monthly, to be issued in London, England, by Edward W. Allen, 11 Ave Maria Lane, E. C., at the low price of 2s. 6d. per year. It will discuss the question of compulsory vaccination, and advocate the repeal of the obnoxious law. The prospectus to the new monthly says:

"Especially is it desirable to draw the attention of the public to the cruel iniquity of the existing Vaccination Law. No child need ever be vaccinated if only the fines for the non-performance of the rite are paid. A rich man pays these fines with ease, but on a poor man their infliction falls with crushing effect; and among the poor are numerous intelligent, conscientious and inflexible Anti-Vaccinators. Mr. Pense has made a praiseworthy attempt to redress the inequality of the law, and has been supported by Mr. Gladstone, Mr. W. E. Forster, Mr. Bright, and Sir Thomas Chambers; but our plutocratic Parliament is indifferent to such wrongs, and it is only by well-directed agitation that a change in the law can be achieved."

**The Thirty-First Anniversary.**

By reference to our 1st, 2d, 3d and 8th pages it will be seen that we have devoted the major portion of our space this week to reports of exercises held in various localities in commemoration of the Thirty-First Anniversary of the advent of Modern Spiritualism. We have still on hand for publication next week accounts from New York City, ROCHESTER, CLEVELAND (Lyceum exercises), BATTLE CREEK, MICH., POQUONOC, CONN., WORCESTER and LYNN, MASS., and PROVIDENCE, R. I.

THE BIBLE OF BIBLES.—Of this work the Spiritual Offering says: "All can readily perceive [on perusal] the wide extending sweep of this comprehensive volume. Words of recommendation are almost superfluous. It speaks for itself; it needs no recommendation; its importance and value can be at once discovered. Such a work of course merits extended recognition and wide-spread circulation."

The Woman Suffrage amendment just missed becoming a law in Massachusetts. It passed the Senate by a two thirds majority, but was lost in the House of Representatives by a vote of eighty-two to eighty-five! When women have equal rights with men we shall have better government, State and national, than at present.

It is stated that William Howitt left an autobiography, which will be immediately prepared for the press by his widow. The book will contain a good deal concerning his opinions on Spiritualism, in which he was a firm believer. Mrs. Howitt is now nearly eighty years of age.

The Daily Argus of Feb. 18th, published at Melbourne, Australia, contains a long and very interesting account of a sitting with Dr. Slade, which we shall transfer to these columns as soon as space permits.

Next week we shall print another number in the interesting series, "Echoes from England," contributed regularly to these columns by our special agent and correspondent in Great Britain, J. J. Morse.

Read about Joseph John's historic and spiritual picture on fifth page under heading of "The Dawning Light."

**Movements of Lecturers and Mediums.**

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)  
 J. H. Hart, of Auburn, N. Y., is engaged to speak for the Spiritualists of Cleveland during the month of April. He will also speak week-day evenings in adjoining cities and villages, upon Spiritualism, temperance, and other reformatory subjects.

Cephas B. Lynn spoke in Philadelphia, Pa., the Sundays of March (except the first, when he lectured in Boston before the Parker Memorial Society of Spiritualists), his remarks calling together large audiences. He spoke in East Dennis, Mass., Sunday, April 6th. During the residue of April he speaks in New Haven, Ct., and during May and the first three Sundays of June he will be in Stafford, Ct. Would like to make other engagements for the summer. His permanent address is Sturjis, Mich.

A meeting in recognition of the services for the cause rendered the past winter by Mr. and Mrs. Dillingham, will be held by the Spiritualists of Lynn, Mass., in Centennial Hall, that city, on the afternoon and evening of May 1st—the first portion of time being devoted to the interchange of spiritual thought, and the evening service to comprise a concert and a social dance. Mr. and Mrs. Dillingham purpose starting in the early part of May on a tour, having St. John, N. B., as its objective point, and will make arrangements to hold public meetings or give private sittings anywhere along the route where their services may be required. Address for the present, 6 Pinkham street, Lynn, Mass.

John M. Spear will remain for some time longer in Boston. He can be addressed care this office. See his card in another column.

Dr. J. M. Peebles speaks the last two Sundays of April in Stafford, Ct.

Mrs. R. Shepard, recently from Battle Creek, Mich., will deliver a course of Sunday afternoon lectures at Investigator Hall, Paine Memorial Building, commencing Sunday, April 13th, at 2 1/2 o'clock P. M. Would also like to make engagements for week-day evening lectures in the vicinity of this city. Present address, 20 Porter street, Boston, Mass.

Prof. William Denton is to deliver a course of illustrated lectures in Springfield, Mass., commencing Sunday, April 20th, in Hampden Hall, Republican Building. Subjects, "How God Made Man"; "Is Darwin Right?"; "What the Heavens Teach"; "Has Man a Spirit that Survives Death?" etc.



Message Department.

The Spirit Messages given at the Banner of Light Free-Circle Meetings...

We also publish on this page reports of spirit messages given each week in Baltimore...

These Messages indicate that spirits carry with them the characteristics of their earthly life...

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason...

The Banner of Light Free-Circle Meetings

Are held at No. 21 Montgomery Place (second story), corner of Broadway Street, every Friday, from 7 to 9 P.M.

The nature of the messages given at the Banner of Light Free-Circle Meetings is such that they are of a character to be of great benefit to the public...

Persons desiring to attend at these meetings are invited to do so by individuals among the audience...

Mrs. B. holds her private sittings at her residence on Broadway, from 10 to 12 P.M., on Friday afternoons.

REPORTS OF SPIRIT MESSAGES

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

Invocation.

Then great Father of Love, draw near to this afternoon, as we speak to thee from materiality...

Question and Answer.

CONTROLLING SPIRIT.—Mr. Chairman, were ready for your questions.

QUEST.—What will be the result of the persecution of E. H. Heywood and other Liberals?

ANS.—You never can persecute any one without causing investigation, consequently the course which has been taken with these radicals will have just this effect...

Aunt Molly.

The Chairman: I don't want to trouble anybody, said I; but I want to see how it seems to speak. Aunt Molly, I used to live in Baltimore...

James Christie.

Time and this wait for no man. So I've found it in my case. I return, hoping to reach a friend of mine, not knowing whether I shall be able to or not...

Aaron Knight.

I come from my spirit-home with a feeling of dependence, and yet of independence. I have done whatever I could for all who have demanded my presence or needed my aid...

Amy N. Winthrop.

Oh, how vigorously, how intelligently, how conscientiously and minutely do we, the spirits, have to work to gain that spiritual education which will fit us for an eternal life...

George Smith.

You can say that George Smith, of Ogdensburg, N. Y., called and left his name. If there's any one that would like to talk with me, and will give me an opportunity, I shall be glad...

Much learning hath made thee mad.

"Much learning hath made thee mad" was said to one of old, and when some of these spiritual experiences have been related to me by friends, I have said to them, "Much learning hath made thee mad," feeling that it must be so...

I looked about me, and queried, Is it possible?

I looked about me, and queried, Is it possible? Can it be that I, who have been self-sufficient, and always done my work, whether it was to go to an ancient city or to send my words

across the Atlantic, whether it was to visit Scotland, Ireland, the Continent, or to be in the United States, to gather whatever thoughts I could and give them to the people...

Mercy S. Baker.

I wish you would say that it is Mercy S. Baker, who came last from Chicago, but was a medium for about twenty years ago...

Israel Turner.

I have great difficulty in making my way here, because there is an opposing element; but still I have a feeling that, although years have gone by and I have found the spiritual world quite a world of itself...

MESSAGES FROM THE SPIRIT-WORLD

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

James Walsh.

I was thirty-four years old, of St. Mary's County, Maryland; my name was James Walsh. Jeffrey was my father's name; my mother's name was Sallie...

Henry Brooks.

A life well spent bears its record on the other side. Ignorantly we may transgress the laws of God and the laws of man, but the Master Mind does not cast us out from sight and bearing...

William Beggard.

My name was William Beggard for Beggert. I was twenty-three years old, and left a wife and one child. My mother's name was Catherine...

Matilda Leon.

It may be a lowering of my own characteristics, this being in converse with those whom I know not, and who know not me...

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

- Feb. 11. Edwin Prudden, Emulo Greene; Julia M. Holmes; Herbert M. Lester; Stephen T. N. ... Feb. 22. Bathsheba L. ... Feb. 23. ... Feb. 24. ... Feb. 25. ... Feb. 26. ... Feb. 27. ... Feb. 28. ... Feb. 29. ...

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

John Brown, Wm. Mazzoni, Gilbert Parcell.

Spiritual Phenomena.

Materializing Seances.

By request of Mr. Alexander M. Cassiday, of Denver, Colorado, I enclose you the following statement of some of the manifestations that occurred at four seances recently held on consecutive evenings in this city...

First Seance.

No test conditions whatever were imposed.—Mr. C. whose experience has been varied and ample in the investigation of the materializing as well as other phases of the spiritual phenomena preferring to rely rather upon his identification of the spirits presenting themselves than upon any material methods of testing...

Second Seance.

Mr. C.'s wife had passed to spirit-life March 23d, 1878. Mrs. C. was a member of the Methodist Episcopal Church, and was not a believer, like her husband up to the time she passed away...

Third Seance.

"The next person appearing," says Mr. C. in his notes of the seances, "was my wife, though far from a strong materialization. The forehead and upper part of the face were identical, as was also her mouth...

Fourth Seance.

"The first spirit that appeared at this seance," says Mr. Cassiday, "was Mary, dressed in different costume from that worn on the previous evening, and much stronger and more clearly and perfectly materialized. Her mission seemed to be to prepare the way for my deceased wife, Lucia, who, soon after Mary retired, presented her face at the aperture much clearer than on the previous occasion with every feature well defined and life-like...

Resignation.

There is no flock, however watched and tended, But one dead lamb is there!

San Francisco, Cal.

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with far greater power than ever before." Note.—"Sluce my wife's death," says Mr. C., "I have had her portrait painted from a picture taken at the date of our marriage, twenty-seven years ago. Of course her dress and head-dress, especially of the hair, was very different from what is worn now..."

"If I ever had a doubt of my having at this seance embraced and conversed with the materialized spirit of my deceased wife, I know that I must alike doubt of my ever having seen or talked with her when she was in earth-life." "In conclusion," continues Mr. C., "I will say that during all these four seances I was as cool, calm, and collected as I ever was during the trial of any case in court that occurred during my professional career..."

Banner Correspondence.

Vermont.

NORTHFIELD.—D. T. Averill writes: "The belief in spirit communion is making a silent but steady growth among our people. A few of us recently enjoyed the privilege of sitting in a circle where Mrs. Geo. Pratt, of East Ferrisburgh, was the medium, through whom several of our former citizens, now in spirit-life, sent greetings from the other shore, and their testimony to the truth of the Spiritualist faith, which some of them had the kindness to avow while with us in mortal life..."

Connecticut.

PUTNAM.—W. Keith writes, March 31st: "I read in the Banner of Light of March 15th a spirit message, through Mrs. Rudd's mediumship, purporting to come from Mary Brewster, who said that she was drowned in West Meriden, Conn., in July, and was about thirty-five years of age..."

Ohio.

MILAN.—B. N. Whites writes: "Dear Banner, I must thank you for the course you have followed in regard to those would-be expositors of mediums. It seems to me that there is a combination among a certain class of believers in Spiritualism, and non-believers, to smother out the phenomenal phase of our beautiful Philosophy..."

New York.

NEW YORK CITY.—A correspondent writes: "Believing that the majority of cases known as insane are simply those of obsession, and that the treatment in the hospitals, from ignorance of the true condition of the patients, is utterly inadequate to effect a cure, I have been desirous to open an institution, or at least a private sanitarium, for the proper treatment of mental and nervous disorders..."

Massachusetts.

STURBRIDGE.—C. B. Fletcher writes: "Words are inadequate for me to express how much I prize the spiritual teachings of the Banner of Light. May the angels bless you in your work of promulgating the spiritual philosophy of light, truth and love."

Resignation.

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Mr. Bishop and the Western Infirmary.

The dispute between Mr. Bishop and those who signed the requisition that he should give an *expose* of Spiritualism in the New Public Halls still awaits a satisfactory solution. While some are indignant at the manner in which the conjurer has alienated the proceeds of the various seances, others are highly amused, and declare that he has done a very smart thing, an opinion which will be very heartily and candidly concurred in by the Spiritualists, on the other hand, are jubilant, and assert that nothing could have been more judicious than Mr. Bishop's withdrawal from the halls of the Infirmary, and his representation by one of his critics and one of his apologists. The account stands as follows:

Expenses of advertising..... £162 5 11 Mrs. Wood's account..... 15 12 11 Paid Western Infirmary..... 123 9 1 Total receipts..... £379 7 9

Reducing the one sum from the other, there remains £145 15 3d. A very handsome profit for two nights' conjuring. The public have naturally been very curious as to how Mr. Bishop was invited to Glasgow. The fact is that he took steps to get himself invited. He called, we understand, upon a leading music-seller in town and intimated that he desired to give a series of seances in the largest hall of the city. The firm referred him to Mr. Johnston, the Secretary of the New Public Halls. To that gentleman Mr. Bishop went, and said he desired to give an entertainment for the benefit of the Western Infirmary, and Mr. Johnston suggested that it should be given to the Western Infirmary, of which he happens to be Secretary. In the course of conversation Mr. Bishop produced letters in which it was stated that he was recommended by Mr. McKeenrick, and stated that he would come to Glasgow and give a benefit for a charitable purpose if he obtained from a number of gentlemen a requisition to that effect. Professor McKeenrick, desirous to see a change in the management of the Infirmary, and at the same time have an exposure of Spiritualism, drew out a requisition and got it signed by the Principal and Professors of the Glasgow University. One of the managers of the Infirmary then took it to the Board of Management and asked the Lord Provost to append his signature. His lordship said that as the object was so good, and as the document had already been influential, he would willingly put down his name. Mr. Watt, of Overton, and Mr. Campbell, of the West, and others, were also called upon, and their names obtained. But not one wrote his signature under any impression that Mr. Bishop was acting solely in the interests of the Infirmary, and at the same time a delusion. The requisition was in due time sent to Mr. Bishop, who came from Edinburgh to Glasgow, and made all the arrangements himself. So impressed were we with the idea that the proceeds of the seances in the Western Infirmary, and the use of the Public Halls was given at half rates. The price of the best seats was fixed at 5s, and many persons bought large numbers of tickets to give away to their friends. As was to be expected, the seances were attended, and Mr. Bishop was lauded to the skies by several learned professors for his dexterity and disinterestedness. But the veil was lifted at the beginning of this week, when Mr. Bishop intimated he had been asked to give a seance at the Western Infirmary, and would keep 245 to himself. Great were the reprobations, but these were all in vain. The Lord Provost called three days ago, but could make nothing of Mr. Bishop. The sum of £183 was paid over by Mr. Bishop to the Western Infirmary on Thursday; but as the managers of that institution thought that, according to the advertisements asking the public to patronize the seances, they were entitled to the whole proceeds, they sent a deputation, consisting of the Lord Provost, Professor McKeenrick, and Mr. Thomas Watson, were appointed to wait upon Mr. Bishop and represent to him the views of the requisitionists. His lordship could not attend, but Mr. Watson, who was sick of the Infirmary, and the other two gentlemen saw Mr. Bishop yesterday forenoon in Maclean's Hotel, and represented to him that the fair rendering of the announcements of the seances was that the proceeds should be given to the Western Infirmary, and that the gentlemen who signed the requisition did it on that footing. They appealed to him as a man of honor to think better of the matter; but he told them very gently that the transaction was a purely commercial one, and that he had no other alternative than to attend to it. He was also reminded that the criticism which had already appeared, and would yet appear in the press, would nullify against his future success in the Infirmary. But he replied that he had no other alternative, as such criticism would be a very good advertisement for him. Eventually he made a most preposterous offer, viz., that the requisitionists should sign a document to the effect, that he had given a seance for the benefit of the Western Infirmary, and that he would make, with their permission, to give another seance for the benefit of the Western Infirmary. Of course the deputation declined and went their way, and so stands the matter up to this date. Mr. Bishop yesterday forenoon upon having done a clever thing, he replied: "Yes, he calculated he had done a smart thing." It is stated that at a grand dinner which he gave this week to his friends and acquaintances, he had a number of professors of our learned University were the most glibly deniable body of men he had ever met. The professors deny the glibly, but frankly admit they have been "done."

Spiritualist Meetings.

BROOKLYN, N. Y.—Corner of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 2 P. M. and 7 P. M. Charles H. Miller, President; Dr. C. Smith, Vice President; Mr. H. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at 105 A. M. on Sunday, at 2 1/2 P. M. on Sunday, at 7 P. M. on Sunday. Conducted by Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickinson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary; Mrs. C. E. Smith, Treasurer.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner La Salle and Monroe streets, every Sunday at 10 1/2 A. M., 7 P. M., Dr. Louis Bushnell, President; A. H. Tuttle, Vice President; Miss Nettie Bushnell, Treasurer; Collins Street, Chicago, Ill.

CLEVELAND, OHIO.—Spiritualists and Liberalists Sunday School.—The Children's Progressive Lyceum meets regularly every Sunday at 10 1/2 A. M., and 7 P. M. at 233 Superior street, Chas. Collier, Conductor; Mrs. Emma Van Scooten, Guardian; Mr. George Benedict, Secretary; Mrs. M. A. C. Smith, Treasurer.

CINCINNATI, O.—People's Lyceum meets in Murdoch's Hall, 105 West 5th street, every Sunday at 2 P. M., 7 P. M., and 9 P. M. on Sunday. Rev. Pauline Pease, Secretary; J. H. Emy, Secretary; T. H. Sawyer, Treasurer. Free seats and free discussion.

SPRINGFIELD, ILL.—The First Society of Truth-seekers meets for religious instruction, 96 East Market street, every Sunday at 2 1/2 P. M. J. R. Buell, President; J. R. Buell, Secretary.

NEW YORK, N. Y.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 2d street, near Broadway, at 10 1/2 A. M., and 7 P. M. A. C. Cozlin, Secretary; Mrs. C. E. Smith, Guardian; Mrs. C. E. Smith, Treasurer; J. P. Lanning, Secretary. Speakers engaged: E. V. Wilson during April; C. Fannie Alder during May.

ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple, Mrs. Nettie Pease Fox, speaker. Liberal Conference every Sunday at 7 P. M.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 105 A. M. on Sunday, at 2 1/2 P. M. on Sunday, at 7 P. M. on Sunday. Conducted by Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickinson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary; Mrs. C. E. Smith, Treasurer.

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Passed to Spirit-Life.

From Chelsea, Mass., March 28th, suddenly, Sarah C. wife of Levi B. Pitts, aged 63 years 7 months and 6 days. She was a life medium, therefore a true believer in the Spiritual Philosophy; always ready and willing to advocate its cause. She was ever ready to perform an act of kindness for any fellow-creature in need, or give a word of encouragement to cheer them on in earth's rugged pathway. By her gentle and amiable manners she won the affection of her numerous friends, and she believed that she would mourn her loss, for to him she was of priceless value. Yet he mourns not as one without hope, for he is comforted by the bright hope and earnest belief that his dear wife will meet him on the evergreen shore. Her loss will be deeply felt by a large circle of sorrowing friends. We feel the blessed assurance that her immortal soul is in the presence of her great sufferer for years from rheumatism, but was sustained by her angel hand to take sole care of her husband through a child, a typhoid fever, and a severe attack of pneumonia, and passed on from rheumatism of the heart, after a few hours' sickness.

Nov. 24th, 1877, Robert Penn, aged 32 years and 6 months. Mr. Penn was born in Birmingham, England, but was for the last twenty years a resident of Cleveland, Ohio, and for the last two years a convert to Spiritualism, mainly through the instrumentality of his wife, Mrs. Penn, a true believer in Spiritualism, who had been his wedded partner for twenty-eight years. In his declining years he was a great sufferer from rheumatism, but his angel hand sustained him through death was blessing to both himself and those who daily witnessed his affliction.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of capital type for every ten words.

Pittsburg, Pa.—A New Liberal League. Mr. Wm. J. Conlin writes to H. L. Green, "I am very happy to state that we have succeeded in organizing a Liberal League in Pittsburg. I thank you for your assistance in this important matter. You will please charter by Saturday of this week. I think in two months' time we will have a League here three hundred strong." We hope to see every town and city in the Union follow the example of the Pittsburg Liberal League.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

During fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases of chronic disease have been permanently cured through her instrumentality.

The American Lung Healer, Prepared and Magnetized by Mrs. DANKIN. Is an infallible remedy for all diseases of the Throat and Lungs.

DR. J. R. NEWTON, Magnetized Healer. Cures all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment.

Dr. F. L. H. Willis, May be Addressed (if further notice Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by clair and handwriting. He claims that his powers, which are uninvited, combining as they do, accurate scientific knowledge with keen and searching clairvoyance.

SOUL READING, Or Psychometria of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate prediction of their future trials, 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 harmoniously married. Full definition, \$2.00, and all recent stamps.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES! THE BEST IN THE WORLD.

OUR Great Specialty is growing and distributing these beautiful roses. We deliver Strong Pot Plants, suitable for immediate bloom, ready by mail at all our offices. Early orders, \$1.00; for \$2.00 for \$3.00; for \$4.00 for \$5.00; for \$6.00 for \$7.00; for \$8.00 for \$9.00; for \$10.00 for \$11.00; for \$12.00 for \$13.00; for \$14.00 for \$15.00; for \$16.00 for \$17.00; for \$18.00 for \$19.00; for \$20.00 for \$21.00; for \$22.00 for \$23.00; for \$24.00 for \$25.00; for \$26.00 for \$27.00; for \$28.00 for \$29.00; for \$30.00 for \$31.00; for \$32.00 for \$33.00; for \$34.00 for \$35.00; for \$36.00 for \$37.00; for \$38.00 for \$39.00; for \$40.00 for \$41.00; for \$42.00 for \$43.00; for \$44.00 for \$45.00; for \$46.00 for \$47.00; for \$48.00 for \$49.00; for \$50.00 for \$51.00; for \$52.00 for \$53.00; for \$54.00 for \$55.00; for \$56.00 for \$57.00; for \$58.00 for \$59.00; for \$60.00 for \$61.00; for \$62.00 for \$63.00; for \$64.00 for \$65.00; for \$66.00 for \$67.00; for \$68.00 for \$69.00; for \$70.00 for \$71.00; for \$72.00 for \$73.00; for \$74.00 for \$75.00; for \$76.00 for \$77.00; for \$78.00 for \$79.00; for \$80.00 for \$81.00; 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The Anniversary.

Thirty-First Anniversary of Spiritualism in Philadelphia, Pa.

The friends of Spiritualism in Philadelphia enjoyed a most successful reunion on March 30th, in the shape of a celebration of the advent of the modern phase of a movement which has old as history. For many weeks the attendance upon the lectures given under the auspices of the First Spiritualist Association had looked forward to the last Sunday of March with intense interest. At last the appointed time came and the people flocked in large numbers to Adelphi Hall, corner of Fifth and Spring Garden streets. The hall presented a most attractive appearance. Banquets of different nations, representing the spread of the spiritual movement, hung from the walls, also notices involving the back-to-back of the new movement. The platform was adorned with a most beautiful collection of flowers, the desk presenting a very unique and attractive appearance, being ornamented with a colossal "A" formed of flowers set in a background of evergreen.

A large audience convened at an early hour on Sunday morning. Mr. H. B. Champion, the efficient President of the First Spiritualist Association, introduced the exercises, warmly welcoming those present to the hall. He stated that a conference would be in order. Mr. Wilson was the first speaker. He was a Bible Spiritualist, and made an earnest speech, holding up the doctrine of Jesus as the guiding light of the world. Miss Danforth, a well known Spiritualist, followed, taking exceptions to some of the conclusions of Mr. Wilson. She advocated heading the good teachings of Jesus and all other celebrities. Mr. Glen next addressed the people. He highly complimented the friends for their zeal and taste as shown in the artistic arrangement of the banners and flowers. Edith or Willou, of the Vinland, N. J. Independent, delivered an able speech. He was in favor of organization on a religious basis. Mr. Butler concluded the conference with some interesting remarks.

At 10 o'clock Mr. Champion said: Friends and members of the Association, it has been customary in all lands and in all ages of the world's history, to commemorate any great event or period of time that may have conferred lasting benefits upon mankind. We meet today to celebrate an epoch in human history that is unparalleled as to its consequences. This, the Thirty-First Anniversary of Modern Spiritualism, is a day to be venerated, and will live in the hearts of men as long as reason shall hold her throne, and sympathy and emotion animate the breast of the least favored of the children of God. Spiritualism has not only given us a science, but also a philosophy as well. It ought to be less than human needs require did it stop here. But it is a sentiment, an emotional side, that lifts us from the sensual to the super-sensual realm, to a fountain whose crystal waters purify the affections, intensify the desires for the good, beautiful and true. I am happy to meet you upon an occasion so auspicious, around which are clustered so many endearing reminiscences and associations. Allow me to return to you my heartfelt gratitude for the generous manner in which you have ever responded to the calls made upon you for the maintenance of this platform, and may its future be as prosperous as its most sanguine friends could desire. [Applause.]

The congregation then united in singing, after which Mr. Champion introduced C. B. Lynn, of Boston, as the regular speaker. The lecturer read from the "Bible of the Ages," after which the following original poem was sung to the tune of "Columbia":

ANNIVERSARY SONG.
All that the power of Truth's spirit can do
Let us praise the fall
Bring forth the soundest argument
Before the nations all
Let reason be the God we love
All classes high and low
And superstition's dreadful power
Shall be no more our foe
From all known climes to-day we hail
The glad resounding song
The spirit World we know is near
The spirit World we know is near
Such glad and shining lighted dreams
The light from heaven we see
Our medals are the chosen ones
Who prove the life to be
Thrice blessed, this our Natal Day
The message from on high
Rich treasures to our souls has brought
From out the starry sky
Sweet friendship bind us with their hand
For help we may pray
To give our friends in spirit-land
Throughout the endless day

THE ADDRESS.
Mr. Lynn said:
We have convened here to celebrate the anniversary of Modern Spiritualism. I salute you with hearty congratulations. You belong to a constituency whose members can be found in all the nations of the earth. You are part of a colossal brotherhood. Spiritualism is indigenous to all climes. In what I shall have the pleasure of submitting for your consideration, I shall guard with scrupulous assiduity against undue enthusiasm. The serene composure of the philosopher should characterize our utterances to-day. He then proceeded to give definitions of Spiritualism and Materialism. He argued that the spiritual movement possessed remarkable vitality. The average public opinion upon the subject was crude and full of superstition. In some degree this was to be accounted for in this way: Fanatics always were the foremost, and were always the first to secure a hearing. Spiritualism was often misrepresented from within a mislead Luther was needed to lead a new reform. We can afford to turn our attention to this morning not to the glorious victories of Spiritualism—we hear of our conquests fifty-one Sundays each year—but to crude theories which we have inherited, and with which Spiritualism is cursed, but for which the movement should not be censured. Spiritualism is the foe of superstition. It must not be judged by sectarian standards. The lecturer then specified what he considered as superficial and superstitious in the current teaching of the platform.

THE AFTERNOON SESSION.
At 2 o'clock a conference commenced which interested the people for over an hour. President H. B. Champion then delivered the opening address. His essay was profoundly metaphysical, and in polished phraseology the speaker called attention to the philosophical significance of the spiritual movement. Following are a few extracts to indicate the spirit and style of the production:
We have met today, my friends to mingle

expression to that spirit of gratitude which ever thrills the human heart in consonance with a common good. As humanity is the agent of creative force, the summum bonum of relation and condition, man and the Creator must be in accord. The apex of creation is man. The apex of man's conception is God. Shall creation and the highest possible conception of the Creator have no allegiance to each other? Is Nature an aberration and man a wall upon the shoreless sea of uncertainty? Acquiescence is the sum total of human happiness, the angel of promise that points, like the mother's compass, to the pole of condition. What we deem as being the greatest barrier to human hope is indeed the greatest blessing. What would man be without desire, without aspiration, without a prospective view of consummation? How many fail to realize the significance of meaning of the words that fall so happily spoken. Terms fall from our lips as echoes, without any pregnant meaning. Eternity, the immeasurable is a sea without a border line, yet we launch our bark upon the unknown depths with the becoming attitude of a God. The clouds that have so long obscured heaven's pathway have been dispelled. A living light that bequeaths to humanity a brighter future has burst upon the nineteenth century. Heaven has been born to all, hell has been dispelled, and God has been revealed to man. The flashes from the infinite altar have crossed the trackless wilds of humanity, and portrayed the way of life. Truth divine, like a radiant star, has risen on the darkness of the past, and myth and mystery no longer reign supreme.

"CURIOUS THINGS."
Rev. Dr. T. B. Taylor, who occasionally preaches for the Unitarian Society corner of Broad and Spring Garden streets, was the next speaker. He said:

"I find myself announced to talk to you about 'Curious Things.' Before proceeding to that subject, I wish to recommend to the prayerful consideration of our brother who spoke from the Bible standpoint in this morning's conference, the 19th Psalm, and the sayings attributed to Jesus: 'I came not to bring peace on earth, but a sword, and to set a man at variance with his fellows, ay, even his own family.' And let him that hath his sword sell his coat and buy another." Now our humanitarian prohibitions revolt at all such dreadful teachings.

A word to our friend [Mr. Willou], on organization. Organize for business purposes, but have dogmatism, statement of belief, forever an open question." [Applause.]

The speaker proceeded to specify some of the "Curious Things" that he had observed. There was a two-fold lesson which he desired to point out: First, to show our relation to the kingdoms below us, teaching down even to the mineral; second, to show our relation to the infinite thought of the universe, by a continued chain of existences reaching out in that direction. The lecturer elaborated the first division of his subject by referring to microscopic examinations of matter. He illustrated his ideas by citing microscopic examinations of matter in its primordial forms. Matter he believed existed in two primary elements, negative and positive, active and passive, male and female. The speaker argued that man was closely allied to the lower orders of animal life, and referred to the intelligence often manifested by animals. The doctrine of the lecturer was Darwinian up to this point, and spiritualistic from thence outward, as illustrated in the manifestations from the world beyond the grave. The lecturer exhibited a painting, the work of Mrs. Lottie Blair-Mindock, also a photo-negative picture taken in an absolutely dark box. He also referred to Miss Jennie B. Hagan, an utterly uncultivated, uneducated girl, who, while under spirit-control, can discuss any subject given on the spur of the moment, in beautiful poetical measure. Bro. Taylor's address was most cordially received and frequently applauded.

ED. S. WHEELER
Concluded the exercises with an able and characteristic address. He was loudly applauded, and swayed the audience from hearty laughter over pungent wit to admiring attention of splendid bursts of eloquence.

Following are extracts from his address:
Mr. Chairman and friends: In rising to answer your demand for a few remarks upon the propitious occasion of this Thirty-First Anniversary of Modern Spiritualism, I am at a loss how to begin, where such things as these lectures are concerned. I am glad to be here, and I fall back upon the idea that I may speak spontaneously, of the time, of the surroundings, and of how all this affects me, conscious no one else can view and sense the affair. Just as I must do. It strikes me first, that the ornamental array here is most suggestive, as thoughtful as it is beautiful. It is in keeping—since through mortal agony slavers is dead—that our flag hangs in double fold behind and ahead of the platform. I remember when I thought that this flag was distorted by oppression, and when the infernal voice of war arose, and this flag was made the sign of emancipation, I sprang up in gladness, saying, "For the first time I have a country." I faced shot, shell and bullet under the very folds of that flag, and heard on more than one day its silken rustle amid the din of arms. Before me, behind me and on either side my friends and comrades fell in death or mortal wounds. What we endured I care not to recall; but now that flag means freedom, means peace, means union and progress; means all that is good and true, and I am proud and happy to see it here, and from my soul, as in the outward form, salute the standard of the United States of America." [Applause.]

Mr. Chairman, it is not in idle display that on one side of the Star Spangled Banner appears the standard of the great State of Pennsylvania, and on the other the arms of Philadelphia, City of Brotherly Love. I have sometimes thought those of us dwelling here failed in degree to appreciate the facts that in this Delaware valley the great democratic issue was first put fairly to test by the Quakers, who founded in South Jersey and Pennsylvania a State where perfect liberty of conscience obtained, and where, in the true spirit of democracy, they "put the power in the people." It is true that in Pennsylvania the ideas of William Penn have not been so completely carried out, but here, and especially in Philadelphia, the humane "city of homes," the whole of life still bears the impress of the power of those men who were disciples of Fox, less than of the "inward light" we too have learned to reverence. Neither is it unmeaning that on all sides of this hall appear the various national, multi-form flags of all nations. They are but the symbols of our cosmopolitan, international spirit, the indices of the lands where our philosophy is cherished and where Spiritualists are known; where Spiritualism has made its way in this generation.

It occurs to me, too, as I look upon the noble mottoes which were inscribed on each side, that we are after all, in this sense, ourselves, the trouble of all these speeches, and sit in silence and profitable meditation before them. Our committee on decorum have condensed our philosophy into a few most significant and striking words we all may read.
From the scenes of to-day, and the reflections of the hour, I revert in memory to the days of the Rochester Massings, thirty-one years ago, when anniversaries of Modern Spiritualism were undreamed of by mortals at least. I can remember thirty-one years; though it is most of my life in the body. I remember it well. The whole has become matter of record, is a subject

of history, and I shall attempt no review. But if I forbear the detail of reminiscence, there is one fact may prove of interest in the general connection. It is simply this: that in the persons of my friend, your speaker (C. B. Lynn), and myself, you have the original heralds of the proposal which established the observance we celebrate. It occurred in this wise: We were at the Cleveland Convention, a dozen years ago or more, and the venerable brother James Lawrence of that city, (60) in the body and resident there, submitted to the Convention a communication (written through his hand) to that body from spirit-life, which he desired read for their action. The worthy writer of the same undertook to read, but could not on account of the poor light and his insufficient vision. Bro. Lynn, sitting next to me, of gracious young man, also essayed the reading, but for one reason or another could not make it clear. In the dilemma the manuscript was passed into my hands, and being somewhat an expert at deciphering, I made out the proposal that Spiritualists from that time all over the world celebrate the 31st of March, just as we have been doing more and more fully ever since. I am not aware that the statement set forth any great point, but I think the memory of James Lawrence should be honored, as under control the founder of this anniversary, and that you may be pleased at the coincidence involved, as relating to speaker Lynn and myself.

Mr. Chairman, there are other of my reminiscences, in which the speaker just about to close a two months' successful engagement among us has a part. He spoke earnestly this morning for the first time, not in disparagement of inspiration, nor in favor of any machine system of mental gymnastics which turns out thousands of "educated" idiots, imbeciles in affairs of life, of all a sort, like ten thousand cut nails in a keg. [Laughter.] Well, I remember at the Buffalo Convention he appealed for himself and others for a chance of such culture as would aid in the work of his life, and I remember a good, successful, ungrateful, sister who declared the angels had visited her, and would "develop" Cephus in the same way, whereat I remarked from my place on the platform, "God forbid!" [Laughter and applause.] We need education in the many-sided, full sense of general culture, and that is what my friend Cephus demands. The common yet costly machine-education is like that of a Sunday school, where each boy holds the same place and answers the same question Sunday after Sunday. To illustrate the first question, "Who made you?" was answered "God," and the second, "Who saved you?" "Jesus Christ." Number one boy was absent one day, and question one was asked boy number two: "Who made you?" "Jesus Christ." "No! no! God made you," said the teacher. "Not a bit," said boy number two, "the boy God made is at home sick with the measles." [Immense laughter and applause.] My dear friends, I was deeply interested in the philosophical essay of our President; it was a journey over sun-lighted mountain-tops, above the clouds. I wish to see it, and more like it he has received, in print, that I may read and think thereon at leisure.

Dr. Taylor and his "Curious Things" were most interesting. I too could tell *Doxy* stories, [Laughter] but it might be beyond me to draw the infernal and the angelic as he has done, and find it in a chance, in a thought, with the worm and the seraphic angelic lost. But standing here, I go in thought even below the vermicular life of these microscopic forms, and find I know not what affinity between myself and the vegetable world, almost sentient, half conscious as it seems in some developments to be. I know not how, but these lovely flowers seem to me, as they bloom around us, a benediction, a gift above sorrow, above despair, and charmed into joy and happiness. I am borne into the sublime intuition of an inspired soul, into faith in all good, all truth, all possibilities of progress, Heaven and God.

"Thought is greater than all speech. Feeling greater than all thought." I cannot say to you that which the roses bring to me, but thank God! they have a language every human soul translates for itself, to its own creed forever. [Applause.] Mr. Chairman, it is the genius of Spiritualism to gather from each and all the universal significance, the everlasting good. May our educational culture be made perfect therein, until like this array of flowers we stand, our presence a beauty, our life a fragrance, and we, all in all, a presentation in earthly forms of the evidence of the Divine! Great applause.

THE CLOSING SESSION.
In the evening the hall was crowded with a brilliant audience, hundreds being unable to gain admission. The friends feel that the celebration was a remarkable success. The 31st of March, 1879, will long be remembered. C.

Foreign Correspondence.

Interesting Letter from London.

To the Editor of the Banner of Light:
I attended, last Monday night, one of the fortnightly meetings of the British National Association of Spiritualists, when a paper was read by Dr. Wyld, on "Christian Occultism." The views expressed appeared, as I thought, to meet with more general acceptance than I should have looked for in a gathering of Spiritualists; more than they would have found in America. In the course of this address the speaker expressed himself as valuing Modern Spiritualism chiefly because of the light it threw upon the truths recorded in the Bible; though why light reflected back to us from the mirror of the past should be more valuable than that which is directly given to us now, I cannot see. Of course, however, those who regard the Bible as, in an especial sense, the word of God, would naturally feel our comprehension of and faith in it to be of paramount importance. Dr. Wyld spoke of the "Secret of the Logos" as having been taught by Jesus to a chosen few of his followers, and gave us to understand that this could now be an open secret only to the initiated. His belief seemed to be that, by some mystical, interior process of regeneration, a man might become so one with God as to possess, through spiritual purification and elevation, miraculous control over matter, and actually, while living as to his body in the earth-life, be, in spirit and power, as the angels of heaven.

To this high estate it appeared few were chosen, as the sacrifice of self and the subjugation of the natural man must be complete before the soul could be freed from earthly fetters, while still embodied, that the will could rise supreme to mold the external by the resistless potency of spiritual forces generally dormant in humanity. We have heard much of late years about the acquisition by certain means—by the study of ancient magic, and by a life of austere self-sacrifice, seclusion and meditation—of powers almost limitless in extent; and are told, too, of knowledge only attainable through the initiation of those thus prepared into certain mysteries never to be publicly revealed. This may be all true, though we in the West have had, as yet, little, if any, evidence of it. The knowledge, of course, we could not hope to gain, but some proof of the powers acquired through it we were led to expect. So far, however, we have had only high-sounding words, astonishing claims, and prophetic utterances, but to be made manifest to vulgar and ignorant eyes. We were told four years ago to "think for a moment of the astounding claim" made by the President of the Theosophical Society in New York, and to "imagine the consequences of the practical demonstration of its truth." Obviously, we thought and fancied; but the "crushing proof" which was

to abound materialists, and to bring dismay to poor, deluded Spiritualists, never came, and we must still take Occultism on trust, if at all; since, unhappily for us in our dense and pitiable ignorance, the experiments on which our enlightenment depended did not "result favorably." At least so we are bound, in our reliance upon the word of one who claimed to know all about it, to infer, the promise having been made conditional upon those favorable results, and having never been fulfilled. However, as I have said, we do not know what the spirit of man may be capable of under certain training, and through the development of its latent powers. It may be that by secluding himself from the world, by mortifying the flesh, by praying and meditating and fasting, together with other means of which I am ignorant, a man may be enabled to work miracles, to do all that our mediums do naturally and without effort, and possibly more than we have witnessed through them. But, after all, is there anything possible to human beings on this earth half so important, half so desirable, so noble, or so beautiful as the living life of active industry and usefulness, from high and unselfish motives? Is anything which stands in the way of our living such a life really desirable or beautiful at all?

A life of austerity and seclusion, voluntarily entered upon, must be a life of introversion. A man without active duties thinks not of others but of himself, and, even in the seeming sacrifice of all natural ambitions and desires, is selfish. It is he who is to be elevated, to become powerful in the exercise of will, saintly in his removal from all worldly influences and eminent in his mastery over material things through the action of forces abnormally developed in the darkness and silence of an unnatural isolation. He does not suffer and work and patiently endure that his fellow-beings may be enlightened and made happier, but that he may himself gain wisdom and power—a wisdom not to be communicated to the world, and a power which he cannot share with others. It is a life of essential spiritual selfishness; an unhealthy, morbid life, which gains a certain kind of height only by being extremely narrow and exclusive, and by sacrifices in comparison with which (though he may not know it) all the worldly ease and pleasure and all the physical comfort and well-being he voluntarily resigns are as nothing. I believe that such a soul loses incomparably more than it can gain, though matter become to it as plastic as clay in the hands of the potter, and it acquire power to perform the most astounding miracles by the exercise of a will whose potency has been prematurely and morbidly developed. In striving to become as the angels of heaven in power and sanctity, he has failed to make of this life what wisely it was intended to be—a life of active usefulness, of sweet, elevating affections, and a harmonious unfolding of all the faculties; a life possible only to those who mix with their fellows, or at least do not voluntarily shut themselves up in lonely alienation, with self ever before them to be considered and ministered to. For we may consider and minister to ourselves by starvation and penance and meditation and prayer just as positively as by indulgence in luxury and bodily gratification.

I do not mean to imply that Dr. Wyld pictured this ascetic life as desirable, but I think that all teaching which leads people to believe in any possible upward way except the way of simple goodness, any salvation or spiritual exaltation except that which comes through the cheerful performance of duty—through doing every day what seems most right and most likely to give help or happiness to others, without any ulterior motive as to the effects upon one's own soul of such action—all teaching which leads away from this, the old, true, childlike faith in a virtuous life and a loving, unselfish heart, is dangerous teaching.

I cannot believe in a mysterious path, so hedged in that few can even see and fewer walk in it, leading direct to heaven and to God. If the human spirit cannot be purified and elevated by living for others, by doing as we would be done by, and through the cultivation, so far as our circumstances and conditions permit, of all our mental faculties and all our pure affections, then do I not believe it is to be lifted into angelhood by occult and, to people generally, incomprehensible means? This "Christian occultism" is only, as it seems to me, the old church idea of salvation through faith and by a mysterious union with Christ, expressed in transcendental terms, and made more vague and mysterious by being mingled with the theories of what has lately been known as Theosophy, or Occultism. Under various names and forms men have ever been ready to teach the pernicious doctrine that there is something higher than virtue, something more beautiful than an active and useful life governed by high principles and irradiated by unselfish devotion to others—something, as it were, aristocratic and exclusive in sanctity, to be attained to and enjoyed by saints and pious recluses, but only to be gazed upon from afar with admiring reverence by common people, whose work will not allow them to spend their days in passive meditation and their nights in prayer.

At the meeting on last Monday evening, Mr. Tyerman spoke a few words in reply to Dr. Wyld, which made some of us wish he could have said more, and which I think indicated on his part something of the same opinion that I have here expressed.

I failed to be present at the previous meeting of the Association, when Dr. Carter Blake made a little sensation by stating that he had the power, an instance of which (not deemed altogether convincing by some of those present,) he gave, to bring articles from a distance, by the exercise of will-power. I do not know whether he claimed to possess this ability as a natural gift, or whether he has become an adept through trial and tribulation, as it seems all must do who graduate in the school of Theosophy. But his assertion brought to my mind a written statement made in a letter to me by the late Robert Dale Owen, which in this connection may interest those who wish to know whether such things are indeed possible. His words are as follows: "I have seen a most remarkable medium several times during the last week or two; not a professional medium; a wealthy young widow, with four children, from California. Of course she only sits for her friends, but she was introduced to me by General Baker of the U. S. Quartermaster's Department, and I was very kindly afforded every opportunity to sit with her. I have never seen any one write communications with such amazing rapidity, and such a succession of them. All I got bore the most unmistakable internal evidence of being genuine. Also, I had flowers brought to me in broad daylight, and dropped on my head; to one in the room but the medium and myself, and she sitting opposite to me and engaged in writing at the time. She has occasionally the power, but I did not see her exercise it—to put

out the gas-lights in the house, one, two, or more, at will. On one occasion she did so in a house a quarter of a mile off. Gen. Allen witnessed this." I think it is impossible to decide, in very many cases, whether certain actions are performed by the will-power of an embodied spirit, or whether "intelligent operators at the other end of the line" are the active agents. We have never yet discovered the true limits of will-power, or of the spirit itself clothed in flesh, and if we attempt to define them arbitrarily, shall certainly make mistakes.

Having had occasion to mention the name of my friend Robert Dale Owen, I wish to say that he spoke with me, as I believe, in a late season with Messrs. Williams and Rita. Several spirits—four at one time—had been keeping up an animated conversation with one another and with us. Mr. Williams, at my request, several times spoke while John King and Peter were talking, the difference in the three voices being most marked. After these spirits had bidden us "good evening," a sweet, low voice, very gentle and refined in its intonations, said, close to my face, "Good-night, dear friend." I requested that the name of the speaker might be given, and after several only partially successful attempts, the name "Owen" was made quite audible. Several times before I have been assured by his presence, and hope he may be able, ere long, to communicate more freely and fully. Of all the men I have ever known he was one of the best and purest. It seems like a benediction to have a word from such a spirit; one who most certainly was of the kingdom of heaven even before he left this world.

The very neat and pretty little volume by M. A. (Oxon), on "Spirit Identity," is just out, and will be a treasure to many seekers after a truth which they long to have established without having had what they deem sufficient proof of it through their own experience. I have never anywhere read of tests of personal identity so conclusive as some of those given in this most interesting and admirably written book. I doubt if there are very many who have received such absolutely satisfactory demonstration of the identity of the spirit claiming to communicate. A cultivated intellect, and habits of clear and logical thinking, enable one who is unprejudiced to enter upon an investigation of this kind in a way impossible to those who do not clearly see how they ought to demand as evidence, nor how to go about obtaining it. Especially is such intellectual training valuable to one who would share with other thoughtful minds the light he has received; and a book like this must have infinitely more value with such than in any amount of more enthusiastic assertion, description, or so-called philosophizing. Many books written on the subject of Spiritualism rather repel by their deficiencies than attract by the truths hidden, like golden grains, in loads of chaff. Every page and paragraph of this little volume is worth reading carefully and thoughtfully. There is no waste matter in it, nothing weak or emotional. It is cool, clear, moderate and concise—the work of a scholar who knows how to learn and how to teach, and whose conviction, based on evidence the strength of which every unprejudiced reader must admit, makes a more profound impression than the most impassioned eloquence of those who allow their intellect to be dominated by feeling. The more one studies and reflects upon the contents of this remarkable book, the clearer and more satisfactory to mind and heart is the light which shines unclouded, through it. I wish every reader of the Banner who feels an interest in the question of the identity of returning spirits, would get a copy of this little work, so small that it can be no tax to any one to read it, and so full of interest that there will be few who will not wish there were twice as much of it. In looking over it I find something on almost every page to which I desire to call attention, but I must leave the many into whose hands I hope it may fall to find for themselves how much of valuable information, suggestion and warning it contains. All that is said in the introduction is sure to be of the greatest use to investigators who will heed its wise counsels; and especially are the truths gathered together under this heading, "The Intelligently Operator has to be Reckoned with," most valuable and indeed essential to be understood and acted upon, if we would gain, through our own researches, anything like the proof which has rewarded the hands of "Spirit Identity," who is one of the most efficient and disinterested workers in the cause of Spiritualism in England. May others be led by his words of wisdom to follow in his footsteps, and build, as he has done, their faith on foundations so firm that nothing can ever shake it.

LOUISA ANDREWS.
London, March 17th, 1879.

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