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CONTENTS. FIRST PAGE .- The Anniversary: The Thirty-First Anni-

versary of the Advent of Modern Spiritualism SECOND PAGE, - Anniversary Celebration in New York

THIRD PAGE.-Auniversary Celebrations in Battle Creek, Mich.; Worcester, Mass.; Lynn, Mass.; Providence, [31] M. G. Steveland, O.; Kingsville, O.; Chleago, Ill.; Po-quonnock, Conn.; Rochester, N. Y.

FOURTH PAGE.-Mr. J. Tyermon in England, Reliction from Old Theology, Prof. Denton at Paine Hall, etc.

FIFTH PAGE.-Brief Paragraphs, New Publications, New Advertisements, etc.

SIXTH PAGE. - Message Department: Spirit Messages through the Mediumship of Mrs. Jenule S. Rudd and Mrs. Sarah A. Danskin. Poetry: Benedicite, Banner Correspondence: Letters from New York, Vermont, Kentucky, New Hampshire, Ohio, Illinois, and Maine, Soul-Power, etc.

SEVENTH PAGE, -"Mediums in Boston," Book and Miscellaneous Advertisements. EIGHTH PAGE, -Spiritual Literature-Rev. Charles Beech

er's Contributions. Spiritual Rational

# The Annibersary.

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

CONCLUSION OF PROF. J. R. BUCHANAN'S ADDRESS IN BOSTON ON "THE ARMY OF HEAVEN"; EXERCISES IN NEW YORK CITY-ADDRESSES BY HENRY J. NEWTON, PRESI-DENT, MRS. NELLIE J. T. BRIGHAM, ANDREW JACKSON DAVIS, AND MRS. MARY F. DAVIS-THE CELEBRATION IN BATTLE CREEK, MICH.; WORCESTER AND LYNN, MASS.; PROVIDENCE, R. I.; CLEVELAND AND KINGSVILLE, O.; CHICA-GO, ILL.; POQUONNOCK, CONN., AND ROCHES-TER, N. Y.

### [Contributed to and reported for the Banner of Light.]

[Conclusion of Prof. Buchanan's Lecture.\*] The Rev. JAS. RICHARDSON, of Connecticut, who died during the late war in our hospital service at Washington, is worthy to be named in connection with Mr. Pierpont as a true and faithful clergyman, who never hesitated or faltored in upholding spiritual truth. Highly gifted and popular in the pulpit, deeply earnest and truly religious—spiritual and religious truth was a part of his nature, and poured out from num as from a living fountain. In him the way no theological bigotry or superstition. He maintained that "The only true and worthy consistency is that of constant improvement, perpet-ual, never-ending progress." This he illustrated in his graceful poetry, in his book on the Nature of Divine Revelation, his discourses and his works on theology and religion, the relation of religion and the pulpit, and a plan for the freedom of the pulpit.

1

He adopted new truths of necessity, because he loved truth, and he lived a true life. His friend Dr. Brittan, whom he assisted in editing the Shekinah, says he never found a man more ready to extend his aid to others, even to the neglect of his own interests. We cannot but regret, for the sake of the living, that a man so gifted, so genial, so religiously spiritual, should have been born with a feeble hemorrhagic constitution which gave way in the meridian of his life. The Rev. ADIN BALLOU was another eminently good man, and defender of Spiritualism twenty-five years ago, who is still living, but whose estimable son, A. A. Ballou, is active now as a spiritual instructor through the mediumship of Mrs. Richmond. We cannot overlook HENRY C. WRIGHT, who, though occupying the pulpit as a minister, left that sphere in 1833 for the larger and freer sphere of universal reform, and devoted the balance of his life-thirty-seven years--with untiring energy and courage to temperance, antislavery, social reform generally, and Spiritualism, which is itself the Holy Spirit of all reform. His great services to human progress by tongue and pen are remembered, appreciated, and cherished by many thousands all over our country. It was in 1853 that Prof. ROBERT HARE, who for thirty years had occupied a chair in the Pennsylvania University, and taught at least ten thousand pupils-whose name is still mentioned as one of the foremost names of physical science-Prof. Hare, in the usual authoritative style of Professors of Physical Science, issued a widely published letter to put down the gross delusion of Spiritualism, of which he knew nothing at all. Like other physical scientists he totally ignored the facts, but unlike them, was honest and rational enough to investigate, and after the most thorough, extensive and critical investigations, he gave that manly support to the truth which brought him into unpleasant collision with the members of the National Association for the Advancement of Science. With supercilious prejudice these gentlemen assumed that he must have lost his senses, or become impaired in mind. The lawless violence of feeling shown by these physical scientists against the scientific investigations of one who was the peer or the superior of any of them, is a flagrant evidence of the fact that stands out boldly on every historic page that men have not yet learned to reason, that ninety-nine-hundredths of the educated classes have never yet been able to reason correctly in reference to anything essentially new and foreign to their previous knowledge. The reason is that all our systems of education are essentially imperfect and wrong. Nowhere do they teach men to reason philosophically. Harvard University cannot teach its alumni to reason, because the Faculty do not themselves understand the art of reasoning, and having once placed themselves on the record as the blind unreasoning foes of science, they have not yet re-

pented humbly, or apologized, as-they would be most happy to do if they could reason upon facts and obey the law of conscience. Beware of men who never apologize-who perpetrate a wrong, and cannot rise to the moral dignity of making the amende honorable. Let us not forget these facts until that institution has bowed before the supremacy of truth.

The lecture of Prof. Hare to an audience of three thousand, at the Tabernacle in the city of New York, November, 1853, was a thoroughly scientific exposition of experiments by himself. which ought to have satisfied the entire scientific world if their reason had not been paralyzed by prejudice.

It was about two years after he began his investigations that he wrote the two memorable letters, in one of which he presented the facts for the consideration of the American Association for the Advancement of Science: in the other he laid the subject before the clergy of the Protestant Episcopal Church at their convention, May 15th, 1855.

Can any one give any honest and substantial reason why neither of those bodies should have been willing to give any attention to the most important communication ever made to any scientific body or to any religious body? Is not bigotry a very demoralizing influence, since the same parties who avoid an honorable, scientific investigation, and decry the scientist who offers it, give their names and their money to uphold any cunning traveling impostor and swindler who pretends to imitate spiritual phenomena?

PROF. MAPES, another learned and original chemist, was another exception to the general course of physical scientists. I know little of his career, but I am sure he will long be remembered for the boldness and originality of his profound suggestion or discovery that matter is gradually advancing by passing through living organisms; that the phosphorus or lime which has been in a plant is ever after distinguished in some way from that which lies in the old rocks; and that in animal forms it takes on a still higher character and is brought still nearer to the spirit-world. I think psychometry gives support to this interesting doctrine, and I believe that the world is thus slowly becoming permeated by higher influences and fitted for a higher life ne our houses are filled with the magnetism

It would be a pleasing task to dwell upon the memory of A. B. WHITING, who passed away September 1871. The memoir by his sister is worthy the attention of Spiritualists, and I take this occasion to suggest that the most profitable reading for our leisure hours is the biography of noble souls ; for as we read the graphic page our souls are drawn to them and they to us, and we receive fresh inspiration. So it is with these memorial exercises to-day, which to many will bring the presence of their departed friends. Mr. Peebles says of Mr. Whiting, "the blood of a noble ancestry flowed in his veins. He was born a seer." While yet a child a physician announced that he could not live-must soon dieand he replied, "I shall live to visit your grave, for the man in the gray cloak says so." And he did. 'In the sunny years of childhood he was considered strange because he saw and conversed with angels. Immortal teachers in words of promise prophesied a career before him of great usefulness." "As a lecturer upon the rise and fall of civilizations and upon ecclesiastical history, touching its relations to religious persecution on the one hand, and Spiritualism on the other, he had no equal upon the rostrum. Sentences dropped from his lips like pearls, chaining and charming the multitude. His controlling intelligence. when speaking, was Giovanni Farini, an Italian poet and cardinal flourishing in the seventeenth century (who often spoke in the Italian language). Another of his ministering spirits was an ancient wise man of the East, or, as he termed himself. 'the Old Man of the Mountains.' Ab-del-murett-el-zuleke. When under the direct influence of this eccentric sage, who passed to the higher existence early in the twelfth century, Mr. Whiting was truly a prophet, changed and transfigured.' How dull and dead seems the soul of man prisoned in the clods of earth, living in the blind mechanism of habit, when it sees the fountains of Divine Wisdom opened, and a flood of light, of eloquence, music, science and practical henevolence poured out for all-a flood of knowledge of celestial origin, and turns away like the dazzled bats of the cavern to hide in mediaval darkness of a deeper cavern. The physician turns away in his blindness from a spiritual revelation of the cause and cure of disease which he does not understand: the theologian turns away from the demonstration of the truths which he is upholding with failing strength, trembling and falling under the blows of the hysical scientist; the feeble philosophizer who thinks he is a philosopher, turns away from a revelation which exhibits limitless worlds of which he never dreamed in his petty and egotistic speculations. How humble might Spencer, Carpenter. Tyndall and Huxley feel in the narrow range of their thought, if the grandeur of the spirit-world could be suddenly flashed into their souls. . The eyeless fish of the Mammoth Cave have as little use for the light of day as many of our pseudo-scientists for the divine light. But those eyeless fish have a vestige of eyes, showing that there is such an organ in their original plan. So our poor blinded humanity living in and for the clods of earth, struggling as individuals, and battling as nations for the soil under their feet until they can see nothing else, still retains the vestiges of its divine origin, still retains a vestige of spiritual vision which is rapidly developwhen all men shall see and wonder at the days of their blindness.

SELDEN J. FINNEY left his body near San | business institution, drifting along with the feet individuality, became necessarily, by the education, his mediumship developed him into a wonder. He spoke Greek, Indian and foreign languages, I know not how many. I saw him about twenty-eight years ago, when he made eloquent Indian speeches and wrote messages unreadable, that seemed to be in Chinese and other languages. I preserved one of those, and I know psychometrically that it was from a grand old Asiatic philosopher, whose name I believe was Homenyong. He continued developing. There are some great mediums who are not much outside of mediumship, but Finney was a man and he became prominent in Califor-

nia politics. He was a fine specimen of strong philosophical oratory, the ablest reasoner in the spiritual camp. His handling of Spencer's theories was like the crushing operation of a quartz mill. If Finney had been taken to Europe and publicly pitted against any materialistic philosophers who would have dared to meet him. the encounter would have surpassed anything in that line since the brilliant Giordano Bruno confounded the stupid pedantry of Oxford Uni-

versity professors. It is the stereotyped sneer of materialistic sciolists that whatever comes through mediums, indicates the spirit-world to be full of driveling idiots. Let one of those sneerers stand before a man like Finney and measure swords with him, and he would soon be a sadder and a wiser man.

I confess that I feel humbled when I stand before a medium who can draw a check for any amount on an intellectual bank that never fails and never suspends paying out for a momentthe man or woman who has but to open the mouth and pour out a ready poem on any subject which would require hours of meditation from Longfellow or Bryant. The man who neers at mediumistic poetry has but little poetry in his own soul. The improvisation of Mr. heeler here on the 19th of January was a marvel of mental power.

The departure of FRANCES A. CONANT, less than four years ago, to the spirit-world, from which she has returned to her friends in a perfectly materialized form, lifted her out of a life of physical debility and suffering. Mrs. Conant, computed a mo-hous and of feeble health, ac-gratitude of all Spiritualisch entitles her to the tions and fearless speech. Would that we had the portals of the spirit-worugh conclusion with the portals of the spirit-worugh concerned wide their earth-friends, it is said, for more than use thousand spirits.

There was no shadow of doubt upon her pure integrity. Not only have we the frequent recognition of the spirit-messages published in the Banner of Light, as true, by those to whom they relate, but we are struck with their vast variety of character, phraseology, and personal incidents which give a lifelike character beyond anything that could have been achieved by fancy or by artistic skill. The Message Department of the Banner of Light thus became one of the strongest evidences of the power of spirits to return in unmistakable identity. The gloomy doctrine that recognizes death as the bourne from which no traveler returns was annihilated by these messages. It is not 1 dungeon door that we pass, as believed by the gloomy superstition that drives men and women to insanity and despair, but a flowery road leading upward on the hillside for the messages of love. And, more than that, we know that the hill tops of holy life in this world rise into the cloud-land of spirit-life, where mortal and immortal may speak face to face in sweetest converse. And if we who live along the hill-side, looking up to the summit, will keep our cottage in order-keep the fragrance of the rose and the honeysuckle around our door, the heavenly visitants will walk down among us in reörganized and glorified bodies, and teach us how to live the life of Heaven. And the Kingdom of Heaven is coming. On the Mount of Transfguration earth and Heaven shall be mingled. And ye who are tired of the strife, the grossness and the dullness of the lowlands of life should move your habitation to this Holy Mountain. Come out from the animal world, associate together for divine love and wisdom, and establish the Holy Mountain in vour midst. There our departed sister may still be to us the angel of the flowery pathway to celestial ife. She is here to-day, and she will respond to all our efforts : she will still work in fulfillmant of her dying mother's prediction to her child-" God has a wondrous work for you to do in after years, and you must stay here and perforn it." And so well did she perform it for tweny years that thousands love and cherish her menory. We honor he, to use the language of Mrs. Britten, as the" medium-child, the seeress, the clairvoyant, cairaudient, the good physician, the skillful boie-setter and surgeon, the weird physical forcemedium, the reader of hearts, the bright trance-peaker, the trance and automatic writer, propletess and sibyl," to which I may add the gift c' tongues for unknown languages, and the transfigured medium. We honor her especially as the channel through whom the spirits projected the Banner of Light, selecting its name andits publishers, and guiding them by guardianadvice in all the difficulties of their undertaking That undertaking itself was a proof of the ractical wisdom of the spirit-world. The establishment of this paper, twenty-two years ago, vas the most important event in the progress of the spiritual movement, for it became the gand reservoir of intelligence and the centre of illumination-as the pillar of fire by night pr millions in darkness. Few realize the gand and almost omnipotent power ing in a favored few, and the time is coming of the prss, and especially of an honest and enlightend press, that leads instead of fol-

papers-the true evangelists of the nineteenth cen- Army of Heaven. tury, aided by a host of true and faithful work- DR. ELLIOTSON, who died at the age of eighty

spirits might come in view and speak to us.

of age. The last fourteen years of his life were given to the Banner of Light-a worthy man to a worthy cause-faithful to every duty. Industry, fidelity and kindness were his unvarying traits. No word of anger, slander or vituperation ever passed his lips. He lived in the presence of the eternal responsibility. "'T is but a little while (said he) that we shall want anything here-then we shall receive our reward." He has received his reward, and when he returns to the spiritcircle he brings a sweet influence, and says that he is more active now than ever before.

We are also reminded that it is but little over two years since the HON, STEVENS S. JONES was sent suddenly away by the bullet of an assassin. It was dimly foreseen and predicted by spiritfriends, but their warnings did not prevent the fact. A brave, strong, capable man, he came from the sphere of law, polities and finance, to give the last ten years of his life to spiritual truth, Ilis energy and success in establishing and maintaining a great newspaper, the Religio-Philosophical Journal, and publishing house, even triumphing over destruction by fire, find their best monument in its continued life and more of his executive ability and moral courage. truth, that we in our according the good work in send up an influence into the spirit-world which may be beneficial to its inhabitants, and help them to shower blessing over us in return.

Of ROBERT DALE OWEN, the name and fame are so familiar and dear that only brief mention generous words of appreciation of my scientific

Mateo, California, about four years ago. The great tide of public opinion, but the spiritual very honesty and benevolence of his aims, a regreat world does not know what it lost in him. press is the pulpit of Hearen, and there is no bet- cipient of the larger truth of Spiritualism. I A poor boy of Northern Ohio, with but little ter labor for humanity to-day than supporting knew him thirty-eight years ago as an original, and increasing the circulation of spiritual news- honest and self-sacrificing-man. Of such is the

ers-lecturers and mediums, the vanguard of the over ter years ago, was a still more conspicuous army of Heaven. I speak earnestly of this be- example than Mr. Owen. He stood at the head cause there are so few who understand its import- of the medical profession in London, or at least ance-so many Spiritualists who neglect an im- ; as high as any, and was the President of the perative duty to the cause, an equally impera- Medico-Chirurgical Society of London, and Feltive duty to themselves. He who deprives him- logs of the Royal Society. Convinced of the self and family of a spiritual newspaper acts as truth of animal magnetism, he fought its battles wisely as if he had walled up his parlor window. with the boldest moral courage until he was The Message Department of the Banner has overwhelmed by the opposition. His career in been sneered at by thoughtless skeptics, but it this was like the career of Galileo in spirit and was a grand work of philanthropy at the ex- result. But he had his failings. Like many pense of its generous managers. It was a work other brave men he lacked in breadth of thought of philanthropy to struggling spirits, and it and faith. He was an uncompromising materiwas a grand thing to the denizens of earth to alist, though an honest one. His distinguished open a window in the sky where the ascended associate, Dr. Ashburner, in the publication of the Zoist was more liberal, and embraced Spirit-In connection with Mrs. Conant and the Ban- | ualism, and sustained it as bravely as magnetner of Light, we are reminded of the departure of j ism. But Elliotson separated from him, and WM. WHITE, on the first of May, 1873, 60 years opposed Spiritualism with ungenerous, bitterness until in 1863, at Dieppe, he witnessed spiritual facts that he could not explain, and like

an honest man surrendered all his pride of opinion. He investigated and upheld the science, regretting with profound sorrow his past errors, and became a zealous Christian Spiritualist, his conversion reminding us of that of St. Paul.

PROF. DEMORGAN, of the University of London, the eminent mathematician, was converted in the same way. His very first interview with Mrs. Hayden gave him facts that could not be explained away, and he reasoned rightly, for he was a perfect mathematical reasoner. In the work on matter and spirit, published by his wife and himself, he gives some hard hits at the bigots.

PROF. WM. GREGORY, of the University of Edinburgh, who passed away twenty-one years ago, was another of the first-class men of science whom we honor. A more ready and genial recipient of truth, his great merit as a chemist is in my judgment eclipsed by the talent and philosophy shown in his work on Animal Magnetism, which I would commend to your reading. The scientists of America should be put toshame by the examples of ELLIOTSON, ASHBUR-NER, GREGORY, DR. KERNER, DR. ESCHEN-MAYER, BARON GULDENSTUBBE, LEON RIVAIL and EMANUEL FIGHTE, the German philosopher. developed almost the entire philosophy and pake nomena of Spiritualism before Americans had thought of it seriously, and in fact before the majority of us were born.

DR. KERNER, who departed about seventeen need be made of one whose life would be a titting years, ago, was the biographer of Frederica theme for an hour. An old friend-the first | Hauffe, the Secress of Prevorst, with whom he ave to-day---the rapping had nearly all that w discoveries in the Eastern press were from his the movement of bodies, the levitation, clairpen thirty-six years ago. Following his father's voyance and prevoyance, spiritual communicaphilanthropic path with far greater literary tions, the apparition of the departed, and the power, although an unyielding opponent of pop- andible voice of the spirits. All this was developed in 1826. Moreover he was a vigorous and brilliant writer, and when 'assailed he made a successful defence. DR. ESCHENMAYER, who died in 1852, wrote also on psychology, discussing the same phenomhis residence as Minister at Naples, exhibited ena. Let us how reverently at the tombs of these philosophers, for this is the anniversary, not of the advent of the spirits who have always been with humanity, nor of their just appreciathis, that beginning in his father's faith, a total tion by mortals, which has ever been the case with a gifted few, but we are celebrating the anniversary of the delicate raps by which our ascended friends cracked the eggshells of our American nest, and developed the young eagles that now soar, and the nightingales that now sing the song of heaven for us. We are celebrating, in other words, the anniversary of American PHENOMENAL SPIRITUALISM. Phenomenal Spiritualism opened wide the door which Orthodoxy slammed in the face of our celestial friends-the door which, like the gates of Milton's hell, "grated harsh thunder," and its terrible tones sent the forrent of despair through the heart of humanity. That infernal sound has ceased for us, and as the music of the spheres comes through to our ravished ears, we call to have the door opened wider, and if any man shall presume to stand in that door as janitor, policeman or priest, and tell us that we have heard enough, that it is time to obstruct the door, and listen to him, and his 'report of what is on the other side, he will be blown away as a feather by the swift breeze of public opinion. So long as we love our ascended friends, so long as we revere our ancestors in the higher spheres, and seek their wisdom, the door of Phenomenal Spiritualism will stand wide open,~ and the doors will be multiplied until all barriers are gone.

\*ERRATA.-In the second column of the second page of the last Banner, for Prof. RUSH read Prof. BUSH.

ular beliefs, his wisdom, his virtue and statesmanship were rewarded wonderfully in politics. As legislator, and as President of the Indiana Constitutional Convention, he originated many legal reforms. His two terms in Congress, and his power to do all things well, and his reformatory writings will long be a blessing to society. His philanthropic honesty was conspicuous in disbelief in religion, he ended as a Christian Spiritualist, which means a rational Christian. after a most patient and deliberate investigation. It was a cruel injustice to speak of Mr. Owen as credulous. He was, on the contrary, deliberate and slow to a fault in his investigations. It seemed to me almost a waste of time, as he went on accumulating proof after proof, when the truth was already fully proved. It is not quite two years since he died, in his seventysixth year IIe is still interested in all progress here, and he has stated explicitly that the discourse from him pronounced by Mrs. Richmond was really his-the statement coming in a manner which precludes all doubt-and I think my self that it bears intrinsic evidence of his style of thought. It will not be long before you shall hear from Mr. Owen through the press, and know that he is still attending to Spiritual Sei-

In connection with the name of Robert Dale Owen, we are reminded of the illustrious Englishmen who have upheld Spiritualism in company with his beloved and world-renowned father, Robert Owen, who, by the request of LORD BROUGHAM, attended the seances of Mrs. Dr. Hayden twenty-six years ago, and who, although a positive disbeliever of immortality-although he had in 1826 proclaimed Religion to be one of the trinity of evils that had degraded mankindadopted the truth at once when he witnessed the demonstration, and at the celebration of his eighty-third birthday, some weeks later, stood up before the large array, chiefly of skeptics, materialists and atheists, who loved and idolized him as a father, and there, with Mrs. Hayden by his side, proclaimed his solemn conviction of immortality amid the most intense though subdued emotion of those menhis life-long associates in reform—who mourned to see in him the pillar of their unbelief overthrown. With the same courage with which he belief for the remainder of his life. There was an example of the love of truth, but not a solitary example among the great men of England, or among good men of any country, for the love of humanity lifts men into the atmosphere of

ence.

truth.

JOSIAH WARREN, who gave forty years to a lowing public opinion. The common press is a | plan of social reform by absolute justice and per- | He had a reputation before he began to write

Have any of us invited the presence of Kerner, and Eschenmayer, and Frederica Hauffe, and Baron Guldenstubbe, and Allan Kardee, to our firesides?

BARON GULDENSTUBBE was 'b' scholar and gentleman in the highest sense of those terms, and belonged to the higher social spheres. In addition to his other services it is interesting to remember his power of mediumship, which enabled him to visit the old tombs of eminent historical personages, and with pieces of blank paper receive from the illustrious dead communications written by their own hands. These had proclaimed his unbelief he proclaimed his phenomena were personally attested by ten persons of social eminence, and it seems a matter of course to add they were stopped by the bigotry of the priests.

LEON HIPPOLYTE RIVAIL was given by the spirits the nom de plume of Allan Kardec, by which he is known to us, as Dickens was called "Boz," and Scott "the author of Waverley."

### LIGHT. BANNER OF

on Splithalism. He was one of the best of men, shout work, "Woman and Her Era," crowned a beloved double line of forty-nine years, terminated in beloved double line of forty-nine years, terminated in beloved double line of forty-nine years, terminated in the inquirers. On the day I mentioned the inquirers, on the day I mentioned the sphere of existence (applause); and Mr. Beecher the inquirers, were devided to educt meand progress, and the way, ranks among the highest American feminiselts a conver, and he is and whown to as made poets and Spiritualists, a woman of strong himself sectory, and he is and whown to as mide poets and Spiritualists, a woman of strong himself sectory, and he is a dylongen to the endities work of the work of the spiritualists, a woman of strong himself sectory, and he is a dylongen to the spiritualists, a woman of strong himself sectory, and he is a dylongen to the spiritualists, and the poets and Spiritualists, a woman of strong himself sectory, and he is a dylongen to the day is a spiritualist. Spiritualist, a woman of strong himself sectory, and he is a dylongen to the spiritualists and the poets and Spiritualists, a woman of strong himself sectory. and the standard line of his book of was the Sylavi Hickey Witten vy, who recently passed resigned this sylmet, because it seems to me lef genius and love. mean these deeps is clears, modving the holierable Byttoy Renem veryon, where scientific the Veil-her last work. resolucions were a fitting princh by Spiritual. Miss ASETTE BISHOP, though she passed away

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word removing Lord for dilama, perioded Mr. trated the adage that whom the Gods love die Owen in accepting the splitten? phonomena, young, and that She I do ed Baby - Lyrton, who was deepl interested, and would have detained Mrs. Hayden'at Knelwy th Castle, pronounced.

With two and Myny, Howar, "of their way, undering the part labors, i are a doca world- day. witheries unitations. If evilet's History a she Survey, where substants it even structure to all substantial back of the region and corpliate manner by with high error sustains, and the philanthropist; she was certainly a wool return their due. If we adore them with the and states and an analysis of the settled mather great ments of the providence of the settled mather great ments of the settled mather great ments of the settled mather great ments of the settled back of the settled and settled mather great ments of the settled of the settled and settled mather great ments of the settled of the settle trandity of the entity

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hinself a treating and he is an dy known to as made poets and Spiritualists, a woman of strong so the Apostic of the narmation. Whatever, fund, elastic spirit and the poetic genius. She the spose of the new sports of the deeply beloved of Edgar A. Poel. Their I must add that no list of names can do justice is the deeply beloved of Edgar A. Poel. Their I must add that no list of names can do justice is the deeply beloved of Edgar A. Poel. found record and vill receive it. I have not in- union now in spirit world & a rare combination

 It is not a year since the departure of FRANCES meet these upper easy an inspiring which Guars McDougxin of Chifornia, originally Spiritualists, Mazzini, Garibaldi and Kossuth, est appointed to reaction thereither, and do Frances Whipple of Rhode Island. She was conmen may drive here and the magnation of an ages and attention in the splitting world. The questions sidered by her friend, Dr. Brittan, one of the nations, and if we should extend our survey differences in the spin sector has an inest remarkable and intellectual women of her over the Asiatic continent, where the stream of its soonations in the Asiath continent, where the stream of any index is the press of the Asiath continent, where the stream of the focus devices of the will day. Brilliant in poetry, strong in her life purst spiritual inspiration has been unbroken for ages, dawn are was as we approach bins in the higher poses, reformatory in all things, abundantly instream. Sufficient for the day is the mystery, spired, she used her pen freely in spiritual and en ela. Estaction there is a fuscion score reformatory literature, and has also left, beside in dense to the tenth and the tenth and tersas many poents and essays, the life of Eleanor way. Our friends are with us now. They are the dense to the upper Elbuidge, The Dwarf's Story, Might and Bight, not dead, oh no! It is we who are dead, not which the same year, i.e., we lost the year. Shahmah, or the Branded Hand, and Beyond

the young to realize the extent of her powers, Behavining new to Fingland and the associates owas a brilliant flower. A medium, a poet and of Rebert' Owen, I would scenark that the an attist, looked up to and admired, she illus- who watch all our ways, smooth all our paths,

MARGARET FULLUR, MARCHONTSS, OSSOLI, was one of those who by their restless genius, lovingly, from this hour until twelve o'clock, to by intensity and freedom of thought rose intothat is the first who each witness her phonon the atmosphere of Spiritualism. Her shipwreek emissily and still all these sides explore Det 65, and death in 1800, returning from the struggle a vs. It istorio, with his Georgeneration and of Dalian liberty, at the very dawn of the mod-

Buller, By 126 to, der del terre editede the knew her as a woman of a grand moral nature, retarn, and there is a high sphere in heaven a tellizence of the time investigation an elequent, dignified and charming expesitor near which are gathered the best men of our of spiritual truths, and shealld a great work in a race, and of all races-it is, the sphere of love, has time, for which she is level and honored to stiff the founders of the Christian religion are "ANNUE DENTER CREDET from England, who "there, and all, the world's philanthropists are

the gas serve areas to all versions and an end sing second sugaryers and an end of the second we consider the distribution of solution as a medium becau in 1967, and for five year's shiped, and they who cannot adore cannot at it's prescripted with each state in tempts with a "See further of about three thousand per annum couple is provided in the couple of the law backstop of the law ba  $h_{\rm eff} = h_{\rm eff} h_{\rm eff}$  is stated on a particular transmission and solution field to fear directing our worship especially to the divinest the solution of the solution of the solution of the field of the solution of the field of the solution of the solution of the field of the solution of the field of the solution of the solution of the solution of the solution of the field of the solution of the sol I don there the bound of the artist server as so wide, that her friends on seval and his deathless love represents to our limited The Mar home of r Habin - and her fore give systems so wide intrinsic with her for understanding the divine love of the God who defed divine for the decay loss that extends of the God who defed divine the divine by the formation of the decay loss that extends the formation of the decay loss that that the decay loss that the decay loss that the d States to predict even the consistent indications, which the partition mold of schold faces and states that the state of Materiae Dades argests <u>unles</u> which has since been repeated in fing and the net stand when the property of the stand with the departure a year and bodies and a strength for our souls which we are the stand of the sta that she would be still more useful indicationer (i) and the indication of the statistic would be still more useful institution or a commander of the Army of Aleaven, "To I to I to be added and the still more useful institution," with your always, unto the end of the world,"

The end of the moment of the description of the provention of the Director of the or symmetry of the provention of the description of the descript Agents if the field if the set is faster wather set magnets meanings is the procent word, for it is and it is a split "What have we at the first is neither used. English not used have due were effectively arranged about the plats of the first of the law with but easier equiparties the part part of deastly opposi-tion of the law derived engines, and there is such the spine split that has perse. The exercise of the law of the exercise of the law of the law of the law of the law of the exercise of the law of the law of the law of the law of the exercise of the law of the law of the law of the exercise of the law of the law of the law of the exercise of the law of the exercise of the law of the law of the exercise of the law of the law of the exercise of the law of the law of the exercise of the law of the law of the exercise of the law of the law of the law of the law of the exercise of the law of the solution of the law of the law of the exercise of the law of the exercise of the law of the

After this hasty glance at our departed friends to Spiritualism. It is like the invisible, actinic ray, that gives life to all nature, itself unknown. It was an inspiring influence to those grand It has been the inspiration of all ages and our roll-call of Spiritualism would be a catalogue of legions.

My task is now accomplished in a hurried they-dead in our coffins of earthly elements, which we cannot vitalize. They are not dead who see what we cannot see, who feel every throb of humanity from Boston to Calcutta, who look upon us when we are motionless in sleep, and strengthen all our souls, and lift us up as the sun lifts up the tides of the ocean.

Let us give our thoughts to-night solemnly and the bright souls of our ascended friends, and the higher they have ascended, the longer they have dwelt in heaven, the greater is their power holes a significant with the second construction against contain merry at the very dawn of the model to send down blessings. Our generated ances-holes a significant is a with analytic domain to velation, deprived her of participation tors did not know us personally, but they love but flavores, "You was a symplectories in by his domain deprived her of participation on the less for they know as moved was to send down blessings. Our venerated ancesas a sport of the doublex, which age take in some Acus y Spin vol 1.4 who passed away some seek them. The higher they are the relief their international Schutzhalise. These ments fifteen years ago, was recordined by those who have to us, and the more worthy of our love in seek them. The higher they are the richer their there, Jesus, his mother, and his disciples are

> much esteemed by her friends in the refined adding worship are ever combined. In the old marriage ceremony the lover says to his beenter the higher heavens.

And if we lovingly adore the highest spheres, directing our worship especially to the divinest Divine life. We get a brightness for our minds, assweetness for our manners, a health for our bodies and a strength for our souls which we

orated with dowers and trailing vines, while the

The hou: I is now arrived for us to commence our evereises. By the regulation of the Committee of Arr ingements each speaker is allowed tifteen minutes time. It seems rather rule to request a speaker to stop in the midst of a very interesting address, but as there are fifteen numbers on the cogramme, it will be necessary for me to exercise this prerogative. I would take this occasion to give notice that to-morrow evening in this hall there will be a social reunion in commemoration of the Thirty-First Anniversary of Modern Spiritualism. The first thing in order on the programme this afternoon is a song by the children of the Lyceum. The Lyceum children-sixty of whom occupied the two front rows of seats across the hall-led by Mrs. Mary A. Newton and Mrs. N. M. Phillips, Guardians, now rose and sang with good effect the piece entitled, "The Beacon Light," by Root, the two first lines of which are,

book which he has. It is first theory was that Modern Spiritual-ism was the work of the devil. It don't take long to dispose of the devil hypothesis. The devil has had the reputation of being very free to get people into very bad positions and leav-ing them there to get out for themselves. That is what he did with Mr. Beecher. [Laughter.] Now Spiritualism wants nobody to take a better position than that; the whole structure is buildposition than that ; the whole structure is builded on testimony, and when you come to prove there is a devil the whole structure goes down ; i cannot be done ; there is no such thing. Think of it ! the Omnipotent Power, the Being of In-tinite Wisdom and Love, making a devil! After spending infinite ages of time in making a world and then placing man thereon, his noblest and greatest work, so far as you and I know, then to make a devil to catch him, to torture him eter-nally with the most fiendish, hellish torture that it is possible for man to conceive ! Think of it ! If it is possible for the finite to blaspheme the lufinite, that is the blackest blasphemy that it is possible for man to utter. [Applause.] Mr. and cave pacing man thereon, his noblest and greatest work, so far as you and I know, then to make a devil-to catch him, to torture lim eter-nally with the most fiendish, hellish torture that it is possible for man to conceive ! Think of it is possible for man to conceive ! Think of it is your minds, and you shall know, passing all doubt, truly a knowledge so great that fear can never dim or shadow it—that life is everlasting, that God is your friend, that progression is your lubinite, that is the blackest blaspheme the lubinite. This was a necessary thing. We do not need a devil. We have learned it is best to do right because it is the best, and not because we fear the devil will catch us if we do not. According to the Orthols with the state th the devil will catch us if we do not. According to the Orthodox idea the devil got final possession of uncteen out of every twenty souls at least. The publication of Mr. Beecher's book, wherein he confesses himself to be a Spiritualist and to be-lieve in the phenomena, and that they do not come from devils, I repeat it, marks an epoch, as did the life of Mr. Wesley in the Methodist Church. He adopted a similar idea at first, but, knowing of the marvelous manifestations that took place among his friends and acquaintances, he was convinced of the truth of the phe-nomena and that they were not the work of the devil. The influence that this book is wielding in the churches, and will wield, shows to my mind the marked progress of Spiritualism, such as we have not witnessed in a number of years.

Applause.) The remarks of the President were followed with a song by Mrs. P. A. Wieland, entitled, "The Flower Girl." The audience gave such a decided call for a repetition that the hady obliged them with another selection, after which Mrs. Nellie J. T. Brigham, the regular lecturer for the Society, proffered the following remarks :

### ADDRESS BY MRS. BRIGHAM.

While we rejoice that Spiritualism, is in the world, that its light brings liberty, understand-ing and consolation to the mind of man, we ask ourselves again and again, what progress is it making, what success is it meeting with, what is it really doing? For, while many a faith promises much, and the high ideal is above the people, many, more significant, lack a certain force of inspiration to work out a perfect change, or bring the success which they promise. Is Spiritualism to be like a tree whose blos-soms are fair and bright, but being shaken by the wind, leave no fruit-setting to grow and ripen under autumn skies? Is it full of flowers bright with the fragrance of Nature, of har-mony, of understanding, while the future comes slowly onward and brings at last into the today no realization? You have been told what in olden days men believed, what they dreaded, is above our finite comprehension—then inveyery act of lowing worship we ascend in spirit, and fill our souls with the richest glements of the Divine life. We get a brightness for our minds, acsweetness for our manners, a health for our side them there was a spiritual presence of in-terments and a strength for our souls which we can get nowhere else; and thus we verify the thrilling prophetic words of desus, the grand commander of the Army of Heaven, "Lo Lam with you always, unto the end of the world." The coheration of the Thirty-First Anniver-sury of the advance of Meabow Sociens (second construction of the Thirty-First Anniver-sury of the advance Sociens (second construction). March 20th The hall was tastily dee-orated with lowers and trailing vines, while the bright sill discours the vide forming a pleasing appearance. Promethy at the time appointed for beginning the every is selfentry. Newton, President of the Society, steeped forward, and said : The heaven't is now arrived for us to commence and erial universe, but shows its greatest beauty and its sublimest scope in the spiritual rela-tion. So taking away the mystery, the ter-ror, which has enshrouded the past, man can look at God and see now, as his eyes travel over the green earth, and up in the starry pathway of the high heavens, the glory of this light by midday : see God is good : he is our Father; his laws remain forever, and his love reaches under laws remain forever, and his love reaches under the very earth itself, and holds the least and the smallest of these, "My Brethren." So in this the world finds strength and courage; the old theology is losing the stronghold of its mystery and its terror: reason, rationalism, are taking the place of the olden influences which en-shrouded humanity so long. We tell you a part of this glorious work is the direct result of that which is known as Spiritualism. It has broad-ened the capacity of the mind, and brought to it light and reason; it has brought to man from it light and reason : it has brought to man from beyond the river of change, messages that bear in themselves the strength of common sense and consolation. Religion has come before man in for a fair, a new, a beautiful way, no longer with a from upon its brow, no longer with a sword in-its hand, no longer with the dread of the old-time power which belonged to bigotry and to the blind force which was once wielded. It the blind force which was once wielded. It stands before man to-day with the light all bright, and is free. Bemember that this religion is spreading through all the land; it will break the old in-fluences of sectarianism. Nothing that is true will come down before it: all that is true and beautiful will be gathered up by it and be placed as invoking the gathered of its clown of of its as jewels in the erown of its glory and of its truth. This free, liberal veligion teaches man, as you have been told to-day, right for the sake of right, to love good for the sake of good. It teaches man if he would find it here or here-after, one thing is certain: he will never find it until he deserves it: men might bring it to him, even the most sarred and most saintly might bring it to him and hold it before him, but if his soul is not ready for the divine influence how can it enter there? There must be capacity, there must be space; ignorance must be sent out, and with his education of this world the evil power, ignorance, must be banished—reason must enter the inner space of the soul, and then heaven shall enter in and abide there forevermore. Applause.] It goes further: It shows to man that the truth of all ages belongs to those who can comprehend it. All nations have shown, all sacred books have running through them the wonderful lights, the golden threadings of divinworld the true cosmian idea of religion, gath-ering with enlightened natures the light, the truth, the good of all ages and of all men. To the heart that can receive, to the mind that can comprehend, it belongs most surely. Then comes philosophy, that which spreads a wide world of thought before man, that which shows him the pathway into the very skies, opening above him with its mystical Stellar Key, the world all bright with lights beyond. It does not stop there: it is giving light to the mind, it is giving religion to man's moral, spiritual nature. It shows to those who droep and are weary and sorrowful, it can bring to them the light of immortality. We can prove to you through Spir-itualism that there is no death. While we cel-chrate this day do we really suppose there is any birthday for Spiritualism when we speak of it as being a certain number of years of age? Did it have a beginning? No more than light or growth. It may be anchored partly in phi-losophy, partly in consolation, but it is eternal; it has no birth and it has no death. For this truth, then, which has so many experiences, childhood, youth, manhood, old age, all stand as revelators. In Spiritualism we find the truth of the resur-

## APRIL 19, 1879.

rection; not from the grave, not from corrup-tion, not from darkness; but Spiritualism shows, when death, as it is called, casts its strange shadow over the body, the spirit commences to drink at that foundain of everlasting youth, the fountain of eternal life ; and when the heart forgets to heat and the breath no longer comes and goes, and the lips are parted grooves of clay, nothing more, the spirit that was the light of the earthly tabernacle has learned the truth of the resurrection. So to weeping eyes, to hearts that have bent low over graves and over dust tear-wet, the light of consolation comes, and the darkness fades away forever. This, then, Spiritualism does : it convinces man that he cannot die; it shows that over the misty river a bridge of light hangs strong enough to bear a bridge of light hangs strong chough to bear up the unnumbered hosts of angels that come and go; it takes away from the ladder of Ja-cob's vision the gloom and the dust of cen-turies, and shows that which was shown to him, that which the churches have seen, and yet, seeing, have not comprehended; that of which they have heard, and yet, hearing, have not understood; the lesson of that ladder upon whose rounds the august of do are according whose rounds the angels of God are ascending and descending ! So to day this truth we leave in

gave her the closest attention, following every word of the speaker, and the perfect quiet was remarkable. The speaker carried the sympa-thics of the listeners with her to the fullest ex-tant. tent. After the address she recited an impromp-Prof. J. J. Watson followed with a violin solo with plano accompaniment, giving with good expression "The Norwegian Romance" and "The Enchanted Flute." The President then

announced Mr. Davis.

ADDRESS BY ANDREW JACKSON DAVIS. I will say to the audience that I did not know that I was to say anything on this occasion until I saw the programme some two or three days ago, and then I began to search the Scriptures, and as I and then I began to search the Scriptures, and as I did not find anything written which was exactly what I wished to say, I thought I would "make up" a few remarks, and I have them here. As I said one year ago, on a similar occasion, that I did not promise to "believe to-morrow what I believe to-day." because I may know more, you will please understand I have written and signed this way to the organization. believe to-day." because I may know more, you will please understand I have written and signed tais, up to the present time. [Laughter,] I must say to start, then, to keep within my fifteen minutes, that I began like most persons—I mean at my age—ignorant of the subjects upon which I have written and spoken, and I must say I am like the man who got up in considerable pomp in an andience, and said he had held his own. After all the vieissitudes and trials of life I have as much capital at the present time as the man who said he system of Nature is to develop or evolute, which is the most popular word; the main object is ultimate. Then I find within the body a number of elementary principles which I call the sond. These principles are self-intelligent and self-energizing.
With these preliminary remarks, Mr. Davis read, in a clear, intelligible manner, his "make-up," as he termed it, as follows:

energizing principles, lives within the senses; the *spirit*, which is an individualized and self-conscious unit. lies within the soul; the impersonal principles of the infinite Parent live with-

sonal principles of the muture ratem rice with in the spirit. During our life in this world it is appropriate that the body, the senses, the soul, the intellect and will, should maintain a certain degree of supremacy over the spirit, *i. e.*, over the reason, and the intuitions of the impersonal principles. This habitual ascendency of the inferior over the superior is universally domitted. able. Disregarding the affirmations of the spirit, Materialism teaches that the body was before the mind, and asserts that mind, a product of the body, is disintegrated and annihilated at

the body, is disintegrated and annihilated at death. Spiritualism, pure and simple, on the other hand, teaches that spirit, as to its formative principles, was before both body and soul, and that eventually it will subdue them and attain the supremacy. Spirit will teach and lead the intellect, not intellect the spirit. Spirit affirms and evidences its own immortality.

Thrustorn Suit ism when it substitutes artificial phenomena for Is when it substitutes arring a phenomena for the eterbal affirmations of the spirit. It is ma-terialism for investigators to grope about in the dark for evidences of their inmortality. 'Art Magie,' 'Elementary Ghosts,' and 'Materialized Spirits,' are inadequate, puerile. The immuta-ble laws of cause and effect should never be over-looked. Man's budily eves can no more see the looked. Man's bodily eyes can no more see the real body of a spirit than the Astor House can walk up Broadway. Spiritualism, of the materialistic school, ex-ists, and controls the people in the churches as well as in the circles. It seeks, in opposition to spirit, the most evanescent evidences. It de-pends upon omens of fortune, games of chance, streaks of luck, the benefits of faith, the work-ing of supernatural miracles, and the vicarious atonomet atonement. Spiritualism of the spirit, on the contrary, gives a man wholly to himself! It maketh him *free* indeed! It conters upon him or her the en-tire pressure of a self-cultured life. It loads him or her with the sublime responsibility of complete self ownership. It impresses the preatonement. complete self ownership, It impresses the pre-cious weight of this new wealth into every atom of the spiritual consciousness. It insists upon unswerving faithfulness to the divine right of self-possession.

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"One of the base mary dealer that they are a ently departed this Phy I. Public With Sustein He was the estimated of  $s_{2}$  , it such that in the transfer that in the transfer to the tr He was?

In the tool of battle. For a produce two stands, in the tool of battle. For a produce two solutions, this is to a main of a more solution of the "When the line main of the tool of the way be was warded of some indicates to the chieve the subled and so betwee somewhat maximis about the control but the data was not the chieve of the other of the state of the west of the adopts of the other of the state of the west of the adopts of the other of the state of the west of the state the would be trade tools of the state with the support that when the software the same support that when the west of the state some data the trade to software the state the support that when the west of the state some data the tool when the west of the spin to with res-tributed by the state of the state of the second with great spin to state the the spin to with es-timate bourbard be west to the the spin to with es-time to the two the state of the spin to with the state bourbard be west to the the spin to with the state bourbard be west to the the spin to with the state bourbard be west to the spin to with the state of the bourbard be west to the the spin to with the state with the spin to be added by the state of the spin to with the state bourbard be added by the spin to bourbard of the spin to be added by the spin to be the spin to be added by the spi for which the class was also scenarized, shielded, for which he place was also scenarized, shielded, that one was struck and liked. The felt quite contain that the angels badwards of over him, for tew had a time, faith the angel, ministra-tions.

<sup>10</sup> Hesdel ziving Like 2 can moral sampleri, his mane and 1 is part to that abbrevy energy of Staring mains in Germany. *Psychia the Startic Constraint on the solution of the four studies in the four studies in the four studies of the four distribution of the low solution of the fourth class. In this hew solution of the fourth class, with the the solution of the 'Opher of St. Vadimin' of the fourth class, with the laws and the order of St. Ann of the fourth class. The domand the 'St. Petersburg steaks with the laws.* 

The Journal W St. Petersburg stecks with much feeling of the decease of Cor ST Aborten PONTNERS, who for ten years has nobly sustained our cause in Leipsie. He belonged to an old Polish family, but his distinguished benevolence was extended to the needy without stint and with much personal abnezation. He was much beloved, and was the founder, in Leipsie, of the Spiritual Society, in defiance of much opposition.

In Fierence, fifty-four weeks ago, the Spiritua! Society interred the remains of the distinguished philosopher and Spiritualist, the-Bynox GUITERA 19. Bozzi-founder of the Pheumato-1-leal Academy of Fiorence - a name little known in this country, but widely esteemed in his own. I should not omit to mention the death, at Alziers, of another Spiritualist, MAD-AME CONTANCEAU, author of a Dictionary of Morals.

Of the remarkable and superior women who deserve our cordial and grateful recognition today, I recall the names of Achsa Sprague, Sarah Helen Whitman, Eliza W. Farnham, Frances Green McDougall, Paulina Wright Davis, Annette Bishop, Margaret Fuller, Mrs. Hardy and Mrs. Uridge.

There are not a set of the prime of a There are many whose mompler with pleasure are sets with the sensitive dependent with the sensitive dependent with the weiderful physician is the weiderful physician in the weiderful physician. r bails note Pursey Witten yshi's and chirryyant, Du. Joux C. Guissini, of limited. Almostic qually zifted was the late Dn. COVENES, of New York, who passed away about the same time. Thave some recollection of the writings of that time poet and Spiritualist, CAR-108 D. Srit viri, of New York, and of the thoughtfill contributions of the late Jupon DILLE, of Wishington.

It would be wrong to omit to mention on this, o casion the upholders of phiritualism among the number wronged matives of this continent, who come so often to the white man's mediums in benevolencel.

Out of the great number of Indian spiritual, mediums and teachers, or cheesia-kees, I can mention now only two of whom we have antheittig accounts- Wanchisco, who died at Round Island, oppositly Mackinaw, in 1800 or 40, and the "Prochetess of Che-moj-che-goj-me-200," called by the Indians " the woman of the Mue-robed cloud," who was described by Schooleraft. He tells how she was trained by her mother, by seven days' fasting to become a medium: Low they created the Prophet's Lodze, or Jee-suk-ann, with ten strong posts; how the tribe assembled around it, while she went in alone in the darkness, beating a drum and singing until the spirits came and violently shook the Lodge. Then she ceased drumming, and the spirit answered the questions and told the half-starved tribe correctly where to go to find game.

In the case of Wauchusco the Prophetic Lodge was made with eight stout poles, four inches thick and twelve to sixteen feet high, planted two feet in the ground, fixed firmly, and strongly bound with withes. The medium was then, from head to foot, wrapped in a sail-cloth, wound round with cords and firmly tied, leaving his head out, and laid inside the Lodge. Then he began chanting-the Lodge was violently shaken, and presently the cords and the cloth were thrown off- and thrown out: a noise was made by the spirit, and when questions were proposed the spirit answered in an audible voice that could be heard outside of the Lodze. Wauchusso often saw a bright light at the top

of the Lodge. In 1815 an American garrison near Mackinaw was expecting provisions from Detroit by a vesshook the Lodge, and then voices were audible. Wauchusco said:

"The spirits directed my mind toward the outhern end of Lake Huron-it lay before me with its bays and islands : the atmosphere looked hazy, resembling our Indian summer : my vision erminated a little below the mouth of the St. Jair River-there lay the yessel, disabled ! The MISS FORCE. MISS FORCE. MISS FARNHAM will long be remembered as My soul knew they would be ready in two days, to the investigation of Spiritualism solly to get an earnest, able, philanthropic woman. Her last and that in seven days she would reach this, at the truth, but what he has been driving

" We are sailing o'er an ocean, To a fair and foreign shore."

## ADDRESS BY THE PRESIDENT. Mr. Newton then announced that according

to the arrangements the next number was an ad-dress by himself, and in this connection he de-sired to state that the first intimation hc had received that he was expected so to do was the reading of his name on the programme. He then proceeded, as follows: Spiritualism is a subeet that furnishes abundance of material for thought. In looking back over the events of the past year, taking a retrospet, it does not re-quire a very critical observet to see the marks of progression in liberal thought, in spiritualis-tic and spiritual ideas. The event which has come nearest to this organization in the last year is the removal of its late President, Dr. year is the removal of its are tressection. All Robert T. Hallock: nature baselosed his books, and his account has been carried forward to a higher and more exalted sphere of action. We miss him more on an occasion life this, perhaps, than on any other, because sime I have been officially connected with this association he has presided at every anniversary that has been held. The event which to my and shows prog-ress in a certain direction, is the publication within the last few months of a book by an Or-thodox elergyman, the Rev. Chades Beecher, in chich he confesses himself to be a full-fledged piritualist, (applause) a book on the subject of piritualism, "Christian Spiritulism," is the itle that he gave it himself. It will be recollected d by some who are present that several years ago Mr. Beecher was appointed by a ensociation or association of Congregational elegymen to investigate the subject of Spiritualsm, presum-ing, no doubt, that his clear and guetical mind would be able to gather facts sufficient to anni-hilate it at once, and for all time : Mr. Beecher, however, after giving the sub-

ct a long and careful examination through all the phases of the phenomena within his reach. with expecting provisions from Detroit by a ves-sel, and in great fear of starvation. Wauchusco went into the Ledge, at the request of the com-manding officer. The spirits soon arrived and shock the Ledge and then veices were andible. work of the devil. The devil was theonly factor there that had anything to do withproducing the phenomenon. Mr. Beecher has gown wiscr since those days, and a little leaven by leavened since those days, and a ntue reaven as reavened the whole lump. Now why did Mr. Becher fail to adhere to the devil theory? He continued his investigations, and I would say that h my ex-perience of twenty-tive years I have neyr known an honest man, an intelligent man where in-ter the investigation of Suivitualism solly to get

14 1

Among the family of religions I regard Spiritanong the hanny of tengons I regard Sprit-ualism of the spirit as the latest born and the best. It is charged with possibilities of great good to, mankind. To my mind it is the true basis of a perfectly Free Religion, and the sure forerunner of a New Republic."

Mr. Davis (continuing) said : The President in-Mr. Davis (continuing) said : The President in-forms me that I have seven minutes left. I need only to generalize on what I have said in these paragraphs. It is time in thirty-one years to have a Spiritualism that turns itself upon the force of our natures. I know we have a great deal of the surface to contend with, skepticism of the senses, skepticism of language, the doubts that come in by contact with the external world and its religions. There are natures who need the testimony of the external, and I have noth-ing to say against that. I only wish to hold up to such persons, that they should walk through the straight and narrow gate of such evidence into eternal life of consciousness, based upon the feeling that the spirit that can feel a desire for an eternal life carries with it the evidence of that life. A man feeling that he wants an im-mortal existence to make his existence perfect, mortal existence to make his existence perfect, by the power of the conception carries the best evidence that he is born for that life. I wish men and women to feel they have in them the treasure. It is sorrowful when a person has only in the side pocket a record of tests. I wish that every one had in the breast and in the mind a full and perfect realization that they are born for this, their life to which they aspire. Such persons are not moved by the winds of doc-trine. If you wish to have an anchor both sure and steadfast in that feeling, you must come within your senses: that is to say, go outside your senses, as I have done. I found I knew a great deal more when I was truly in that condition. It seems to me there are persons who recognize It seems to me there are persons who recognize too much the evidence of fancy, of memory. I caution you against that. There are ladies and conform to their knowledge and memory, rein Spring street, in New York; there was the group of witnesses, I remember it well. I have been ever since trying to learn the lessons to which at that time I gave utterance, or which I have been speaking or writing since. I do not

have been speaking or writing since. I do not pretend that I comprehend one-twentieth part of them. I can say every week, as far as I have gone, I am very well satisfied. Mr. J. G. Withers then gave a medley on the thite, executing the "Swiss Boy's Farewell," with pleasing effect. The Chairman next intro-duced Mrs. Davis, the wife of the last speaker. - ADDRESS BY MRS. MARY F. DAVIS.

I have been reminded by some of the remarks that have been remarked by some of the remarks that have been made of one who was the Presi-dent last year, and also another who sat before us then, both of whom have now gone to the better country. Dr. Hallock was even then looking country. Dr. Hallock was even then looking away over the hills of Beulah, of which he spoke, to the Delectable Mountains far beyond. Who among us gathered here to-day, and during the year that is to come, will also enter the Palace Beautiful? Perhaps none, perhaps some, but at all events, dear friends, we have been taught by Spiritualism to no longer dread that great change, to no longer dread the entrance upon that blessed, eternal state, where lies that bet-ter country, the land of morning and perpetual 'spring. I cannot but feel that many who are spring. I cannot but feel that many who are here to day have been brought, during the past thirty-one years in which Spiritualism has been known, to realize the value of this new be-lief, or a revival of an old belief, in the existence of the soul after death. At my right hand are seated four, at least, of the pioneers in this are seated four, at least, of the pioneers in this great religious reform : [Applause] one a mem-her of that family to which the tiny raps first came. We have continued to investi-gate this great mystery, and opening the doors we truly enter the unseen universe. I would call them by name, I would invite them to stand, if but for a moment, on the platform, that you might see those pioneers. Will they please step upon the platform? [Applause.] In compliance with the request Mrs. Leah Fox Underhill, Mr. and Mrs. Kedzie and Mr. Capron took places upon the platform, and were intro-duced by Mrs. Davis to the audience. The speaker continued as follows: Mr. Capron, at my right, was a resident of

Mr. Capron, at my right, was a resident of Rochester at the time the communications first came by means of raps. Mrs. Leah Fox Under-hill, I know I may speak her name with rever-ence, and that you will listen as I speak that ence, and that you will listen as I speak that name: the name of one who, amid much perse-cation helped to introduce this saving religion of the nineteenth century, Mrs. Leah Fox Un-derbill. [Applause.] Mr. and Mrs. Kedzie were then also residents of Rochester, N. Y. These with others gathered, together; and like those who in ancient times assembled in an upper chamber, they assembled, and asked of the in-finite and unseen to answer this great mystery finite and unseen to answer this great mystery. Now may we not hear one word from Mr. Cap-

ron ? [Applause.] Mr. Capron said : I am hardly able to speak Ar. Capron shift I am hardly able to speak from reason of illness, and I hardly know what to say, being thus invited without any an-ticipation of being brought here. I can only say I was there; [Applause] that we were ordered by the spirits and begged by the spirits to bring this before the public. We held the first meet-ing ever convend in the interests of the modern disponsation, and from that meeting as you dispensation, and from that meeting, as you know, the cause has gone on and you see what

it is to-day. [Applause.] In behalf of the friends [continued Mrs. Davis] In behalf of the friends [continued Mrs. Davis] In behalf of the friends [continued Mrs. Davis] I thank these pioneers for showing their faces and giving us (heir word. [Applause.] Let me say that those who have appeared before you, as well as your speaker, have had occasion to test the consoling and comforting effect of this be-lief in the changing life, and the presence and guardianship of those whom we love. Mrs. Davis closed her address by reciting a poem. Addresses were also delivered by Mrs. E. J. Bullene and Dr. Samuel Grover, and the exercises were brought to a close with sing-ing by the Eclectic Quartette, consisting of Messrs. Geo. B. Davis, Jas. R. Greene, A. Alex-ander and Edw. C. Halsey. The meeting adjourned, to meet at the same place on Monday evening, the 31st, where, in social converse, and with music and the dance, the hours sped all too fast.

### BATTLE CREEK, MICH. To the Editor of the Baumer of Light :

The Anniversary was celebrated at Stuart's Hall, in this place, the services commencing Saturday, March 29th, and continuing three days. The meeting opened at 10 o'clock A. M., by a song from our gifted musical medium, Mrs. Olie Child, of Greenville; Dr. J. V. Spencer, an active leader and noble brother, presiding as Chairman in the absence of the President, A. A. Whitney. The entire session was devoted to a general conference.

Saturday afternoon Rev. A. J. Fishback gave the first address, presenting some excellent thoughts regarding "Our Differences of Opin-ion"—caution against anger being the general result. He paid a glowing tribute of respect to woman, and referred briefly to the rapid strides in intellectual attainments she has made since the advent of Modern Spiritualism. Liberty, he said, was the natural outgrowth of our faith, and he testified in terms of joyful praise to the beauty, blessing and usefulness of the various gifts it bestows. Mrs. R. Shepard, a lady of great power to in-terest an audience, and of most remarkable tal-ent, followed with a brief speech: "I know," she said, "of no event of more importance or greater significance than the one we are now gathered to celebrate. Hope had cheered us for long ages in the past. Truth now takes the place of hope." Woman was coming to the front, and she almost trembled for her coming, unless she came understandingly. She favored equal suffrage of both sexes, limited only by intellectual ineapacities; not suffrage for the ninnics of ual incapacities; not suffrage for the ninnies of cither sex. George II. Geer, a young speaker of great promise, said: "Not alone do we celebrate Spir-itualism, but liberty as well. Christianity fa-ple: Spiritualism demands freedom." He favored suffrage for all—man, woman and child, wise or unwise, young or old; knowledge would come thereby the more specifiv to all through these lessons of experience, and a higher type of virtue and morals ensue. He would enforce upon the attention of all the necessity of liberty of the voice and liberty of the press throughout the preached for liberty. A. J. Fishback commended the remarks of Bro. Geer, also his wonderful trance power. He claimed for himself the title of "Christian Spir-tualist," and favored that name Christian, in the sense when it implied "overcome evil with good." either sex.

ing culogiums pronounced upon all sides at its (were admirably rendered, and gave great satis-close, gave evidence of its good effect. Afternoon session opened with speeches by Mrs. A. A. Whitney, of Battle Creek, Lawyer Earl, of Plainwell, and Dr. P. T. Johnson, of Coldwater. Song by Mrs. Child, "What are You Groping For?" A L Evidence and a song the "Harmonial also afford a several overfloat tests. Shows

You Groping For?" A. J. Fishlack spoke upon the "Harmonial Philosophy," in his usually impressive manner urging upon Sphritualists the duty of living pure, true and upright lives. Song by A. M. Jordan and Miss Pierce. A the close of the session a tumbler of water containing two white pinks and a carnation pink was exhibited to the audience as the result of a private scance held with Mrs. Simpson in one of the back rooms of Stuart's Hall. Among the audience was Mr. John Deshon, a well-known farmer and a gentleman of large means residing in the town of Emmett, who rose to his feet and farmer and a gentleman of large means residing in the town of Emmett, who rose to his feet and said he would give fifty dollars if Mrs. Simpson would produce before the people the same kind of flowers as those shown. The offer accepted, Mr. Deshon repaired to the stage, where he put Mrs. Simpson to the wonderful test before the large audience. Mrs. Simpson rolled the sleeve of her dress of the right arm to the elbow, put her right hand underneath the slate the tot undlar of dress of the right arm to the elbow, put her right hand underneath the slate, the tumbler of water on top of the slate, Mr. Deshon placing bis right hand underneath that of Mrs. Simp-son's, and placing it up against the underside of the table. After a few moments' duration Mr. Deshon pulled the slate out from the table, and behold the three sinks wave family in the tum person putied the slate out from the table, and behold, the three pinks were found in the tum-bler! The audience was carried away, as it were, by a perfect storm of applause, and it was fully five minutes before order could be restored. Mr. Deshon paid his fifty dollars, and has, per-haps, learned ere this that the flowers were pro-duced from some power that is difficult to con-ceive of ceive of

G. II. Geer occupied the evening session with the delivery of a fine address upon the "Moral Science of Spiritualism"; music by our sweet singers, Mr. Jordan and Miss Pierce, also entering into the programme of exercises; at the close, Mrs. Simpson gave tests, in which two more flowers were produced, one a large moss rose-bud and the other a fuchsia. Song by Mrs. Child, "Good Night, Dear Friends."

On Monday morning, Henry Willis related some wonderful manifestations of spirit influ-ence, occurring long years before Modern Spiritualism was known.

ualism was known. Song, "The Beautiful Island of Sometime," Sung by Mr. Jordan and Miss Pierce. Mr. Geer gave a brief review of spirit mani-festations from ancient periods up to the pres-ent time : and a scientific analysis of spirit con-trol, and the different phases of mediumship, mechanical, physical and inspirational, touching work while dominant on material periods and the scientific medianical of the second second second second second second material second second second second second second second second material second sec

mechanical, physical and inspirational, touching upon spirit chemistry or materialization, and closing with moral applications and limits for the better culture and education of our youth. Song by Mrs, Child, music and words im-provised at the moment, after which Mrs, Shep-ard gave a time inspirational poem entitled "Thirty-One Years," and an address appropriate to the occasion, which greatly pleased her list-oners

eners. On Monday afternoon, Mrs. Child sang. "I 'm with you To-day." Dr. Spencer related the cir-cumstances attending a private scance held that constances attending a private scance held that morning by Mrs. Simpson, at the residence of Chas. Merritt, in the presence of some of our best citizens, the wonderful production of flow-ers which occurred seeming to deny the possi-bility of fraud.

Mrs. Child sang. "Heaven Bless Mamma." Mr. Fishback spoke upon the "Origin and Progress of Modern Spiritualism," commencing with the Rochester raps and following its advancement to the present time. He related his own experience in this new dispensation of Spir-itualism, which was extremely affecting in parts, and said that his first discourse upon this sub-ject was given at Sturgis, Mich., about nine

'ents since. Mrs. Child sang, " Drifting with the Tide." and Judge McCracken, of Detroit, gave one of his logical and preeminently practical talks, passing rapidly from one point to another, touching with forcible weight upon many subjects of inportance now engrossing the attention of the

portance now engrossing the attention of the thinking public. On Monday evening, Mrs. R. Shepard pre-sented a plan for the organization of a "Mutual Aid and Benefit Society" of Spiritualists and Liberalists, to be controlled entirely by ladies, which proposition received many signatures. Mrs. Child sang, "You are in the Wrong Boat." Bro. Fishback spoke briefly upon the "Phe-nomena of Spiritualism." Mrs. Shepard gave answer in poems to the

Mrs. Shepard gave answer in poems to the following questions: "Where and What is Heav-en?" "Voices from the Spirit-Land," and closed ich meeting by a choice address upon the sub-ject : "Am I my Brother's Keeper?" ject :

A vote of thanks was tendered to Mrs. Shep-ard for her valuable services to our Society and State, and a resolution passed recommending her to friends at the East, whither she now goes.

an able lecture under spiritual influence, and also afforded several excellent tests. She was followed, by Mrs, George, Dillingham, under influence, who in her usual happy manner deliv ered an interesting address, after which the time was spent in social converse, the relating of experiences, &c., &c. The severity of the storm had not in the least

abated as the hour drew near for the evening exercises to commence, yet at that hour there were over two hundred people present, and the exercises were of a very interesting character. Regret was expressed at the unavoidable ab-sence of Mrs. Dr. Chase, of Swampscott, who was to have read a poem, and Miss Annie L. Orr, of Lynn, who was to have taken part in the singing, but both were detained at home by sickness.

The exercises of the evening were opened by Prof. William Denton, that veteran in the cause, in one of his able and characteristic addresses, which was listened to with marked attention Throughout, gave perfect satisfaction, and was received with frequent demonstrations of applause. The Professor handled his subject with his usual vigor, and dealt sturdy blows for truth and right. The announcement that Mrs. George N. John-

The announcement that Mrs. George N. John-son, the well-known singer of this city, would take part in the exercises, and sing that charm-ing piece improvised through the inspiration of Lizzie Doten, and entitled, "Jubilate," was enough to convey to the minds of her many friends that a rich treat was in store for them; and when she had tinished singing it she was gracted with an ovation and competibility make greeted with an ovation, and compelled to make second appearance, when she sing " Departed ays," in a touching manner, and to the delight Days of all. Mrs. Cross, of Lynn, presided at the piano, and her execution gave great satisfaction. The celebration closed with a social dance and pionic supper, in which nearly all present par-ticipated. Snow & Goss's band farnished the music for the dance. As we remarked above, the admirable manner

in which the arrangements were made, and the success with which they were carried out, were due to Mr. and Mrs. George Dillingham, assisted by their friends, to whom they return their heartfelt thanks for the many favors re-J. A. ceived.

### PROVIDENCE, R. I.

A correspondent writes : "The Spiritualists of Providence celebrated the Thirty-First Anniversary of Modern Spiritualism in 'Slocum Light Guards Armory,' on Monday evening, March 31st, 1879. Although it was the severest storm of the season, a large number were presstorm of the season, a large number were pres-ent.—The meeting was called to order at s o'clock by Mrs. Hattie L. Hawley, President of the 'Progressive Union,' who after a few brief remarks, introduced Mrs. Sarah A. Byrnes-Snow, who delivered a very able discourse upon the origin and growth of Modern Spiritualism. She, practically answered the many arguments brought atrainst it and blainly showed its worth brought against it, and plainly showed its worth, brought against it, and plainly showed its worth, claiming that it demanded only a just, fair and conscientions investigation. She was listened to with great interest, and the hope is felt by all that at an early date we can hear from her again. At the conclusion of the lecture, Mr. Chapel sent a beautiful basket of flowers to the speak-or. The flow heige cleared, the company ioned er. The floor being cleared, the company joined in the merry dance with a zest that was good to see, each one seeming bent upon enjoyment, and see, each one seeming bent upon enjoyment, and seeming to care naught for the storm that raged outside. At 11 o'clock supper was served in the upper hall, under charge of Mr. and Mrs. War-ner, and Mrs. Hunt, who did their best to sup-ply the wants of the inner man. About 2 o'clock the last one said good-bye, and the Thirty-First Anniversary was, although of the past, a time that will be sweet to be remembered."

### CLEVELAND, O.

A correspondent writes as follows: "The Anniversary exercises in this city culminated on the evening of March 31st with the Lyceum exhibition and an Anniversary Ball, at Halle's Hall, under the auspices of the F. R. S. of P. S. and C. P. L., Charles Collier, Conductor,, Mrs. Emilie Van Scotten, Guardian, L. Van Scotten, President: Master of Ceremonies, Thomas Lees, assisted by Chas, W. Palmer, Louis DeBruru-were and Harry Lees. With the exception of the length of the Exhibition programme it was a, perfect success: every seat in the spacious full was taken, and Mr. Charles Collier, the new Conductor, acquitted himself in a highly cred-table manner. The meet mominant inverses table manner. The most prominent improve-ment made lately has been in the musical de-partment; the Director, Mr; Wm. Z. Hatcher, has a musical family, and utilizes them in the Lyceum: leading with the violin himself, his

Lyceum has again acquitted itself with great eredit, as it has ever done when appearing as a caterer to the public enjoyment. As to the Anniversary Ball, the only draw-

back to those indulging in the terpsichorean ex-ercise was, '11's too crowded,' As 'the clock struck one' the dancers sought the rest they so much needed—and thus ended the Thirty-First Anniversary in the Forest City,"

## KINGSVILLE. O.

A correspondent writes : "We held a large circle in honor of the 31st Anniversary, combining within it such exercises appropriate to the occasion as were at our command. Frank T. Ripley gave a short lecture, and Stuart L. Rog-ers recited an original poem. Taken for all in all, we had a time time, such as only Spirinalists can have. We expected Bro, Harry Bastian, but some misunderstanding prevented his presence.

### CHICAGO, ILL.

The First Society of Spiritualists celebrated the Anniversary in an appropriate and interesting manuer on the 30th ult. In the morning the Society and the Children's Progressive Lyceum society and the Children's Progressive Executi-had a union meeting at the church, corner of Monroe and Latin streets. The children were tastefully dressed and went through their cus-tomary exercises in a manner provocative of interest on the part of all beholders. The church was beautifully decorated for the occasion, the restrum or pulpit presenting the aspect of a gor-geous hed of flowers. The general exercises were followed by an ad-

dress to the Lyceum by Mrs. Cora L. V. Rich-mond, the lecturer of the Society. It was a beautiful effort. She gave the spiritual meaning of the groups, and the colors that distinguish them, and exhorted all to be as little children-teachand exhibited all to be as intro-children-reach-able. In spirit-life all teaching was one of un-foldment, and the symbolical was the favorite method. We shall print a full report of this lec-ture in our next issue.

cure mour next issue. In the evening a large andience assembled to listen to a lecture by Mrs. Richmond on the query, "This Spiritualism a Message to the World–What is 1(?)" We shall print this dis-course also in due time.

### POQUONNOCK, CONN.

To the Editor of the Banner of Light: By request 1 send you a few notes concerning the First Spiritualist Society of this place, and its anniversary gathering. Poquonnock is a small village in the town of Windsor, Conn., but small as it is, it has not been without its Spiritallist gatherings, since the very earliest days of spiritual manifestations, and Henry C. Wright, Laura Gordon, Amanda Spence, Warren Chase, Mary Macomber Wood, Mattie Bockwith, and Mrs. Felton, are among the carnest spirits un-der whose ministrations the new seed was scat-der whose ministrations the new seed was scatthere whose numerations the new seed was scat-tered and nursed, which is now coming to its maturer growth; much also being due to Mrs. Flava Trall, a resident clair toy ant, who is quite skilled in her practice, and has done much to keep aglow the spiritual fires, thus fostering the interest that has never seemed, for a single day to the

day to flag. This is the third time we have had the pleas-This is the third time we have had the pleas-ure of joining with the friends in Poquennock in the anniversary exercises, which this year consisted of speaking, reading, recitations and singing, the interest in this part of the enter-tainment being heightened by the presence of -Mr. Longly, who contributed a goodly share to-ward the entertainment of the evening. After a boundary solution density was induced a bounteous collation, dancing was indulged in initil the small hours of the morning, when the participants began to disperse to their several homes, without one discordant element baying disturbed the general harmony, all feeling bet-tor them when they empo Perhaps it will not be out of place to state

here that for several years the friends have been trying to collect funds, with the intention of building a hall, until now they have some thing over a thousand dollars deposited in the bank, and active steps are being taken to that end, so much so that it is confidently expected that the coming summer will see the erection of a new and commodioushall, for legturing and other purposes, owned by the Spiritualists, and of which the village is greatly in need. E. ANNE HINMAN

## ROCHESTER, N. Y.

To the Editor of the Banger of Light :-

The Spiritualists of the world, with perfect accord, have agreed upon the importance, and appropriateness of commemorating the day upon which Spiritualism, in its modern manifestations, was heralded to mankind. Its observance is even now so universal that its commen-oration seems likely to become as dear degen-eral humanity as is the Fourth of July to us as a nation : the one a season of rejoicing because of emancipation from the oppressions of a foreign owner: the other of emancing the procession soft a foreign humanity as is the Fourth of July to us as a nation : the one a season of rejoicing because of emancipation from the oppressions of a foreign humanity as is the Fourth of a season of sharp thorns then like roses will glow. Your tears be transformed to pearly white then show humanity as is the fourth of a season of sharp thorns then like roses will glow. Your tears be transformed to pearly white then show humanity as is the fourth of a season of sharp thorns then like roses will glow. emancipation from the oppressions of a foreign power; the other of emancipation from superpower : the other of emancipation from super-stition's fearful grass—from the spiritual bond-age of both body and scall. If in any place the "atst of March should be specially observed, cer-tain it is that that place is Rochester, the Beth-lehem of the New Dispensation. This fact was fully realized by the Spiritualists of this city: hence, one month ago, when their attention was called to the subject by our speaker, arrange-ments to that end were immediately made. The Committee of Arrangements designated the following persons to officiate : W. W. Par-sells, President: Vice-Presidents, R. D. Jones, H. T. King, Schuyler Moses, Edward Jones, C. W. Anstin, Robert Rutherford, Amy Post, Sarah E. Burtis and Cornelia Warren : Secretary, J. E. Ludlam, Esq. E. Burtis and Cornelia Warren : Secretary, J. E. Ludlam, Esq. Order of Exercises : Morning, conference at 9536. Afternoon, 1st, Singing by our fine quar-tette, from the "Spiritual Harp, "We Give You Joyous Greeting," words by Mrs. Nettie Pease Fox : 2d, Invocation by Mrs. Fox : 3d, An ad-dress, by the President, dis main object being the presentation of a brief epitome of the history of Spiritualism, which was most appropriate for the occusion and reflected home most the for the occasion, and reflected honor upon the author; 4th, Singing by elloir, "The Jubilate," by Miss Lizzle Doten; 5th, Address by Mrs. Cornelia Gardner, occupying about one hour. Her remarks were well received by the audience. The formoon's exercises were then closed by an appropriate benediction from Mrs. Fox. Chorts-Dur welseme andrersary day.
 Wahn and in the finite finite state of the state state of the Afternoon Session, 4st, Singing by the choir, "The Golden Age:" 2d, by request of the com-mittee, Mrs. Amy Post briefly addressed the people. She was listened to with the most in-tense interest, her calm and candid statements

ualism as a Mundane Power." The topic of course led him to speak of the work outwrought by Spiritualism in this world, of the almost miraculous changes, and its beneficent influence on individual, social and religious life, now and here. The world, in these several relations as it here. The world, in these several relations as it was thirty-one years ago, was strikingly con-trasted with its bettered condition of today. The address occupied one hour in its delivery, and was deeply interesting, the andienee fre-quently cheering the sentiments he expressed concerning, and the facts he gave in proof of, the value of the work of Spiritualism; for in-stance; the influence that it had brought to bear upon our National Congress, and Abrahaa Lincoln, our martyred President, thimself a Spir-itualist) during the late civil war, and how, through and by the advice of spirits and Spirit-ualists, the prochamation of emancipation was unally issued.

through and by the advice of spirits and spirit-ualists, the proclamation of emangination was finally issued. Mrs. Taylor, of Johnson's Creek, N. Y., 'fel-lowed with a brief but well-appreciated address. This lady has but recently entered the field as an inspirational speaker: she certainly gives promise of great usefulness. Her manner on the rostrum is modest and dignified, her enum-ciation clean and distinct. The Spiritualists of Rochester hope to hear from her again. *Ecology System*. The Temple was well filled at an early hour, and a conference opened at 5 o'clock, Bro. J. W. Scaver being the first speak-er. He was followed by Francis Rice, of Gre22-ville, N. Y., who gave interesting experiences. Mr. Codding, of Rochester, and Mrs. Taylor, addressed the Conterence. By this time the Temple was filled to its entire capacity, ready for the stated evening session: this time had been assigned to our regular steaker. Mrs. Net-tic Pease Fox. Faithfully and satisfactority did she meet the demand. Her subject was "Coa-stributive Spiritualism," a very appropriate one for the occasion. Her discourse which tollowed was logical, interesting and instructive. Thus abased and manufacture in this the barting.

was logical, interesting and instructive. Thus closed our anniversary in this, the birth-place of Modern Spiritualism, to the satisfac-tion and gratification of all. For several verts we have been in a dormant condition, out since the first of fast October, when Mrs. Fox con-menced her ministrations, there has been a conworkers have passed to the higher life, and 1 workers have passed to the higher life, and 1 with the few who remain, participants in the excelling scenes of 1s is, must soon passen to join the immunerable host on the other side ; but we The minimeratore tost on the other side ( )full we do rejoice that we have lived to behold our cause so prosperous, our teachings so near to general acceptance. Specially do we rejoice that here in Rochester we have a beautiful temple in which we can meet every Sunday with as intelligent a congregation as can be found in the city, and commune in our own way with none to modest. Here too we have published a magazine, *The Spiritual (Fering*, devoted to our cause, *Of its* merits we justly feel proud. We commend it to the favorable consideration of Spiritualists coervwhere.

Before closing, I desire to award due praise to our city press, which without exception ever gives fair and respectful reports of our meet-ings, differing in no wise from courtesies extended to the hitherto more popular churches. "R. D. Joxus."

TO MEDIUMS.

10. MEDIT Als,
 Inspirationally aircuite (a) Artic Prase For, at the close of the Junice rsary excretes, March soft, 1852.
 Evangels, so forth is did prophets of old;
 Your mission the ages long long have forefold to painting and song.
 The presence of angels, thelt teachings sublime.
 Have funding for governow and wrong.

They were heralds proclaiming the bright golder, dawn, The oneoming light of the beautiful morn That 's with you to day, Evangels, go forth with your banners unfuiled; Awake from its torpor a slumbering world: Up! Up and away!

Proclaim the glad fidings the angels have brought: Light up with their glory the mountains of thought -Be fearless and brave. Enkindle the watch-intes on hillside and gien: Crush mages false, the oppressors of men: Make free every slave.

Herd not the fierce series by society cast. It will aid you and love you and bless you at last! Be patient and true. Cringe not to the bigot's tyramical power. The batted malign of its last, dying hom Is powerless for you.

Evangels, be firm: though ambition may set Full many a for in the guise of a tricuel. Oh, yield not your right! Fear not: though a thousand impostors arise Who fain would deceive the good and the wise. Suon there will be light.

Evangels, arise above envy and strifte. And let not these denons embiliter the life. The angels have blessed. Lot on through the Orient, richly impearled Bright spirits descend to a grief laden work. With them find your rest.

-In the course of its report of the services the Rochester, *Dynamical and Chronich*, of the 31st ult, speaks as follows : Rochester Domorrol and Chemich of the 31st ult, speaks as follows : "Thirty-one years are the Fex sisters, then residing in Hydesville, Wayne County, startRed the wold with the announcement that they had discovered a needlan-of communication between the spiritual and the phys-leal worlds. Upon the ideas involved in that announce-ment has been built up since a religion known by the distinctive name of spiritualism. From a small and feeble beginning, the seet has grown to proportions which give it digitly, and countand consideration. It has believers in every quarter of the globe, as is proven in the fact that yesterday, meetings, celebrating the birth of the doctrine, were held simultaneously in many of the principal eitles of foreign countries and the United States. The removal of the promulgators of the doctrine to Rochester, and the establishment of the first organiza-tion here, gave this eity the reputation of being the birth of the state the set of our proportions and the united states. The removal of the denomination, comparising in the body many of our leading efficients and tauthies, has grown up here. Naturally then it was doe need fitting that in Rochester the Spiritualist of Western Xew York should hold their series of meetings, commence-rative of the birth of the extensions was imaginated in the spinous and beautiful hall of the Odd Fellows' Ten-phenes and beautiful hall of the Odd Fellows' Ten-phenes was harge. The well known inspirational speaker who has been re-siding in Rochester and speaker who has been re-siding in Rochesters of Mer, Netthe Preve Yos, the well known inspirational speaker who has been re-siding in Rochester and speaker who has abeen re-siding in Rochester and speaker who has been re-siding in Rochester and speaker who has aben re-sidi

good

Song by Mrs. Child, "Prepare for that Beautiful Plac

On Saturday evening the hall was crowded to On Saturday evening the hall was crowded to its utmost capacity, it being known that Mrs. Simpson, the flower-medium of Chicago, would he present. Mrs. Child sang "Good Evening, Friends," after which Mrs Shepard answered in her terse, inimitable and conclusive way the following written questions: "Who are the tru-ly righteous?" "Why are mediums subject to the control of Indians?" "Was Jesus a com-munist?" "Our fallen sisters; how to save them." She took for the subject of the evening discourse: "The Influence of Spiritualism upon the Future Political and Religious Condition of our Country." This address was one of the best our Country," This address was one of the best we over listened to.

we ever listened to. Mrs. R II. Simpson, of Chicago, the celebrat-ed flower-medium and independent slate-writer, then came forward, and through her medium-ship were produced a beautiful calla hily and a day hily, said only to blossom in the month of June at the extreme south. Sunday morning the hall was densely crowd-ed as was the case dwing the aftermon and

Sunday morning the hall was densely crowd-ed, as was the case during the afternoon and evening. After a beautiful song by Mrs. Child a conference of one hour was participated in, short, pithy speeches being made by H. Willis, of Battle Creek, Mr. Sanborn, of Detroit, Miss Hildreth (medium), of Chester, and Mrs. Tal-madge, of Marshall: after which G. H. Geer en-tertained the audience by a scientific lecture upon "Death, Resurrection and Return." This lecture was a most artistic literary and oratori-cal effort, and was sald by many to have been indebted in the cause, Mr. and Mrs. George Dillingham, who have toiled early and Mrs. George Dillingham, who have toiled early and Mrs. George Dillingham, in the cause, Mr. and Mrs. George Dillingham, of season, to keep the spiritual flame burning of season, to keep the spiritual flame burning in the cause of season, to keep the spiritual flame burning vei a goodly number of the friends of the cause were present. The exercises were opened by

goes. Mrs. Shepard spoke a few parting words in affectionate farewell to a host of admiring friends: and a temperance song, by Mrs. Child, closed the exercises. All departed feeling that this was the most interesting meeting ever held in our city if not in our State. Mrs. L. E. BAILEY, Secretary.

### WORCESTER, MASS.

To the Editor of the Banner of Light:

The Spiritualists of Worcester and vicinity held a grand and enthusiastic Anniversary meet ing at Union Hall, on Monday, March 31st.

The afternoon exercises commenced at 2, and lasted till 5 r. M., and the following programme was finely rendered by all who participated : Music, "Divine Goodness," by a quartette com-posed of Messrs, Lewis and Stone, and Misses Alyca and DuCett ; invocation by M. F. Ham-mond ; song, "Beautiful City" : conference— an hour profitably employed by all disposed to speak ; select reading, Mrs. Stiles, "The Good Time Now" ; song, "We Shall Meet on the Bright Celestial Shore"; essay, M. A. Howes; lecture, "Rise and Progress of Modern Sprit-ualism," M. F. Hammond; song, "Home." In the evening we commenced at 7 and closed at 9:30, the programme being fully as attractive, and as finely executed as that of the afternoon, viz. song, "Over the River"; invocation, Mrs. Juliette Yeaw; song, "When we Meet the Angel Band"; recitation, "I Still Live," H. W. Hildreth ; select reading, "Resignation," Mrs. Tiffany; song, "Nearer to Thee"; lecture, "Then and Now," Mrs. J. Yeaw ; song, "Night Hymn at Sea." lasted till 5 p. M., and the following programme

of Hymn at Sea." Our thanks are due the several committees for their hearty cooperation; to the audience for in the harmony and the good feeling which per-tith vaded, notwithstanding the warring of the elevaded, notwithstanding the warring of the ele-ments outside; also to the quartetic, for their fine rendering of the several songs; to each of the others for the masterly style in which they performed the several tasks allotted to them; and last, but not least, to our Chairman, E. R. Fuller, for the able and satisfactory manner in which he conducted the exercises. Judging from the interest manifested, all must have gone home feeling well repaid, and what with the spectrale of cheerful faces, tastefully decorated hall, and good feeling generally, the spirit friends who were with us heart and sonl must have felt the conviction that all of earth is not cold and

### LYNN, MASS.

To the Editor of the Banner of Light :

On the afternoon and evening of March 31st the Spiritualists of Lynn and vicinity observed the Anniversary in a becoming manner. This is the second time, so far as we are aware, that this

event has been noticed by the Spiritualists here ; and on both occasions they have been indebted

cal effort, and was said by many to have been an antiversary march, composed expressly for the very best ever delivered upon our rostrum. the occasion, and executed by its author, Mrs. The attention of the large audience was firmly Mary F. Lovering, of Boston. She also executed riveted from beginning to end, and the flatter- a song entitled, "Over the River." Both pieces

has a musical family, and utilizes them in the Lyceum: leading with the violin himself, his two sons and Mrs. Williamson (*néc* Ella Ryel) form an excellent orchestra. The calisthenics were admirably exécuted by the entire Lyceum, and were led by Miss Tillie II. Lees in appropriate costume, which admitted of the free use of the body and arms. Excellent mottoes, suitable to the occasion, were given by both children and leaders. Part I of the programme was concluded by a grand march, arranged by N. B. Dixon, ending in forming a pyramidal group on the stage, the curtain descending on them after singing 'Our Lyceum, 't is of Thee,' the beautiful banners and paraphernalia making a grand display. The speaking and singing by the little ones was, as usual, excellent, and Mr. Charles W. Palmer, the accomplished musician, who never fails to render assistance whenever appealed to, added greatly to the enjoyment of the evening by his chaste and artistic manipulation of the phano and organ flutonica. The following was the full programme: Part I.—Introductory remarks by Conductor Charles Collier: singing of the following Anni-versary song (written by J. Frank Baxter) by Mrs. Williamson and the Lyceum: Another happy, golden year, Has swiftly smiled aud bassed away:

Another happy, golden year, Itas swiftly smiled and passed away: With all the friends who 've gathered bere We hall our anniversary day.

We hall our anniversary ony. CHORUS—Our welcome anniversary day, Our joyful and/versary day; With all the friends who 've gathered bere We hall our anniversary day.

the conviction that all of earth is not cold and inhospitable. F. L. HILDRETH.

# in circumstances of a demoralizing tendency. It neces-sitated the expenditure of vital force, and yet spirifual-lsts would insist on sitting after sitting, until mediums wereleft in a negative state, in which, with some peculiar organizations, there was not power to resist certain in-fluences brought to bear apon them forevit. They should be protected. They had show their bit thren heaven, and in return they should be cared for, obserted and surrounded with non-aluminetics, the second obstacle existed in fraudical manifest trians, which brought discrace upon the cause, shook the faith of many Spitt-nalists, and caused many geneme mediums to triander with fear

Indists, and canced many generate mediums to trendle with four Hener, some integraded people hild down rules and tested all neonates by them. But, search had still that there were not as many modulus as fermed back by why "Bocause the finial mediums were held back by this perstruction. The specific margared two instances of it is kind which has been subject to not observation. The door between two worlds has been gened, and would never be closed a spiritualism cost meet in it soft a refined by for every semilizer out of set when then what would become of these who we to used that there was notified what the spirits, would prove them they firm beins trying to detect meet the mediums. dealogs, among regimms we should not be mediums and back by solid the would become of these who we to used they then what would become of these who we to use in the primestry in the spirits, not the mediums. dealons, among regimms we is no model as an other obstacle to the advancement of the turb. The conduction Mirs Tox-sing that if there we as a schede for all for the rooks beneath our feet and the stars, above our bends, why should there to be a scheme of and the root has the prime the dot be a scheme of the mean spiritual exist-ence. We should be an tother dot we may that the tools because the solution of the solid as a the dot has the tools because the solution of the solid as a two dot here tools a field of the dot would be an tother dot we have a dot the tools. Advantants, so we should inspirit admatters, and a prepared to constructive spectrulism?"

### TO BOOK-PURCHASERS.

COLEY A RUCH, Publishers and Booksellers, No. 2 Mont-genery Place, somer of Province street, Boston, Mass, Keep to sale a complete associated of Spiritual Pro-gressive, Reformatory and Miscellancous Books, at Wholesale and Setall.

at Whole and sind Ketall. Terms Cash. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the honey fmwnded is not sufficient to fill the order, the balance must be part (2, 0, D). Others for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order. All business operations looking to the sile of Books on for advisor respect thild declined. Any Book published in Evaluation of America (not out of print) will be sent by has of express.

may or express. Bor Catalogues of Books Published and for Sale by Coby & Richsent free.

NPECIAL NOTICES. We have a set of the set o

Those who intend forwarding horizes of splitlual meet-ings, etc. for use in our commissivil persectoremender that the BAYANTE or Effort forms go to press on Thesday of each work. Their notices, therefore, to insure prompt meeting, must be towards do in time, to reach this office of the preceding Monday.

BOSTON, SATURDAY, APRIL 19, 1879.

PUBLICATION OFFICE AND BOOKSTORE.

PUBLISHERS AND PROPRIETORS.

THE MISSION OF MODER'S SPRINTPALISM, IS 10

gNTER INTO EVERY OF INFINENT OF LIFE. To bridg forth a new and more divisio order of things: to fufuse a bet-

ter spirit between profession from tersing escircles, and proclaim the type den Rate that the legitimate standard of

action; to ted, on the world; to make men and women bei-

tern to bus hothern, to live according to the dictates of the

interiment that their dives may be put and true, leading

Re-action from Old Theology.

A recent discourse by Q. B. Frothingham, of

New York, on "Tragedy and Comedy," served

to explain, or at any rate to illustrate, the rea-

son for the farcical tendency of the age we live

in, in a manner which, if not new to most minds,

will prove to be at least very striking. The real

cause of the rage for comedy and farce, as has

been said with much truth, is the passionate ve-

hempide of the attenneation from the old the-

ology. The ancient religion, said Mr. Frothing-

ham, was ong long, bitter tragedy. The world

was superintended, it was believed, by Satan,

the future opening no alternative but absolute

heaven or absolute hell, A religion like this

him be an eternity of utter, absolute and un-

speakable torment. Only a fool could laugh

over such a prospect. To a certain, extent this

society by it. But in their hearts they do not

them up higher spiritually.

### caricatured. When grim old Thomas Carlyle saw this book he took it from the stand, turned over its leaves and said : "Um ! A comic history M. S. Townsend Wood, on Sunday afternoon of England! And how long will it be before they publish a comic Bible?"

Why is this passion, asked the speaker, for what is absurd and farcical? Some say it is because life is hard and men must get away from it., But life is no harder now than ever before. It is not so hard as it was a hundred years ago. There is less struggle, and toil, and work now than there was then t more, leisure, less grinding oppression ; more human compassion and fellow-feeling : more hunger, appetite, desire, craving for good things. The very discontent of the working class means that the working class has come high enough to see what heavens are open for humanity. There was a time when all was tragedy; when few laughed: when sighing, groaning and despair were the lot of the vast majority of the working class. But when men ask for more and demand that If the world was to be redeemed at all, it would life be made for them as sweet as for us, it is a be by a religion of love. This was "the lesson sign that they are getting out of the tragic sphere. Yes, and they have been passing through the era of comedy, and will soon be out of that also. People are more practical than every They have learned to trust more to common sense, that is, to themselves. Old Theology has ceased

to scare them with its superstitions. Its tragedies have been lifted from the human spirit by the power of comedy, and now the era of enfranchisement has fairly dawned.

### Prof. Denton at Paine Hall.

Prof. William Denton closed his present work

in Boston by a discourse delivered in the abovenamed ball on the evening of Sunday, April 13th -his theme being on that occasion "The Immorality of Orthodoxy." In the course of his remarks-which were enthusiastically received by a large audience, he defined the meaning of "Orthodoxy" as ordinarily understood, and performed the same office for "morality," proceeding to declare that even the foundation of the creedal-system he was reviewing was, according to the definition which general usage had attached to the latter term, most lamentably "crooked" as to its morality. He devoted much space to eloauent descriptions of the loveless, unjust, debasing and frequently bloodthirsty deeds performed, according to the Old Testament, by the "chosen people of God " and at the express command of Jehovah himself ; he criticised the vicarious scheme in the Orthodox belief as having a tendency the reverse of that which was right, since it taught man that Jesus could pay all the debt which the broken law of morality might have laid up against him; he cited the evil effects which had flowed from the duplicity of the early Christian fathers, who were adepts in the carrying out to the full of the idea of doing evil that good might come-to the church-a way of operation which fully permeated at last the era in which they lived and sowed the seed from which matured the better harvest of the dark ages, from the paralyzing effects of which gloomy period the mind of man was only lifted by a return to the fundamental principles of the old Grecian and Roman philosophy. He closed with a brilliant peroration wherein the system of each man his own saviour from error was set forth, and his hearers were exhorted to live soberly, honestly, and truthfully in the present world, thereby making the whole sum of humanity better, (through an improvement of its integral parts,) for their having existed in mortal, and fitting themselves the better to appreciate and enjoy the wider privileges and grander opportunities of the life that is to come.

### The Thirty-First Anniversary.

We have again, as the reader will see, devoted a large portion of our space to reports of annibelieve it. The business of this modern world versary meetings in various parts of the country. is a confession to all mankind that this old reli-Prof. Joseph Rodes Buchanan's admirable leeture on "THE ARMY OF HEAVEN," delivered

### Mrs. Wood in Paine Hall.

The lecture pronounced in this hall by Mrs. last, was well attended, and the speaker was listened to with attention-marked interest being manifested in her subject and method of treatment. After graphically describing the tended to elevate the weak and down-trodden.

of the pond lily." At the conclusion of the lecture Mrs. Shepard, from Michigan, was introduced to the audience, and gave a short address, which evidently made a favorable impression, as a general desire was expressed by the people present to hear the lady more fully, and Mr. Cooper, manager of this course of meetings, announced that an early opportunity would be afforded Mrs. S. to speak from that platform.

Next Sunday afternoon at 3 o'clock Mr. Cooper will lecture on "Materialization," to be followed by a discussion.

### The Spiritualist and Liberal Lyceum Hall, Freeville, N. Y.

**Hall, Freeville, N. Y.** The Liberalists of Freeville, of Tompkins Co., and idjoining counties are preparing to erect a commodi-ous hall at Freeville for conventions, mass meetings, *Xe.* The location is a prominent railroad centre, and near thaca. Corthand, Auburn, Elmira and Owego. Over one thousand dollars have been subscribed, and five thousand dollars have been subscribed, and five thousand dollars are necessary. Spiritualists and Free Thinkers all through the country are solicited to contribute. "Are we not brothers all?" Forward sub-scriptions to Otis E. Wood, Esq., Freeville, N. Y., treasurer Central Liberal Club. Dr. Peebles, writing of the above enterprise

Dr. Peebles, writing of the above enterprise, says : "I take a deep interest in the construction of this hall, to be dedicated to the advocacy of Spiritualism and Liberalism, for many reasons. life. To aid these worthy friends in the building of their hall will conduce to the spread of liberalism and the spiritual benefit of humanity.'

### New Publications.

The following-named interesting and useful works have just been received, and are for sale by Colby & Rich, No. 9 Montgomery Place, Boston. Their perusal is earnestly recommended to "seekers after light" :

A NEW PILGRIM'S PROGRESS, purporting to be given by John Bunyan, through an inspirational writing medium.

HISTORY OF THE COUNCIL OF NICE, A. D 325, with a life of Constantine the Great. PRACTICAL INSTRUCTION in Animal Magnet-

ism. By, J. P. F. Deleuze. How to MAGNETIZE; or, Magnetism and

Clairvoyance. SPIRITUAL MANIFESTATIONS. By Charles Beecher.

### Another Judicial Murder.

Phair, the alleged Vermont murderer, twice reprieved, after he had suffered more than death by the anticipations which the halter brings, was hanged on Thursday week protesting his innocence.

BA A lecture on Spiritualism was delivered in the Mechanics' Institution, Heywood, Eng., March 18th, by J. J. Morse, the well known trance-speaker, which was reported at some length in The Standard. The subject was,

## True Friends are True Spiritualists.

Under the above heading Bro. Burns, editor of the Medium and Daybreak, reflects fully our own sentiments, and his views, as follows, are just as applicable this side of the Atlantic as they are in England:

treatment. After graphically describing the lily emerging from the material *dcbris* at the bottom of the water, and expanding its petals above its surface, where it emitted its fragrance and shed its loveliness around, she likened the flower in its various stages of unfoldment to hu-manity in its differing conditions, the lowest of which, though as unpromising as the state of the highest possibilities. Charity then should be exercised by those more favorably circum-"The Co. Durham friends I have found to be exercised by those more favorably circum-stanced toward others whose natural conditions and unfortunate surroundings do not admit of a ready development, and a helping hand ex-ter belt to development and a helping hand exman nature are the rotten plank in our ship and the impediment to organization. There can be no Spiritualism where there is not spirituality. and spirituality never can have its foundations in selfishness, which is the polite society name for hell. Disinterested trueness of feeling is the nucleus around which the bright light of the higher spheres gathers; it is intuitive; it knows true friends, and it is true to them."

> E Rev. O. B. Frothingham, of New York City, chose for the theme of his address in Masonic Temple on Sunday last (Easter day): "Resurrection, Spiritualism and Immortality." We shall revert to the discourse more fully in our next issue.

EF" "Western Items and other Etchings," by Dr. James M. Peebles, will appear next week.

### New Publications.

LIFE OF BENJAMIN F. BUTLER, by T. A. Bland, M. D., is a neat volume from the press of Lee & Shepard, sketching the career of a remarkable man in a manner to attract the attention and excite the interest of all readers. Very few persons, in this part of the country, at least, need to be asked to read a good life of so noted a character. As a man of ability, Gen. Butler is conceded to be the equal of any other one in the country. His courage-some call it recklessnessis unbounded, and his mind is prolific. For originality he is not surpassed in his own chosen sphere. He began to make a national name at the breaking out of the war, from which time forward he has been before the country as a military commander, a member of Con-It is a magnificent, centre for the radiation of gress, a practitioner before the courts, and a politician light, and among the people of my early public and candidate for office. This life takes him from his boyhood and carries him forward through his career as a lawyer, as a soldier, as a military commander at Fortress Monroe and New Orleans, as a reconstructer of peace and order in a turbulent State, as a financial reformer, a friend of the working-classes, and a candidate for Governor. The style is culogistic, as might be

expected; but the story is as interesting as a romance. THE LIFE, TRAVELS, AND LITERARY CAREER OF BAYARD TAYLOR, by Russell 'H. Conwell, makes a stout and handsome volume, to whose attractive pages is prefixed a striking portrait of the distinguished subject of the biography. The author excuses all imperfections by the statement that he has been much interrupted while engaged in writing the book, and observes that he has attempted nothing more than to give an outline of a remarkable life, for the purpose of satisfying the present demand. His purpose is to "incline the reader to honor the manhood, love the poetry, and revere the memory of one whom the writer for many years has admired and loved." It is the faithful and full enough record of a noble life, "which has closed with honor and deserved renown." It is not expected that it will take the place of a larger and more claborate biographical undertaking, but is rather for the quickening of youthful minds by the example it depicts of "a virtuous, industrious, heroic life." The story of this remarkable life is told in a fascinating way, that portion which describes Taylor's early struggle with fortune, and his varied and romantic experience as a traveler, possessing an interest of an intense character. It is relieved with full page illustrations of scenes in his travels, which impart to the book a greatly improved appearance. Published by B. B. Russell & Co., Boston.

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THE HOME DOCTOR: A Guide to Health, by Dr. Bourne, of San Francisco, is an unusually neat volume, small quarto size, whose title sufficiently indicates its object. He aims in imparting the information and directions herein contained to show people how to pre-

# Foreign Correspondence.

Mr. J. Tyerman in England. Lytan Fall とうたい 16日

I makew on my way from London to Plymath, in the steamship "Curley" bound for Aaso ttalli, and have just time to write you a few ines for publication in the Bound of Light.

Our frie from New York to Glasgow was ratheer dotra fed, but was not had for the season of the verte of found some worm-hearted Spiritualsts at Glaszow, and hid innost Satisfactory sitting with Mr. Dugsid, the traine and painting nellum: Llauve che the pletare which he paintad with E's eves closed, and two that were done in behalf distances, while he was deputely fastened to Us chain, chalse found a tew hearty friends.

On the of the secon Sumbays I spent in England Dectared in London to bailreand increase in 2 and encess The Lord in Solutionalists tendered wearfoldie websome, which was as unexpectad as at was gratifying. They also gave me a public farewell one Monday evening, and made ment estimation. The Method and Irighterak has done no the honor of publishing my pottrait. and a sketch of my work in Australia. These were tokens of re-oznition and respect which I sertainly did not inticipate, but which I hope to prove myself more than ever worths of by my. abors in the cause to whose interests I have onsectated in alife.

I met some excellent people and noble workers in the mevement, in London, Newcastle' and glseyhetre. Splittualism has no more devoted and few abler advocato's then Mr. James Burns, editoryof, the Medown and Day't only. He has stood in the front ranks for years, and vindicated Splittualism, pure and simple, striving to keep It clear of sectarian names, influences and limitations. Mr. Harrison of the spiritualist, though moving in a somewhat different groove, is also doing a 20 d work. Ashould like, however, to see Pase, blethren werking, together a little more. traternally. I trustifle spiritual jugers, where there are two or more, will not fall into the vices " of the secular papers, many of which are op- made it impossible to laugh. One could n't even posed to each other more from self-interest and smile, standing on the brink of an eternity that policy than principle. Splittual Notes is a young mucht for him, and his friends and all dear to competitor for favor in the commalistic field and does its best to deserve surport.

Montgomery Place, corner of Province street Lower Floor, WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Easton. THE AMERICAN NEWS COMPANY, 29 and 31 Chamber, Street, New York. COFRA & BIGH'

of the case in Edinburgh.  $\begin{array}{c} \textbf{40}^{\bullet} \quad \text{Business Lefters should be addressed to be var, B, alter B, Barner of Large Tribushing Heave, Beston, Muss, A, other betters and continuous stores dontat by forwarded etail in the first <math display="inline">\mathbf{n}_{s}$ 

Mr. J. J. Morse, the transe-speaker, is doing a tine work. Thirdly in the provinces. He visits do trine is nominally held now. You will meet certain places periodically, for a fixed sum, and men on the street who say they believe in it is growing in public favor . He ought to be carnestly, who do business by it, who cultivate offeher hid, adon. Mr. Fletcher, an Americanspeater and medium, is meeting with gratifying storess in London. Mr. Wallis is a young speaker in the provinces, of considerable promise, gion has passed away. And so,being freed from These brethren I heard speak; and there are its weight, people go to the other extreme, and ther worthy wethers in the country whom I "have not seen? I not your countryman, Major T. G. Foster, several times in London, and regree that he is not yet quite strong enough for (really are, regular public duty. He would find a good field , in England, if able to enter info it. A took tea with Affred Russell Wallace, the eminent scientist, who has had the courage and and sweet. He comes away with no weariness, homesty to publicly declare his belief in Spiritualism, in state of the skepticism and sneers of most of his brother scientists. He is a very signeeable gentleman in private. Lalso had a pleasant interview with William Crookes, another distinguished scientist, who has examined the facts of Spiritualism, scientifically provedtheir genuineness, and openly endorsed them. These two gentlemen have done much to give Spiritualism's good status in the upper classes. in this country. Mr. Cromwell Varley, the wellknown electrician, whom 1 also met, has likewise added his influence to the cause. The British National Association of Spiritualists is a highly respectable body, and is no doubt fulfilling a useful mission. But it is notsufficiently national and representative to justify its pretentious name. It is too much a mere-London Club, and should try to be more expansive and progressive. Unless more warmth and vigor are infused into it, it will have enough to do to live: and I should be sorry to hear of its death. Dissensions have crept in and threatened its existence ; but it will perhaps survive those shocks. Miss Kislingbury, for some time its Secretary, has left. Having joined the Catholie Church, that was the proper thing to do. Had she kept her post, she might have been suspected of Jesuitical designs; as some who are connected with the Association are I had satisfactory sittings with Williams and other mediums, particulars of which I have not time to give. Even most of those who believe Williams was at fault in the late Holland affair. credit him with fine mediumistic gifts.

## APRIL 19, 1879.

# Banner of Light.

I should have mentioned that I met the Rev. Stainton Moses, M. A., one of the ablest writers on Spiritualism in England to-day. He presided at one of my London meetings. His writings are exerting a considerable influence in this

country, and deservedly so. The Spiritualists in the north of England are among the most warm-hearted and earnest 1 have ever met. We had very crowded and enin Newcastle-on-Tyne. But the mail is closing, and I must cease writing.

J. TYERMAN. Yours fraternally, J. S. S. "Cuzco," March 27th, 1879.

**R** A Farewell Solic'e in honor of Mr. Tyer-man was held at Wellington Hall. Islington, London, on Monday evening, March 24th. Mr. Carson, late of Melbourne, presided, and ad-dresses were also delivered by Mr. Fletcher, Mr. Yeates, of Australia, Mr. Morse (in tranee) and Mr. Wallis, referring to the valuable labors of Mr. Tyerman, and wishing him a prosperous voyage. Miss Swinden presented Mr. Tyerman a purse of gold as an expression of sympathy and esteem from metropolitan Spiritualists, which the recipient suitably acknowledged. Several friends contributed to the enjoyment of the evening by songs and recitations.—Spiritual the evening by songs and recitations.—Spiritual England, in which the most solemn and impres-Notes

rying laugh. The hyste mirth follows the hysteria of despair. But this, too, is passing, and we are able to see things as they

Instand of

Then the speaker asked which, was the nobler if the two, comedy or tragedy. Let a cheerful, reasonable man witness a comedy. It is illusive no discontent ; he feels like being kind and gracious to all. Yet there grows in his mind a litthe self-reproach, and he asks himself if he would not have been benefited more by witnessing a tragedy? He recalls certain great 'tragedies, and be admires the heroic art of their thrilling lines. Yes, of the two, he thinks a tragedy is the grander. All the higher sentiments-heroism, enthusiasm, devotion-belong to it. All the great emotions are brought together in it, representing on the one side that which is spiritual, moral, intellectual, that which appeals to conscience, fidelity, loyalty, magnanimity-the highest in man-against idleness, ease, pleasure-seeking, and that which is sensuous and belongs to the animal. The belief in this distinction runs back to the very origin of thought, and this is the distinction between the heroic and trazic and the unheroje and comical. No life can be happy all the time. There may be charming hours, delicious days; but scratch the surface-take away the vines, strip the rosebush, and underneath is the black soil. There is no beauty there; there is nothing to delight or charm there. Man's youth is riveted to his maturity. He plays his little part with certain motives and purposes, and passes on. He has lost friends, money, hopes, prospects. He is battled, defeated, driven to the wall. You meet

a gay, light stepping, blithe man on the street. He sings, laughs and dances as the goes along. Follow him home, and watch him as, when he thinks he is alone, he revives that which he dreads that any one should see. There is the ragedy! It is what Shakspeare tried to portray in Handet, Othello and Macheth-men trying to rise superior to circumstances. That is the story of every tragedy ever written, the story of every life worthy to be called a life, the story that is told when everything else is forgotten.

We are approaching, in Mr. Frothingham's opinion, the end of a farcical period. For years comedy has had its own way. The majority of people have wished to laugh, to be merry, to be amused. They do not care to be instructed. To the awful facts of human experience they are determined to veil their eyes. There is a passion for farce-the broader the better. They would laugh at everything. They would see a comic side to everything, and no other if they can prevent it. Even tragedy must have something comic associated with it, that may be put in the foreground at command, for people to laugh at. Do we not hear even of comic sermons? Have we not many preachers who think they are remiss in duty unless they can say or do something in the pulpit to make their congregations smile? Some years ago an Englishman, who had skill as a draughtsman, prepared a comic history of sive events of that noble nation's existence were page.

by him before, the Parker Memorie Spiritualists, Boston, is concluded on our first page. It is worthy the attention of all.

We shall next week, as stated in another column, print the beautiful discourse and poem delivered Sunday morning, March 30th, before the Children's Progressive Lyceum of Chicago, by that inspired instrument of the invisible world, Mrs. Cora L. V. Richmond. No lover of the little ones can afford to let this address pass without reading and re-reading as well. We have also on file for publication in next week's issue anniversary notes from Sedalia, Mo., Lowell, Mich., Topeka, Kan., and other localities.

### W. J. Colville in Brooklyn, N. Y.

The most encouraging accounts reach us of the results produced in the "City of Churches" by the labors of this eloquent trance lecturerdifferent correspondents uniting in commendaory mentions of his addresses since his advent there. His appearance Sunday afternoon, April ith, at the Brooklyn Institute, was the signal for the commencement of a successful campaign, and the evening followed up with effect what the previous service had won. The afternoon's address had for its theme "Human Redemption, its Need and Scope," that of the evening Heaven and Hell-Describe these States and their Locality " (chosen by the audience). Many questions bearing on these and other topics were answered during the meetings. On Friday, April 12th, he was announced to lecture in Williamsburg. His Brooklyn address is 393 Cumberland street ; permanent, No. 5 Davis street. Boston.

### A New Movement

Was inaugurated in Lynn last Sunday for regular lectures, and will be continued next Sunday by a free meeting at Oxford-street Chapel at 105 o'clock A. M., and will close in time to allow any one so disposed to attend the test-circle at 12 M. Several excellent circles are held each Sunday, and so great is the interest manifested in them that they are often overcrowded.

Em""Echoes from England," prepared for these columns by our special agent and corre spondent, J. J. Morse, will be published in our next issue-the Anniversary matters having again made such large drafts upon our space that this article, together with others we had hoped to be able to give our readers, must be deferred.

EP On our sixth page will be found a reference by our correspondent, A. E. Giles, Esq., concerning the late article in our columns by Peary Chand Mittra. It is rumored that this distinguished Calcutta merchant has it in mind to collect and reprint in some form his admirable contributions to spiritual literature.

EP P. C. Mills and J. R. Nickles write us from New York City in terms of the highest commendation concerning the mediumistic development and gifts of Mrs. Jeanette W. Stansbury, whose card will be found on our seventh

Spirits-their nature and powers. Amon other good things he said :

'If, as our opponents say, the messengers of the devil only come back to earth, then what of the large number of atheists who have first the natter with prejudiced and biased minds and in the end have become Spiritualists by sheer force of evidence and conviction? Spiritualists ualism produces the only present-day-evidence of a future state, and as it has done more for the infidel than the churches could do, ought not the churches to give a vote of thanks to his Satanic majesty for his kindness in converting these persons to a knowledge of a future state? A tree is known by its fruits. The devil would not incite men to lead holy and moral lives."

MR. HENRY A. BURBANK, who recently passed to the higher life, was well known in this city, having been for many years book-keeper for the large dry goods establishment of Chandler & Co. About four years ago he had a stroke of paralysis, which unfitted him for business ; and for the last two years he had been confined to his bed most of the time, in a helpless condition; life to him seemed a burden, and he longed for and joyfully welcomed the change. He was a man of considerable literary ability, as his contributions to this paper will attest. He was a firm believer in the Spiritual Philosophy, and his writings on that subject were cogent and well defined.

197 The grand celebrations on the 31st of March last, of the anniversary of the thirtyfirst year of the advent of Modern Spiritualism in different sections of the country evidence that the cause is not dying out, as some of the theological journals would have their readers believe. On the contrary, they conclusively demonstrate the fact that the Little Giant is rapidly growing and is destined to wield a mighty influence in the world at no distant day. Let us then all rejoice and give thanks to the Great Giver of all gifts that the work vouchsafed us to do has not been in vain.

EF We have news of Mr. W. Eglinton, says the London Spiritual Notes. Writing from Cape Town on Feb. 29th, he says :

" I shall start for England on the 29th April, in the 'Pretoria,' and I shall probably reach London by the 23d of May. I have to return thus early because I find that I must pass my examination and registration as a surgeon-dentist be fore the 29th August. I return solely for this purpose, and not for professional mediumship. At all times I shall be ready to help the cause by giving seances to my friends and to those w can appreciate and understand mediumship.

837 The Hon. Thomas R. Hazard, of Vaucluse, R. I., who is a stanch Spiritualist, is at the Parker House, this city. He informs us that he never was in better physical health than at the present time. Mr. Hazard is a deep thinker, a profound scholar and a just man, and highly respected by all classes of people.

For Lottie Fowler is at present at the Sterling House, Bridgeport, Ct., where she is meeting with excellent success. She anticipates returning to Boston during the latter part of the present month.

serve health and keep off disease. He styles himself a Pioneer Water-Cure Physician, and his pages attest that he is a confirmed vegetarian. The index amply shows that the book is a very cyclopedia of informa tion respecting all cases of physical disorder, and full of suggestions in addition to its regular matter. The author's chief object in writing this book is to furnish the masses with a work adapted to the capacity of the common-school education, and therefore free from all bewildering technicalities; designed also to free the people from the imposition and tyranny of a professional class whose interest it is to "darken counsel" and keep them in ignorance. The prevention of disease is especially inculcated all the way through. Spiritualists will find the reformatory tone in the book in all that relates to the moral and intellectual as well as the physical. Published by the San Francisco News Company.

SUNDAY AFTERNOON, for April-issued by a company of the same name at Springfield, Mass .- has a sketch of "Mormons," by T. L. Rogers; Oliver Johnson in "Christianity and the State" presents a maniy protest against the God-in-the-Constitution scheme of America's nineteenth century bigots ; Helen Campbell discusses" The Tenement House Question"; Elizabeth A. S. Chester tells a touching story in " Provided For "; S. J. Douglass treats of "The Howgate Scheme of Arctic Discovery"; Isabella T. Hopkins has a sketch entitled "Pallssy the Potter"; and "What the Toucan said to the Macaw," "Jack," etc., etc., together with the departments, "Editor's Table" and "Literature," make a fine number of this popular magazine.

### Movements of Lecturers and Mediums.

[Matter for this department should reach our office by **Tuesday morning** to insure insertion the same week, ] Hon, Warren Chase lectured in Crane's Hall, Santa Barbara, Cal., Sunday afternoon, March 30th, on "The Theories of Spencer, Huxley and Darwin, and their Effect on Christianity and Spiritualism."

Mrs. J. A. Bliss is still giving successful séances in Washington, D. C.

Stuart L. Rogers, of Kingsville, Ohio, and Frank T. Ripley intend, during the coming summer, to make a professional tour westward as far as Memphis, Mo.

Dr. H. P. Fairfield will speak for the Spiritual Society in Worcester, Mass., Sundays, April 20th and 27th. He would like to make engagements Sundays wherever his services may be required, at camp, grove or parlor meetings. Terms so reasonable that all places can have his services. Address Greenwich Village, Mass.

Giles B. Stebbins lectures in Springfield, Mich., Sundays, April 20th and 27th.

E. V. Wilson speaks in Philadelphia during April, and C. Fannie Allyn will close the season there with an engagement comprising May and perhaps part of June. Amelia H. Colby and Olie K. Smith are engaged in Western New York during the entire summer. Would be pleased to arrange for week evening lectures anywhere within one hundred miles of Fredonia. Address Fredonia, N. Y., care T. J. Skidmore

C. B. Lynn's address during April is 197 Dixwell avenue, New Haven, Conn.; during May, Stafford, Conn. Mrs. Clara A. Field will answer calls to lecture wherever her services may be required. Address her No. 7 Montgomery Place, Boston, Mass. This lady is an ex-cellent test medium, besides being a good magnetic healer

heater. Abby N. Burnham is having marked success and full houses in Springfield, Mass., the present month. She will speak at Schroon Lake, N. Y., during May. Per-manent address, 20 Porter street, Boston, Mass. W. L. Jack, M. D., has been recently laboring among the people of Springfield and Northampton, Mass., with success. He finds Spiritualism there and in Green-field, Mass., on the increase. Good work is being done in private circles.

### BANNER OFLIGHT.

## BRIEF PARAGRAPHS.

Always at the bottom of society God has a new church forming; and when one settles down in fossil form, that regenerating power which never fails will toss them as the internal fires of earth do the primitive formations, to come down broken, desolate plles.

The Merrimac Journal says : "If every Indian tribe should rise to-day and scalp and kill and burn every white man selling rum to them, it would bring a day of judgment to the rascals that only the infinite mercy of God delays."

The Bonapartists are active in France. Who knows what may happen?

Germany rifles the mails in search of treason. But as our government does the same thing, we may keep mum, though the offence smells rank to heaven.

The Old South Church is asking continually, "Where is my redcenier?" Who can answer?

W. F. Jamieson, Liberalist lecturer, is speaking this month in Orange, Mass., under the auspices of a Progressive Lecture Association-whatever that may be.

England is in for a second humiliating defeat at Intombe, at the hands of the overpowering Zulu warriors. She is evidently fighting in a country of whose topography and people she knows dangerously little.

Modern Spiritualism had its Thirty-First Anniversary on Sunday, March 30th, which was observed in every part of the country. There is no religious theory that so takes with the inasses of mankind, and none which has so many receivers in the world.—*Merrimae Valley* Journal.

The Rev. Henry Wertz, a rigid Baptist, of Madison, Wis., was thrown from a wagon several months ago and received a blow on the head which, if the dally press is to be believed, knocked all his "Orthodoxy" 'outen him," and he is now a liberal Unitarian in belief. Such sudden conversions are known to history: Paul, for instance, parted with his Judaism in much the same manner while making a business journey toward Damaseus.

GEORGETOWN.—The Banner of Light calls this a "thrifty, patriotic and philosophical town." Fide the shoe-shops that ship fifty thousand pairs a month, for the first epithet; its war record for the second; and, we presume, its large element of Spiritualism, with Rev. Charles Beecher and his book to the front, for the third.—Merrimac Journal.

Let no one suppose that by acting a good part through life he will escape slander. There will be those even who hate because of the very qualities that ought to procure esteem. There are some folks in the world who are not willing that others should be better than themselves.

A man who had his clothes torn off in a fight applied to the court for redress.

A favorite prima donna is always Lucca.

The Baltimore American repudiates Orthodox angels with wings. This is a direct attack upon the church, is bringing religion into disrepute, and if the American don't look out sharp the churchmen will suppress that paper .... by law!

The New York Graphic talks of printing a Sunday paper wherein will appear portraits and sketches of prominent divines. We have had quite enough "portraits and sketches" of these prominent individuals in the newspapers of late years. Sensationalism in this respect is about played out.

Massachusetts is going to allow women to vote ... for school committees. Small favors thankfully received.

Is n't every man who delivers ice necessarily an Icelander?

The "hum of the tea-kettle" invented the steam-engine.

Half a ton of coals to a poor widow is worth more than a ton of sermons on charity.

SELFISHNESS mars the loveliest action ; it stains the fairest beauty; it dims the brightest lustre ; it blotches the most munificent charity.

Newspaper fratricides are getting to be altogether too common of late.

It is said that a great Catholic paper is to be printed at Rome in seven different languages. A regular Babell

The President of the French Republic plays billiards and smokes clgars, and yet he is not condemned by over-zealous churchmen. What is going to happen?

Many people erroneously suppose fish contain phosphorus because it shines in the dark. So does decayed willow, yet no one is foolish enough to suppose this wood has a particle of "brain food" in it. Good nice

shall perish by the sword !" There are natures with whom the birds and gentler animals seem to have, rare sympathy, and while they shun the hands of some, they nestle confidingly in the

bosoms of others, A youth in Cornville, Me., twenty years of age, is six feet tall, and weighs two hundred and thirty-two pounds, and he is still growing.

The woman that castor oil on the troubled waters has gone to Chicago.

Why are the original jokes of the *Transcript* like the necks of suspended murderers? Because they are awfully strained.

> Tramps who will not use the hoe, Unto prison quick should go.

CONUNDRUM .- When an innocent man is hung for murder, is not every individual in the State his murderer?

The London Medium and Daybreak, in consequence of lack of patronage, has been reduced in size one-half. Bro, Burns is a hard-worker, and we are sorry that the friends in England allow his paper to languish from ack of adequate support.

Dr. Talmage is still on the theological gridiron.

Aid for the Gloucester sufferers from various quarters is pouring in, which shows that our people are ever ready and willing to respond to duty's call. Vet more is wanted.

There has been a great fire in Calro, Egypt, doing immense damage.

An attempt was made in St. Petersburg, on the 14th inst., to assassinate the Czar of Russia. While he was taking his usual morning walk, near the palace, five shots were fired at him from a revolver, but with no result. The would-be assassin was immediately ar-

rested.

Spiritualist Meetings in Boston. AMORY HALL, --Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Con-

ARTORY HALL, HIGH STREET, CHARLES, TOWN DISTRICT, -The Children's Progressive Ly-crum No. 2, of Boston, holds its session every Sunday morn-ing at 10 clock. The publicance cortially invited. Admit-tance free, J. B. Hatch, Conductor.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLATON STREET,-Robert Cooper will lecture in this hall every Sunday atternoon. Services commence at 30° clock.

**PYTHIAN HALL**.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 76 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**EAGLES HALLS**. — Spiritual Meetings for speaking and tests are held at this hall, 666 Washington street, every Sun-day, at 105 A. M. and 25 and 75 p. M. Excellent quartette singing provided.

PARICER MEMORIAL PARLORS,—The Spiritual-Ist Ladies' Aid Society will meet at this place. Parker Me-mortal Building, Berkeley, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, Presi-dent ; Miss M. L. Barrett, Sceretary.

SCIENCE HALL.-Spiritual meetings for speaking and ests every Sunday in this hall, 718 Washington street, at rsis every Sunday In β<sub>2</sub> λ. M. and 2½ P. M.

(29) A. M. and 25) P. M. ABBOTNFORD HALL.-Meetings are held in this hall, Waverhey Building, Charlestown District, every Sun-day afternoon at 30° clock, under direction of C. B. Marsh,

Amory Hall.—"How can we best promote Harmony?" This was the question for consid-eration at the Lyceum to-day. A very appro-priate one for Easter Sunday, when the whole Christian world is alive with praises and rejole-ings; peace is proclaimed from all the pulpits, and where peace is there must be harmony. The sentiment is beautiful. Harmony is the strength and support of all society and institu-tions. None can long exist without this spirit. Ours is called the Harmonial Philosophy, and tions. None can long exist without tims spirit. Ours is called the Harmonial Philosophy, and truly so, for there is none more beautiful or reasonable. It behooves us, then, as its expo-nents, to live in peace and harmony with all the world, if possible. Earth-life is too short and opportunity too brief to do other than right, be forgiving and charitable to all, and thus pro-mote that harmony we so much desire. The exercises of the school this morning were as fol-lows: Overture, singing, responses and banner march, orchestral selection, answers to ques-tion, "How best to promote Harmony"; song, "Goo-I-night, Little Blosson," Nellie Thomas; recitations, "The Doll's Ride," Lizzie Bond, "The Female Walkist," Willa Bell, "The Here and Hereafter," Affy Penbody, "At the Sta-tion," May Havener; piano solo, Helen M. Dill; select reading, "Death-Doom," Lizzie J. Thomp-son; remarks by Dr. Richardson; wing move-ments, led by Mr. Ford; notices, report of Treas-urer, singing and target march.

urer, singing and target march. WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, April 13th, 1879.

Armory Hall.-As the bright beams of the morning sun on April 13th gave promise of a beautiful day, so did the large and smiling au-dience, among whom were many Boston friends, give a surely of success to the new Lyceum meeting in this hall. Although this is but our meeting in this hall. Although this is but our second session, yet we had some thirty leaders and scholars in the march, and we have no doubt that at our next session we shall double that number. The exercises were as follows: Overture by the orchestra, under the direction of Mr. Charles Elliot; singing by the audience and children; march; remarks by the Conduc-tor, Mr. J. B. Hatch, Mrs. Hattie Wilson, Mrs. L. W. Litch and Mr. Pierce; vocal music by Mr. Will, F. Berry; recitations, "My Mother at the Gate," Master Arthur Band, "Fault-Find-ing," Master Albert Band, "Little Drops of Water," Ida Pray. C. F. RAND, Sec'y. Children's Progressive Lyceum No. 2, } Charlestown District.

### to suppress liberal thought. "He that taketh the sword AN APPEAL FROM THE GLOUCESTER FE-MALE CHARITABLE ASSOCIATION.

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flour bread, one day old, baked in large square loaves such as our ancestors prepared, is much better brain food than anything else. Bread eaten while hot is bad for the stomach, and bad for the brain as well, as the one very closely sympathizes with the other.

> Oh, newspapers ! newspapers ! What curious capers You put into print every day, Of the vilest of people, From cellar to steeple-'T is awful, is all we can say.

The winter covering was removed from the Brewer fountain [on the Common] yesterday.—Boston Daily Advertiser.

Here is a capital opportunity for the Comstockonians to prosecute the city for indecent exposure !

The South African Zulus are thrashing the British awfully. The Zulu war is on a par with our Indian The Anglo-Saxon race is determined to "poswars. sess the land " everywhere, right or wrong. Of course the British will subdue the Zulus in the end. It is only a matter of blood, and treasure, and time.

The medical body-snatchers have got into our State House. They engineered a bill through recently allowing them to have the bodies of deceased prisoners for dissection, unless the bodies were called for within two days after death by the friends. But our wise and good Governor vetoed the act, as he of course should. The people must have their eyes wide open at the next ses-sion of the Legislature, as the M. D. combination is already canvassing the State preparatory to an onslaught on the rights of the people in another direction.

The Nihilists in Russia are rapidly increasing. Threatening letters are sent to men high in authority. and notwithstanding numerous arrests by the govern ment the Order seems to prosper.

When on this earth all selfishness shall cease, Mankind will live in universal peace. Woman shall then man's equal ever be, Contented, happy, educated, free!

SHODDYITES-Sowers of tares!

The pious Traveller says that a Methodist minister in Connecticut has been suspended for kissing female members of his congregation. A fit subject for a lee ture by Elder Cook.

The rule that should be tabooed in school-The ferule. Ø

Liberty, says the Boston Herald, is not merely a sentiment-it is the highest policy .-- The Herald is right. Bigotry, take notice.

The salaries of the Boston clothing cutters have been cut down. They say this thing is a missit; that they are competent to do their own cutting. Consequently war is on the tape-is. "The laborer is worthy of his

Everybody will visit the Howard Athenaum this week, to witness Fechter's great and grand drama, "Black and White," for the production of which extensive preparations have been made.

Highway robbery is in vogue in New York City. Another "new departure "!

guided by the beautiful teachings of the humble Naza-rene—"love ye one another"-are daily belying their professions by aiding and abetting bigots to enact laws | Kidneys or Limbs-Hop Bitters.

Charlestown District.

Eagle Hall. - M. Milleson alldressed a large and intelligent audience last Sunday evening at this hall, on the possibilities, uses, and present successes of "Spirit Art," and displayed a splensuccesses of "Spirit Art," and displayed a splen-did collection of groups of paintings done through his mediumship, showing some of the wondrous powers possessed by the spiritual man; how they live, move, love, hate, and are clothed, &c., in the spiritual worlds. He is the only artist that is presenting these great truths from the platform, and his audiences are deeply inter-orted in the fact that his is the onit kinder.

ested in the fact that his is the spiritual kinder-garten school of object teaching, which leaves an impress upon the minds of hearers that can be made in no other way. The paintings are chaste, beautiful and instructive, and can be shown in hall or private parlors to all who may give him a call.

Pythian Hall.-The attendance at this hall Pythian Hall.—The attendance at this hall was very much larger last Sunday than for sev-eral months previous. Mr. B. F. Richardson (the blind medium,) opened the morning session with an invocation. Quite a spirited conference succeeded, which was participated in by Messrs. Hall, Howe, Crooker, Phummer, Norris, Robin-son, and Mrs Cate.

In the afternoon an interesting and profitable In the afternoon an interesting and profitable conference meeting was held, the topic being "Obsession," which was discussed at some length, by Mr Crooker, Miss Wheeler, Mrs. Fisher, Dr. Ira Davenport, Messrs. Bickford, McGarrahan, and Norris. Next Sunday morning, the Indian guides will hold their regular council meeting. In the af-ternoon, Dr. Court, Dr. Tew, Daniel Came and others will continue the investigation of the topic, "Obsession." F. W. JONES. Chapter District Alberteford Hall A p.in

Charlestown District-Abbotsford Hall .-- An interesting meeting was held in this hall on the afternoon of Sunday, April 13th, at 3 o'clock. After a song by the choir, Mr. Twitchell, by in-vitation of the Chairman, gave a short and able discourse on the teachings of our beautiful philosophy. Another song was executed by the choir, when Mrs. M. C. Bagley occupied nearly choir, when Mrs. M. C. Bagley occupied nearly one hour speaking and giving tests, describing and speaking the names of over thirty different spirits; nearly all these tests were recognized as correct. Next Sunday afternoon, April 20th, Mrs. M. C. Bagley and others will speak and give tests in this hall at 3 o'clock. C. B. M.

The first life insurance company to issue an endowment policy fully protected from liability to forfeiture for the non-payment of any premium due after the third Certain "ministers of the gospel," who profess to be year, was the Union Mutual Life Insurance Company.

For Neuralgia, Pains and Aches in the Back,

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English tecturer, will act

J. J. MORSE, the well-known English hecturer, will aet as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us, Colby & Rich.

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 When men of acknowledged worth, both as regards moral the specific translator.
 When men of acknowledged worth, both as regards moral the string and her in his pride was dispered to refer the man bases.
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# REPORTS\_OF SPIRIT MESSAGES

SEPORTS OF SPIRIT MESSAGES and the serve the serve in a variable serve in the serve in the serve in the serve in the server in

thing temend, and may possibly draw memory to each other." If they cannot, then life will be to thema by addield, and neither will be proubled. Because the others innot be to them what they

expected. - Qc - By the same [] Do these why have never, married in this differentiate tharriage in the

spirit life? A. If your questioner, Mr. Chairmann, has never married bere, if he has never merany one, where-sublishes the requirements of his soul, tell life it is possible that be may do so in the spiritual life; that he may here find a solution partner with whom her may form a spiritual al-ligner. But her must not excert but the same experiment that gets beginst in this life; there will be noticed asient for quarreling over bread and butter, house term, or a themsund other things which transle people late.

### N .

**N** is a substantial to the left between the left between the evolution of the left between the left betwee

**Message Department**. The spirit Works is weak and I trendbe as I stand before you, for I know that my letter must so forth the the work of I know that my letter must so forth the the works before I left the form was true. I have met aunt Polly, I have clasped hands with discer State, I have clasped hands with sister State, I have seen my tather and my not in a world of maybes, not in a world of which is the description of the optimistic material world and that so on the planning feature. I shall not have to curry avon with unched that the not must be by and byc, but in a real world of which is planning to the planning feature. I shall not have to curry avon with unched the more man and and that soon I will come again and dive them, and that soon I will come again and dive them, and that soon I will come again and dive them particulars. I know this will reach them. them.

Herbert M. Lester.

My name is Herbert M. Lester. I have come a long way. I am twenty-five years old. I have been zone but a short time i it will be a year next July since I left the form. I can't tell you

next July since 1 left the form. I can't tell you exactly what I went out with, but a sort of sore threat dial theratic, you will say; it may have been, I can't tell. I have come here because impressed with a feeling that I ought to come and speak to friends of mine, not only here in Besten, but I have a brother in Portland and another in Chicago. I trust that a friendly have say; be careful; bok well; dark days are be-fore you, and you must study that which will be for your interest. To my sister let me say; Yes,

for your interest. To my sister let me say: Yes, the sweet induced of love will ever the good for you. Keep the canary bird. Do whatever you will I shall always be with you. Teb, 11.

Stephen T -n.

I don't want to give any name but Stephen.

Feb. 11.

many rathered together from motives of idle namy saturated to control the chaste, pleasant, and quiet home of some one who is unfolded for this purpose, and you shall have all things that will satisfy your mind in regard to my life beyond the maye.

Mother, mother! the Lord doeth all things well: be content, and from a seeming evil will come a good. Farewell.

## Gilbert Purcell.

# I formerly lived in Flushing, L. I., but I died in East street, Brooklyn, N. Y., at the ripe and beautiful age of eighty-one. Though bodily in-firm, still my mind held its own till the messen-ger "Death" tapped at the door, and the body melted away-and gave up the spirit. My spirit is now a dweller in the broad land of universal love, wisdom and harmeny, and feeds upon the esquisite air that doats in the Summer-Land. It has been renewed and vivided, and is now a dweller with those who have gone before.

At has been renewed and crynted, and is now a dweller with those who have gone before. Though a novice, unclucated in regard to the divine philosophy of the soul, having entered spirit-life untaught, but now being taught that there is a law existing between the seen and the unseen through which we can communicate to those we have left behind, I will say to you who watched me most kindly and tenderly in my sickness, I now return, and through the lips of a stranger thank you for all your attention. My eyes, dear ones, were closed on the seenes of earth and opened in the other life. Friendly in-tercourse will I hold with you if you will only open the door and let me enter.

## MESSAGES TO BE PUBLISHED:

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 <sup>16</sup> The Flat-Boatman; Charles Foster,
 <sup>16</sup> H. Soward, J. J. Wei Margatet Milk: George Research Mary A. Chause and Mary to William Potter,

### BENEDICITE

## Jeg Mess Annie Porter, Gablican, Franklin, St. Mary's Parish, La.

Trom the heart of a stricken people, . O'er the new-made graves of our dead. For the lips that are silent forever, By the tears which those closed eyes shed. We send you a graceting, oh brothers! In the name of the Most Iligh God! By whose will we have quarked these waters. These paths of atfliction have trod. On us, as on Balaam in Moah. The spirit of blessing doth rest: From the height and the depth of our sorrows A our land and your people are blest! Set the starters of each sufficient matter

Your land and your people are blest? By the prayers of each suffering mother Who knell by her little one's side. And soothed its last moments of anguish With conforts your bounty supplied? By the old and the blind and the crippled. Whom thrist would have claimed for his own: By simer's whose sins were forgotten And sorrows remembered alone: By thousands whose parched lips ye moistened. By thousands whose parched lips ye moistened. By thousands whose dying ye tended, Your people are blest and your land. With eachs for the altar of merey

With eoals for the altar of merey The smoke of your censers was red? Where the plague foully raged in its fierceness, Yestood twist the living and dead? Behind ye, a multitude weeping? Benno ye, a multitude weeping, Betore ye, a multitude dunb: The day of atonement was over. The day of forgiveness was come. And now shall the rod of the righteons. Who gave to the plague-stricken rest. Bear fruit, and his hand and his people Forever and ever be blest.

Yea, Lord, let thy great loving-kindness Be over the North and her sons:

Be over the North and her sons:" Let strength and salvation and honor Endage as her foundation stones, Give back seven-fold to her bosom The tenderness lavished on those Who still held aloof from her household. And once were her deadliest focs. Return to the rich of thy justice, Full measure, heaped over, down-pressed. Dur dive to the near of the honory.

# Banner Correspondence.

### Correction. To the Editor of the Banner of Alight:

+ glad you are in the body to place them there, at the close of the thirty-first year of Modern Spiritualism,

<sup>4</sup> glad you are in the body to place them there, at the close of the thirty-first year of Modern Splittualism, March 20th, 15:2; May you, the *Bonner*, and the cause you advocate in harmony, progress together. Among the good and admirable features of the *Bonner* of *Light*, have ever been, notably, its excellent edulational arrangement and unvarying typesraphical accuracy and beauty. Considering all circumstances, there has been evidence of insplitation among reporters, compositors and proof readers, whatever may be concluded regarding circles, speakers and writers. I note your reproduction of my lecture. "The New Miracles and the Old Faith," in your last issue, and an thankful my utterances were found worth presentation to your world-wide circle of readers. In all the eight column, second paragraph, is an error of unfor three typestaphical errors, as in second column, is a dot, to shart the point, the *Fod*, the Masonic centre-a beginning of time or space." The type reads God Instead of Yad-how easy the mistake? The Yad-how all of Yad-how easy the mistake? The Yad-is a 'dot, to start from *Columnation God*, maybe, but the *Yad* is not circumferential. It is the *Alpho*, but I linagine an "*Alpho and Oncon*," even God, our Heaven-yperienced, endowed, intuitive sonl. Yours fratemally. "EDWARD S, WHELLER, the rest endowed, intuitive sonle."

Dericherd, endowed, intuitive soul.
 Yours fraternally, EnwARDS, WHEELER,
 195 Mont Vernon street, Philodelphia, ( Morch 51st, 185).

D. Barrows; Annie A. D. Barrows; Annie A. D. Barrows; Annie A. D. Brack, M. D. Brack, M. D. Barrows; Annie A. D. Brack, M. D. Brack, M. D. Barrows; Annie M. D. Brack, M. Brack, M. Brack, M. D. Brack, M. B

way, writes : "I take this opportunity of renewing my subscription for the *Jannee of Light*, which we feel brings us food as necessary as the daily bread we eat. I have taken it most of the time since it was first pub-lished, and a *Bannee* is as religiously preserved as the Bible, and I am certain that no diviner inspiration glows from the pages of the latter than is contained in many of its columns. From the knowledge I have gained through this and toher spiritual sources, I long ago determined that the largest share of the cases of insanity—so called—are caused by spirit-control alone; and from a vivil and varied experience of such cases imong friends, and members of my own family as well. I should feel it a serious neglect of manifest duty did I not use the knowledge so gained for the benefit of that large class of persons so affleted. So long as this great wrong of permitting media–erude and unde-veloped, it is true—to be confined in asylums under the name of insanity, has been carelessly thrust aside by us, who of all people should protest against such a course, I have feel that one of the greatest sources of practical good has been utterly overlooked. Conse-quently, I propose opening an institution for the benefit of the obsessed, where they may have all the advantage of our higher knowledge on the subject. I shall have every means of strengthening the physical, for I have found that a weak and debilitated condition of the body often renders persons susceptible to a low class of influences, that could otherwise have no power. I shall also have the abid of the best clarvovants, magnet-ism, and all remedial agents suitable to such condi-tions. I have received great encouragement thus far, and the only difficulty I have to encounter is a pecuni-tary one, but I feel that a work so noble cannot lack for support."

### Vermont.

PROCTORSVILLE .- Luther O. Weeks writes, April 4th : "I have recently read Graves's 'Bible of Bibles' with great pleasure and deep interest; indeed, it is a with great pleasure and deep interest; indeed, it is a grand and 'telling' work. He is entitled to the thanks and bleasings of the whole human race, and something more substantial. On page 360 Mr. Graves says, in speaking of the Council of Nice: 'And such was their extreme ignorance, that but few of them could write their names.' Mme, Blavatsky, in speaking of this same Council, is reported to have said : (see Bonner of Light of Feb. 3d, 1877, page 2. 'And out of the three hundred and eighteen members of the Council, only two-Ense-bits, the great forger, and the Emperor Constantine-were able to read. The rest were ignorant donkeys.',' I consider these to be remarkable statements. What I wish to have explanded is this : If such ignore could have existed in those bishops, where could have ex-isted the intelligence sufficient to have written such a starlety of gospels and epistics from which this Council Isted the intelligence sufficient to have written such a variety of gospels and epistles from which this Council were to select the 'Inspired Word of God'? If I should make such a public statement I should be re-quired to eite my authority. Will Mr, Graves kindly give the best authority he has for his statement, as I which to exit at the forle?"

APRIL 19, 1879.

### SOUL-POWER.

To the Editor of the Banner of Light: Quite noteworthy is Peary Chand Mittra's ar-

ticle, SOUL-REVELATION IN INDIA, in the April 5th number of the Banner of Light. The subject, its treatment, and its Hindoo authorship, all go to confirm Max Müller's remark that the Aryas is the most spiritual of nations . Insight. inheres in the spirit, and he who has the keenest insight is in that respect the most spiritual. Rousseau, and Jefferson's blind preacher in Virginia, declared that Socrates died like a philosopher, but Jesus Christ like a God. The utterance is eloquent, but is it true? A Hindoo friend of mine, resident in Calcutta, whose letter reached me the day after Mr. Mittra's essay was published, is inclined to claim, in behalf of some of his own nationality, a greater degree of soulpower, or spirituality in the hour of death, than was manifested either by the wise Greek or the loving and noble Nazarene. As the speculations of my Buddhist friend are germane to SOUL-REVELATION IN INDIA, perhaps they may be acceptable to such of your readers as were interested in Mr. Mittra's article. They are as follows:

Socrates talked about death and on the blessed life in the next world. The control death be-eause it opens the realm of infinitude. He drank hemlock with composure. Christ, while he was being crucified, showed want of faith, a want of deat supersent transmitter which is cruled being crucified, showed want of faith, a want of that serene and tranquil state which is called spiritual; it is devoid of fear, devoid of pain, de-void of pleasure, devoid of grief, unchangeably full of internal composure and light. In the midst of agony Christ cried, 'Father, hast for-saken me?' It may be said he suffered a more exeruciating death than Socrates, and from az-ony he lost his faith in God. This is, no doubt, a reasonable solution, but it is evident at the same time that Christ under torture lost his spirituality. He was, therefore, partially spirit-tated, when he prayed, when he called forth his love-principle, he was no doubt spiritual; but when torture was applied to his body it does not appear that he was with God or was spiritual. The Yogees of this country show great powers. I saw a Yogee in Calentta some years ago. He was without food. Every effort was made to appear of his head to his body it does to appear in the in the failed. I saw a Yogee in Calculta some years ago. He was without food. Every effort was made to cause a sensation in him, but failed. When the suttee rite was in existence, Hindoo females burnt themselves with the dead bodies of their husbands without shewing the least contortion, exclaiming, 'God! God? till they were com-pletely burnt. Is not this showing a higher soul-power than what Christ did?"

I will not attempt to answer the closing query of my Oriental friend; perhaps some of your readers may care to do so. But among the points in his letter I observe that he makes his own translation of "Eli! Eli! lama sabacthan?" instead of adopting that which appears in xxvii Matthew, 46, and in xv Mark, 34, in the English version of the New Testament; also that the highest degree of human spiritualization (if I understand him), is accompanied by insusceptibility to, or unconsciousness of bodily pain. On both of these matters I, for one, am willing to receive-more light. A. E. G. Hyde Park, Mass., April 7th, 1879.

### Spiritualism and Lunacy.

Mr. Asheroft, of Hartlepool, writes to us: "Will you kindly state in next Saturday's edi-tion of your valuable journal, if you possess the information, what number of inmates there are in the lunatic asylums of the United States of America, and what proportion are caused by Spiritualism?" The question is one of some in-terest, and was at one time much discussed in society and in professional circles. Very wild statements have been made in point on the sub-ject; and one medical gentleman, writing as an ject ; and one medical gentleman, writing as an alienist, assuming to have authority, published a little monograph on the subject, in which, ir a little monograph on the subject, in which, if we remember aright, he stated that the inmates of American asyltums whose insanity was to be traced to Spiritualism numbered thousands, if not, tens of thousands. Of course, if that had been even approximately true, it would have been important to ascertain how many of these thousands had become insame by reason of their addiction to Spiritualism, and how many had become Spiritualists by reason of their insame tendencies. It is, however, a wise preliminary to all such inquiries to obtain, as far as possible, a basis of facts. In response, therefore, to the a basis of facts. In response, therefore, to the inquiry of our correspondent, we have been at the pains to turn over a file of last year's reports appear the tables of assigned causes of insanity among the inmates, amounting to 14.550. The asylums in question are three in Virginia—East. West, and Colored: Wisconsin; New York; Pennsylvania and Taunton for Massachusetts. The two latter include causes of insanity over a series of years during which the asylums have been opened. The only cases in this list attribthe lunatic hospital for the state of Pennsyl-vania.—British Medical Journal, Feb. 15th, 1879. ONEIDA PERFECTIONIST-,—For our part we are greatly interested in observing the growth of this community and its fruitage. Let us see what kind of children they can raise under their social system. This feature is more important than any other. From all that we have learned thus far, their children promise well. Fifty have been born, and *none have died*. But one genera-tion is not sufficient to determine the full value of an experiment in this direction. Let it go on, and do not let us call that a "blot" which pre-sents to the eyes of all visitors the handsomes: of laws and gardens, the most fruitful of or-chards, the finest of buildings, and the most lively of workshops. Our own social system breeds tramps ; we have never heard of tramps coming from the Oneida Community. Our sys-tem sets capitalists on the hill-tops and plunges ONEIDA PERFECTIONISTS .- For our part we coming from the Oneida Community. Our sys-tem sets capitalists on the hill-tops and plunges a starving poor in morasses at the base; at Oneida, if we are not misinformed, everybody enjoys the land and its products, as well as the-broad air and life-giving sunshine. Its large membership, we are told, is happy, contented, industrious, temperate, and even religious ac-cording to the strictest Orthodox creed. There is no complaint of wife-heating! If our own system of society were a demonstrated success vstem of society were a demonstrated success, he case would be considerably different. But t clearly is not.—Foole's Health Monthly. The Don Cossacks of Russia have a pecu-liar way of detecting thieves, and the results of it are sometimes peculiar. Five thousand rou-bles of the government money, appropriated for the equipment of a body of Cossacks, was locked the equipment of a body of Cossacks, was locked in a trunk, which, for safe keeping, was de-posited in the village church, the key being in-trusted to a judge. After a time the Attaman required a portion of the money, but the judge who went to the church to obtain it quickly re-turned with the report that the whole of it had been stolen. Following the custom of the Don Cossacks, the Attaman ordered the villagers to send him their handkorchiefs, which he delixsend him their handkerchiefs, which he delivered to a fortune-teller, who was required to identify the thieves: She was blindfolded, and at once seized two of the handkerchiefs, exclaim-ing, "These are the thieves!" They belonged to the judge and the priest.—New York Sun.

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2. Fibed, Mt. Chaitman, as'l come here from time to time, that this open noon and the ever-welcome stable at estimation me in the spirit-ual. Though in the past darkness seemed to come over me for a time, and, the clouds of, life to envelope the vector ightness has succeeded, and us I walk the streats of the spiritual world, and tread the pathway where the angels step, I am glad. As I enter hence after home of the lowly ones, gather them to me and heing them in to a higher three the lower of the spiritual world. by yones, gatt or them to the and heing them jup to a higher chine, I know that some of the deeds of life are explained. So I geonward and upward, finding offers, who need help, and wherever my word can go forth, wherever I can send a though?, or do a kindly deed, I know it, forings me brighter joys up there. All should do some holde deeds (at least some liftle work). There is how a constitution of an it. some noble deeds: at least some little work: There is always something that you can do. The spider scenes but a small creature, you it spins its web, and spins if well, to hold its prey. A re-member well the Stery, how five times the little spider tried to fasten, its web across the corner, and five times failed. The sixth tipe it succeeds ed. So one who in the past had failed the times to sustain binselt, took a beson from the little linseet, and the sixth time won the battle of life. Thus may it he with you. Many of you who are Thus may it be with you. Many of you who are booking forward to the future, feel that you cannot win the battle of inte, « Five times you, may fail, the sixth time you may succeed. Strive to do well. Endeavor not only to be spiritual in speech, but spiritual in action, spiritual in feeling : do your work valiantly, and for a purpose, Please say that it is from N ------ Feb. 11,

### Edwin Pruden.

I really didn't expect to come in here to-day, Ar, Chairman, and perhaps 1 shall be the means for 2etting you, terribly scolded because I have come. Then again, it may bring you much peraise. I hardly know how my friends will take it. I have found myself for nearly a year an in-habitant of the spiritual world, with friends, and with a life and cheerfulness which I never ex-ponent in a life and cheerfulness which I never ex-ponent in a spiritual world. pected to retain. I return, not to give particu-lars, not to say anything of my life, but simply to state my name and age. Please say it is Ed-win Pruden, from Boston. I have been gone a year next month, somewhere about the thirteenth or fourteenth. I was about forty-live years old. Feb. 11.

### Eunice Green.

Please send word to Eunice Green's friends. Please sold word to Famice Green's friends, of Albany, that she has been gone five years, and if they would like to hear from her, all they have got to do is to visit somebody who will let ber talk. If they don't want to hear from her, she will have to come back here and talk, be-cause she don't like the way they have meddled with those papers, neither the way they have disposed of those articles of personal property. Please say to them I am forbearing all I can. I will do all I can to forbear, but I give them this warning diff they don't hear to me. I shall come warning 34f they don't hear to me. I shall come with stronger power next time. Feb. 11.

### Julia M. Holmes.

I am Julia M. Holmes, of Poughkeepsie. have been gone from your world eight years: I think it was somewhere about the thirtieth of

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prevail a gainst you, vet tear not, but stand firm-, this channel of communication with the splithworld? by and do your work. The angel-world will ever the ouse some investigators have failed to receive what they desired or anticipated, because some com-["feel, Mt. Christman, as I come here from mundeations have been frivolous and some have been erroneous or tul-studerstood, must we undervalue this prolific source of blessings to lannandty? Would it not he better for those whose experiences are of this character to serutinize carefully the circumstances and con-

ditions under which they have occurred -ascertain, if

MESSAGES FROM THE SPIRIT-WORLD

GIVES THROUGH THE MEDISASHIP OF MRS. SARAH A. DANSKIN,

Trance Mediumship.

CONTINUED.

BY WASH, A. DANSKIN,

Spiritualism being in a transitional or progressive

state, both as to its-methods and their results, the value of any form or physical modiumship should be determined. I think by the highest or best manifestation which it may have produced or of which it may be

. If through trance, medlumship we have received a

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possible, the cause, and apply the remedy? It may be that the medium was but partially developed ; the surrounding circumstances may have been laharmonious or uncongential - there may have been physical or mental disturbance, or the magnetism of the investigator may have offected impleasantly the sensitive medium. Many causes may produce these unfavorable results, but must we repudiate trance-mediumship because it, in some cases, may not be able to

resist detrimental influences? Let the trance-medium have a well-organized physique, a clear sense of individual responsibility, and a true self-respect which will repel intrusion, and I do not think he or she will be subject to these detrimental influences. A well-polsed 'montal condition with the medlum gives strength to the spirit-guide or guardian, and is the best protection against undeveloped spirits or mortals.

### John Brown.

I will ask a question before I proceed to unfold the life that now is mine. Have I ever commu-cated with you in any wise? My name is John Brown, of Baldwinsville, Mass. I do not remember you

member you. Being self-taught, and ever having spiritual prodivities, I can say, truthfully and honestly, that death had no sting, no terror for me. I in-vestigated rery theroughly the natural laws of life, and when I entered the spirit-land I was not disappointed with my researches, for all things were pictured there as my mind had pen-cilled them.

illed them. We are children of the one Over-Ruling Soul. We are progressive beings. Under the natural law we are freed, not fettered or bound at all. We are left to work out our own individuality, and from that standpoint we come and commu-

nicate. The angel-world is one of great beauty, and with beauty there is utility. Each and all have a wondrous work to perform to gain an advanced place in the Summer-Land. We have no power to lord it over others. We are simply teachers and educators under the law of charmony. Life

"In the spiritual is one of busy purposes. "Harmony, beauty, wisdom and goodness" is the song sung by the angels. With this visibly before you who would fear to die? for in this death you are inding life, with grand and noble purposes, not for yourself only, but for others.

### William Magraw.

Memory carries me back to the time when I was acquainted with you. I am William Magraw, a resident of Baltimore. I died with consump-tion; not advanced in years. Never having will-fully wronged any one, I have my inheritance on the other side, of peace and contentment. I left a nother whose mind is anxious about me, and who seeks to hold communion with me wherever she can; but I will say that with all the devotion a son holds to a mother, it is not possible for me as a spirit to pass into all kinds April that I went away. I know that I was buried the first week in March. I desire to send word to friends of mine who have been expect-ing me for some time, and who feel that I ought But give to the poor of thy bounty, That the land and the people be blest.

We called, and they heard us and answered: We called, and they heard its and answered From ocean to eccent they turned— No heart but is-ponsively quickened. No soul but with cargerness burned. One give from a desolate hearth: This man from carth's barrenness gave us, And one from a desolate hearth: Of old was the kind, like the bullock. An othis from the fullness of earth. Of old was the kind, like the bullock. An othering holiest, best, Accepted, consumed on the altar, That Israel still should be blest!

That Israel still should be blest! And proclous, in God's slight and ours. Each glift shall we everyone hold. The mite of the widow all holy. All holy the limitless gold; The sarifice rises to heaven! The smoke to the Lord shall arise! And the born of bis grouple exalted Wax terrible under the skies! Your seed upon earth shall be nighty. Unnoved shall the merciful stand: The heart of the righteous is 'stabilished. His people are blest and his land.

But hush! let the paean of rapture But hush' let the peran of rapture Give place to the murmur of prayer. As we kneed by the graves of the heroes Who shared in our pain, our despair; Of women who came from safe homesteads To lean o'er the dying and dead; Of men who left plows in the furrow To follow where suffering led. No haurels shall bloom o'er their slumbers In the alten grounds where they rest: By the love and the tears of a nation Their mannes and their deeds shall be blest!

Thus, brothers, our dead shall unlie us, Thus, brothers, our dead shall unite us, Whose dead have long held us apart: And here, by the graves of your children, We need you again, heart to heart. The love which you could not have computed Will be yours until time shall cease: And now, in the dawn of the new year. Do we offer the kisses of peace! May He who hath brought us together Ry ways we can scence understand. By ways we can scarce understand, Bless the North and the South forever! One people, one country, one land!

POETICAL JUSTICE AT HARVARD COLLEGE. -Just now Belva Lockwood probably feels as complacent as the Boston damsel who recently, under very wise and proper restrictions, has become a Harvard student at last. After waiting two hundred and forty years, George Downing's

sisters are avenged. Harvard College was founded because Lucy Downing wanted to educate her son. To do so she put her daughters out to ser-vice, and took their wages to help educate their brother. She lived poorly and meanly herself for the same end. Through her influence with her brother, Gov. Winthrop, the Generai Court of Boston voted £400 to establish a college at Cambridge. In 1640, second on the list of its first graduating class was the name of George Downing, nephew of Gov. Winthrop and son of Lucy Downing. This youth will be a baronet— a great man to fight under Cromwell, to be a "turncoat" under the Stuarts. Yet, when his mother, (who had pinched herself and made his sisters servants to educate him) at the age of seventy-three, asked him for money he snubbed her and refused it. Then she wrote to the sisters whom she put out to service for his sake: "Your brother George has bought anoth-er town, but more your brother George will not hear of for me. He says that it is only covet-ousness that makes me ask for more." On the whole, we may conclude that George Downing ed because Lucy Downing wanted to educate her

ousness that makes me ask for more." On the whole, we may conclude that George Downing was not worth all that it cost several women of life and nerve to educate him. Yet even Lucy Downing, slave though she was to the caste of sex, that distant day builded better than she knew.—Mary Clemmer.

### wish to get at the facts' Kentucky.

LOUISVILLE-Wm, Rose M. D., V. D., of the Vitapathle Institute, No. 598 First Avenue, writes : "As 1 have been a constant reader of the Bunner of Light have been a constant reader of the *Bannor of Light* since its first issue, it has become a necessity to me, and although I have just completed the building of the above-named Institution, and money with me is rather scarce, yet I would rather curtail in some other way than to dispense with the old and valued *Bonner*: so I will enclose the anount of subscription, hoping many others will do likewise, that you may be sustained in your great and good work. I have a fine Institution here in this milid and genial climate for the cure of all diseases, mental or physical; have done much for affleted humanity, and still hope to benefit the sufferings of mankind through the in-strumentality of the spirit world and its inhabitants. There is no organization of Spiritualists here at pres-ent, but I hope to be able to form a soclety soon."

### New Hampshire.

MANCHESTER.-F. T. E. Richardson writes Prof. Milleson was in our city, Sunday, April 6th, and gave two lectures, afternoon and evening, to cultured gave two beclures, afternoon and evening, to cultured and refined audiences. His paintings and drawings excited great interest in the minds of all who saw them i and the new ideas proclaimed, by him were quite novel and starting. Several of our best elitzens are very much interested in the matter of an organization, and have settled upon a hall that can be used for the free expression of spiritual truths. We think of having the Professor here again. J. Frank Baxter will be here in May, and will give two bectures. Spiritualism is per-meating the churches, and the creeds are being quietly toned down to suit the new order of things."

### Ohio.

KINGSVILLE,-Stuart L. Rogers writes; "On Feb. 25 Frank T. Ripley came to stay with me for the purpose of resting, but very little rest has he had, for the people of resting, but very little rest has he had, for the people seem to be awaking from their sleep, and he has been kept quite busy most of the time in giving tests and holding circles. A word about Ripley's piano mani-festations may not be out of order : I have seen a new plano, weighing one thousand pounds, rise and fall to musie in broad daylight, on a great many occasions, and that, too, even when conditions were not favorable. I think the ice is fairly broken here now, and hope in a short time to get the friends to send for the *Bonner of Light*. Bro, Ripley will leave for his home in Buffalo. Thursday, April 10th, and I would recommend him to all in that vicinity or elsewhere who may wish for the services of a good test-medium."

### Illinois.

ROCHELLE - A correspondent writes : "Knowing too well that Dr. James M. Peebles is far above any praise of mine. I still cannot help thanking him from praise of mine. I still cannot help thanking him from the depth of my heart for his noble, manly, and more than able defence of Buddhism and Spiritualism against the attacks of that Ceylon doctrinal Christian, who by lack of knowledge of the true historical part of Chris-tlanity dares to attack an ism that can stand the proof of reason, sound sense and logic far better than his ism, which brought upon us anything but morality; and which was pilfered—the good part of It—from those whom Dr. P.'s opponent attacks now. A few more of the kind of our 'Pilgrim,' and the cause of Spiritual-ism will gain converts by the thousands."

### Maine.

FRANKFORT.-Wn- H. Trundy, in remitting for a ubscription to the Banner of Light, says : "A communication from Col. Amos B. Treat. of Frankfort, has created quite an excitement in and around our little town. It appeared in the Message Department of the *Banner*, Jan. 23th. *I* cannot youch for its truthfulness, but many of his friends admit that it sounds like the Colonel, but still they 'know that he cannot come back !! "

> The fairest action of our human life Is scorning to revenge an injury; For who forgives without a further strife, His adversary's heart to him doth tie; And it is a firmer conquest, truly said. To win the heart than overthrow the head. — Lady Elizabeth, Carew: " Mirlam."

[\*Evidently a person gifted with elalryoyant or psycho-netric power is here meant, ]

A SECURED SALARY.—The Des Moines Regis-ter says: "Rev. W. J. Gill has accepted a call to Moody's church at Chicago, with a large and se-

eured salary." "Secured " is good! Imagine the old Jerusa-lem *Herald* with paragraphs like the following: Paul has received a call to Antioch, and as the salary is large and well secured, we presume he reverend gentleman will accept. Peter has abandoned the field in Galilee, ow-

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ing to the insufficiency of salary, and will ac-cept a position in this city. John will preach no more in the wilderness, as the inhabitants there are poor, and will here-after be found at the Temple, where he has accepted a position which secures him a handsome income. This, we presume, will be more con-genial to the tastes of the eloquent gentleman. --Ottumica Democrat and Times.

## APRIL 19, 1879.

Adbertisements.

BALTIMORE ADVERTISEMENT.

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Prepared and Magnetized by Mrs. Danskin,

### BANNER OFLIGHT. New Nooks. - New Nork Advertisements. Mediums in Noston. New Rooks. Spiritual Manifestations. SPIRITUAL REMEDIES. THIRD EDITION. MRS. A. W. WILDES, тпе Electro-Magnetic Physician. SARAH A. DANSKIN. BY CHARLES BEECHER. **Bible of Bibles:** No. 863 Washington street, Boston. **MRS. SPENCE'S** A SURE Remedy for Catarrh—a cure guaranteed. Sent for \$2,00. Riccunatism cured in three days. Office hours to to 12, and 2 to 1. swe—March 15. CONTENTS. Positive and Negative Powders. CHAP. 1. The Movement. 2. Mysterious Phenomena. 3. Planchette. 4. Necond Sight. 5. Fisions. 6. Remarkable Conversions. 7. Historic Method. 8. Analogy. BUY the **Positives** for any and all manner of diseases *parcept* Paralysis. Deafness, Amanto-is, Typhool and Typhus Pryers. Buy the **Negatives** for Paralysis, Deaf-ness, Amantosis, Typhoid and Typhus Pryers. Buy a box of **Positive and Negative** (balt and halt) for Chilis and Neuron DR. H. B. STORER. Office 29 Indiana Place, Boston. My specialty is the preparation of *New Organic Reme-diss* for the cure of all forms of disease and debility. Send heading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refineded. Enclose s for medicine only. Noclarge for consultation. Nov. 30. Office No. 703 Saratoya Street, BALTIMORE, MD. **TWENTY-SEVEN** DURING fifteen years past Mus. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cared through her instrumentality. She is charaudient and chairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the work of spirits. Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention. 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The American Lung Healer, MRS. E. A. CUTTING has taken rooms at 52 Village street, Buston, where the will rooms at 52 Religion, and Gen-An intahilde and me wedled a medy for **Fits, Epitepsy or Falling Siekness**, waranted to effect a speedy and M Village street, fusion, where she will confine her business as fleating Medium. She has been very success-ful in her specialities. Ladies suffering from nerrousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cu-ting gives Vapor and Medicated Baths at her bouse or at the residences of patients. Uf+-May II. IS an unfailing remedy for all diseases of the Throat and Lungs, TEBERCTLAR CONSUMPTION has been enred by It. Price \$2,00 per bothe, Three bottles for \$5,00, Address WASH, A. DANSKIN, Baltimore, Md. 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# Banner of Light.

### BOSTON, SATURDAY, APRIL 19, 1879

## **Spiritual Literature.**

REV. CHARLES DEPENDER'S CONTRIBUTIONS. To the Editya of the Discover of Eagle

The rapid development of the Literature of Spiritualism is unprecedented in the history of the inception and growth of religious ideas. The progress of the buman mind has nowhere, at any previous period, presented so many striking illustrations. Spiritualism has proved to be a great and irresistible power in quickening the dermant faculties of mankind. It has called educated a multitude of minds, making public teachers of hundreds who had no power to command the advantages of the ordinary scholastic training. It has literally taken "the foolish things of the world to confound the wise; and

the weak things of the world to confound of the world, and things which are despised

are ". And with what amazing power and abwhen popular Infidelity has ceased to be aggrestality, and material philosophers are struck dumbrbymur every-day experience!

of this great continent are beginning to be in which the interesting experience of Prof. C. crowded by men and women who owe little ornothing to mortal masters. It is true that many the absence of mental discipline are everywhere apparent among this class of (teachers); and yet) by the exhibition of invsterious gifts. By invisible bowers these people are 'enlightened; from the following: faculties, before inactive are powerfully exeracquired at school, they are rapidly educated by stors. That nation, always recald trant, always rebellions invisible teachers and spiritual methods. The results are so extraordinary that the scientific skepticism of the age is sorely puzzled to solve. the problem which meets the observer on every side.

Now the mental imperfections, moral obliquities and idiosynerasies of these people, are admitted to belong to the human constitution in this world; or are contingent upon a lack of proper culture and the force of outward circumstances. But what can the opposers of Spiritualism say of those rare gifts and spiritual powers which are said to transcend the utmost limits' of the human capacity? They can not now crationally dispute the fact, that the phenomena are above and beyond the unaided powers of man-in his earthly relations- for from the beainning they have insisted on this its a ceasion why they should holdly disjonte the actual occurrence of the alleged facts, and ever the same to deception and debusion. For aught we know to the contrary, the conception in the mind of an inspirational medium may be complete, when his statement lacks precision. There may even be as na to-human thought and speech; he proceeds clear mental comprehension of a subject or idea, to unfold his new excessis from the standpoint when the proper method of draping the samewhich is a matter of art within the province of knowledge of Spiritualism. His premises, as the external mind-may be wholly wanting. We expressed in the last extract, are broad as the in the redundancy of speech; and we sometimes and determined by life-long liabits of thought. uncultivated mind.

the beginning of this letter- the Literature of Christ and the Apostles, as seers and mediums spiritualism. The most important of the recent of spiritual intercourse; but he believes that, iterary contributions, illustrative of this sub- their inspiration was derived from Infinite part in the inauguration of this war, include the their inspiration was derived from Infinite part in the inauguration of this war. ject, is "Spiritual Manifestations, by Rev. Chas. sources, that were not opened to the inspired Beecher.") The Beechers are distinguished for frauders of other religious systems. The author independent views, and doubtless aggregate feels assured that the evidence of this fact is more brains than any other single family in the contained in the diviner nature of their teach- AS APPLIED TO "COMMON SENSE," "EVIL country. The author of this book is perhaps not ings: but he does not attempt to sustain this second to any living representative of his race in the lore of the library. His natural instincts, not less than his profound studies, have liberalized his mind, and imparted a good degree of dexibility to the rigid form and repulsive fea- termine the affairs of nations; give the peortures of his father's theology. We were long ago indebted to this gentleman for a valuable service in the cause of Spiritual- life and universal history. He has no doubt the ism. Having been appointed in 1852, by the more important dramatis persona in this great Ecclesiastical-body of which he was a member, to the duty of making an investigation of the tain, and that this fact intensifies the interest facts in the great "popular delusion" of the times, he entered upon the work with far great- viewed as a vast chess-board; whereon kings, er ability and fairness than have usually characterized the members of his profession. His are moved by the volition of invisible powers. inquiry soon led to the conviction that the phenomena he witnessed werg of spiritual origin. Jove with truth, justice and humanity-purity but not according to divine order. He reached the startling conclusion that the manifestations were produced by escaped convicts from hell, and he so stated in substance if not in terms, in his elaborate Report, which was at once very learned and very illogical. He could discover nothing in the Manifestations but multifarious responses from the living God," The opposing forms of mischievous cunning and deviltry. In his opinion the spirits were marauding demons who had sealed the walls of the Calvinistic perdition, and were raiding across the boundary to be hostile to the higher purposes and interline into this world,

gious feeling and sentiment :

in the movement is also remarkable from the extremes of thought and character represented in it. The impority of spiritualists may be uneducated, illiterate, unrefined, but het all. There is a respectable inhority of high culture and chile at ateracy and even schentline attalament. The mawhite may seem betweenpy a position hospile to Christianity, at reast thenes of its existing visible embodiments ; but there is a respectable infnority who breathe a Christian splift. is a many solutiments in common with the Evaluation annihilons, and wish to be known as Christian Spiritual-

Mr. Beecher refers to the more distinguished philosophers who accept the hypothesis that, in the material world, "ultimate particles are mathematical points of force," and adds: "Whereas no one has ever claimed to have seen an ultimate particle, men have, in every age, claimed many from the obsentity of the humbler walks, to have seen spirits. The abstract probability of life, and made some of them tamous. It has of the existence and agency of spirits is, therefore coual to, if not greater, than that of the axistence of ultimate particles of dead matter."

Following the expression of the author's conviction on the point just noticed, we have a circumstantial account of the remarkable manifestations at the mansion of Rev. Dr. Phelps in the things which are mighty; and base things. Stratford, Conn. The narrative is in the language of Prof. Austin Phelps, D.D., of Andover. to bring to naught, things powers] that Then follows a lengthy colloquy with the spirit of Charlotte Bronté, furnished by Mrs. Harriet s dute certainty is Spiritualism doing this work. Beecher Stowe, about the Duchess of Sutherland; the Duke and Prince Albert; the prossive before the demonstrations of our immor- peets of England; the anticipated translation of the Queen : the character of Edward Albert, and other persons and things. There is also a short It is a significant fact that the free platforms chapter devoted to the subject of Second Sight, F. Stowe, D. D., as a seer, is given, as related in "Oldtown Folks," A chapter on Visions is folof their ideas are imperfectly conceived, and lowed by one on Remarkable Conversions, of valuely expressed. The want of method and which the experience of Rev. Charles G. Finney is given as a modern illustration, and is succeeded by remarkable examples narrated in the Jewthey keep their places before the people. They jsh and Christian Scriptures. In this connecattract crowds, and often excite astonishment tion he regards the Hebrews as preeminently susceptible of spiritual influences, as will appear

• The Jewish nation . . may be regarded as a kind cised; and so, in the absence of the learning of whom wanning hattons, an organ of spiritual Manfestaof as stephen expressed if, "Always reststing the Holy spirit? Storing their prophets and slaying those sent unit them seems set, throughout'its whole course, grashed by a mights power outside of and above itself, and molded upon a high "ideal. Their history is a sublime series of a high "ideal, ..., Their lifetory is a sublime series of spiritual Manifestations, in which the outward and physi-al phenomena, however striking, are of secondary value, and the great fact, of real splittual agency, first," Pages

> In a chapter on the "Historic Method" the author gives a further expression and a more general application of his views on the fundamental question. A brief passage will indicate the scope of his observations :

> "The history of nations unfolds not in tetal seclusion from other wetals; spirits exist; they operate, they evert inductor. History is to be studied with a full recognition of this fact. As well, exiculate the orbits of planets without percense to perturbutions from the attraction of other planets, possibly unknown, as solve the problems of earthly history without reference to the powers of the world inseen. Page 5.

After applying the science of analogy to the discussion of the elementary principles of the subject, and showing the relation of material elements, physical forces and visible phenomeof his theology, as modified and improved by his often recognize a lamentable poverty of thought - world; but the scope of his reasoning is limited discover the outlines of a great truth struggling. If his judgment is warped, we may discover the into birth through the crude suggestions of an cause in a preconceived idea of the superiority on the still voice of the Paraclete, speaking in of Jewish mediumship over that of all other, the conscious soul. But I will return to the subject referred to at mations. He regards Moses and the prophets,

opment; moral culture and social refinement, 'fuchanism and Buddhism were more successful than this; with such as are ennobled by the purest rell-so with Greek and Roman training. Those nations that the Lord left in the care of the cosmocracy did better than the nation which he took special pains to reform. But why not credit the shi to the nation and the system to God? The system failed because it was too good, too exacting. Ethnic systems attempted less, and seemed to succeed better. Pages 26 6.

The essential fact here stated is doubtless true; but coupled with the author's views of the Jewish theocracy, his statement involves him in grave difficulties. Mr. Beecher would have us charge, the sin to the national account and credit the system to God. We are willing to oblige the author: but if we do, how can be defend the system ? He assures us that it was not adapted to realize the end contemplated by the Divine Mind-indeed, that the system was a failure! May we reverently ask, how did the allknowing God of Israel come to make such a mistake? And is not such a statement, from such source, likely to shake the common faith in the alleged superiority of Jewish mediumship, and the divine authority of the sacred writings of Jews and Christians?

The freedom of this criticism must not be permitted to mislead the reader to a false-conclusion. Let no one suppose for a moment that T rise from the perusal of Mr. Beecher's book with any trifling estimate of its value. On the contrary, I regard it as one of the most important contributions to our literature. The manifest purpose was to unveil the spiritual significance of the Scriptures on which the Christian world rests the moral superstructure of its faith and hope. How far this object has been accomplished, the reader will judge for himself. In the faithful performance of his work, the author appears to have especially had in view the real interests of Spiritualists, and the urgent necessities of those religious inquirers (no man may spirit of inspiration by their unreasoning devotion to the dead letter of its ancient history.

The work on "Spiritual Manifestations" is well written with a quiet carnestness, but not in a controversial spirit. The author expresses his views with a manly independence, yet with all becoming modesty. While some of his expo-

sitions may fail to secure the reader's acquies cence, his sincerity and ability will command respect. It is seldom, indeed, that we meet with a book from the pen of a clergyman that is so free from pions cant and sectarian dogmatism. The evangelical sects will regard the influence of his labors with suspicion. His own church may not thank him for marshaling the evidences from biblical history, which support the claims of the living faith and the new philosophy. But as he is not

"Seeking the bubble reputation,"

he can afford to wait for appropriate recognition the image of God, and to emphasize this description, by the Church of the Future. In the mean time he will, I doubt not, find many grateful readers among those who have been spiritually emancipated.

In his conclusion - under an astronomical figure-he illustrates the return of the wander. in spirit and radiant with

The bright and the balmy effulgence of morn, "

test-by every means at their command-the environment. Now to say that this form images the character of the invisible sources of intelligence; to dismiss all deceptive spirits : to sink the differences which divide and alienate : to refrain two legs and two arms. The reason men believe these from offensive criticism of the Bible : to cease the war against the Church:" to unite in the work of practical reformation ; and to depend at last, not on oracles of doubtful wisdom, but

Semper idem, S. B. BRITTAN. 2 Van Nest Place, New York.

-----SPIRITUAL RATIONALE, we do not feel, and that the spirit is not so confined but apprehends all things it comes in contact with in all their relations, we cannot fail to note an immeasurable difference, and this difference is the difference expressed by the gulf that lies between true wisdom and common sense.

## For a moment let us pause to see what

THE ATTITUDE OF "COMMON SENSE" has been in the past. The world over it icered at Co. pernicus. Of course common sense told everybody that the sun moved around the earth-could n't they see it plainly with their own eyes? They were not fools, not they! I need not enlarge on this theme. It is on record that common sense has bitterly opposed every step in the march of progress. "Common sense" at large is now opposed to Spiritualism, and within our own ranks this same "common sense" sits derisively at the gate, prepared to sneer down everything that does not conform to its notions of what is right, consistent, moral, reasonable, or "respectable."

Spiritual truths are not allied to our experience, and hence, least of any sense, are they apprehended by common sense. We must call to our aid something far higher. Spirit-truths are universal truths, not truths deflected by matter, or colored by our half sided experiences, but truths that are known to us only as abstract principles.

Where so wide a difference exists between the intelis obvious that the truth, in essence, must undergo many modifications, not to say adulterations, before it can be presented to our understanding. Hence it devolves on spirits, if they wish to make any progress at all with wrant and conceited humanity, to present truths not as they are, but as nearly as possible as we think they ought to be. And whenever their teachings differ from our preconceived notions-i. e., our "common sense" -up goes the cry of "fraud," "obsession." "psychological influence," and much beside that only ignorance and malice could invent.

A thorough understanding of the difference implied by disembodied spirit and embodied man, is, perhaps, best realized by an illustration : As we cannot readily grasp a spiritual entity-because of the absence of number them,) who have crucified the living matter, space and time-we interrogate a spirit to tell us what it is like as to form. Imagine a poet endeavoring to convey to the mind of a savage a conception of poetry. To tell him that it is ideas and scenes embodied in rhythm, would be simply a waste of words.

THE BEST YOU CAN DO is to point to the forest, the brook, the flowers, the stars, and if you succeed in producing any conception at all, it will be somewhat to the effect that poetry is omething composed of trees, water, and other material things. The spirit has no easier task. With us thought is without substance. Yet the whole spirit body is no more nor less than what we call thought. For a spirit to say man fashions his spirit body on earth-it is the image of his thoughts-would convey little or no meaning to an average mortal. A spirit fully appreciates the difficulties that lie in the way of conveying a correct description to our understanding, and rather than leave the mind in bewildered perplexity, it answers that the spirit body is a counterpart of the earth body, just as early religions are forced to convey the anthropomorphic idea that man is fashioned in clairvoyants, when privileged to look somewhat beyond the yell, usually see the spirit clothed upon with the old familiar form, and the materialized spirit also adds the outer vestment.

That the spirit-world is unable to advance beyond this material and arbitrary presentation, is a fact most ing soul to its perihelion, where, aglow with the humiliating to man's boasted intelligence-it is all the light of truth, and incandescent with the Divine more humiliating from the fact that we are living in an Love, it rests in the Infinite Presence, renewed are in which the theory of evolution or adaptation has taken strong root. We trace life along a line of progress, from the monad to man, and find that man is what he is, as to outward form, because the propor-He makes a fervent appeal to Spiritualists to tions, and the various parts, are best adapted to his spirit, is quite as preposterous as to argue that man is made in the image of God-that the Almighty also has things, and refuse to believe anything else, is that they mistake effects for causes, have eyes only for the concrete, and are utterly blind to the great abstract.

THE LAW OF ADAPTATION

has all the force of a necessary truth. To deny its universal application is to deny motion. Just what life is wer the border, only a " common sense " dogmatist has the assurance to describe ; but what it is not, the great underlying laws of existence clearly indicate. As the body of man is an adaptation here, it must be over there; and as the "there" differs from the "here," so nust the body of each condition or state be modified by its environment. 1 take it, inasmuch as spirit power transcends human power, so it is better able to adapt its appearance to any given requirement, and therefore can assume any form, and will always express that form which in a spiritual sense expresses its spiritual state, precisely as our form in an earthly sense expresses our earthly state. As spirits move by will-power only, what use for legs; as they move all other things movable by them by will-power, what use for hands; as they do not see through the medium of eyes-no more than the clairvoyant-what use for eyes? Therefore to declare that the spirit-body has any form that we can comprehend with our finite perceptions, is to dogmatize from premises from the use of which even the commonest of "common sense" should feel repelled. A spirit-body fashioned upon the human pattern would be a satire on anamorphosis. Of all influences that have retarded, the progress of Spiritualists toward a clearer light, none has been more potent than the wide-spread

craves for liquor. Those who choose to believe this may do so. For one I desire to be counted out.

I think it can be fairly demonstrated that this craving is wholly physical. Let us take a cognate weakness-that of the sexual passion. I hold that this is absolutely analogous. It controls the mind of the debauchee in similar wise as the craving for liquor. It leads to even more heinous crimes. Yet we know that the last vestige of this evil can be destroyed by a process of physical elimination, and dies of itself with the advent of old age, leaving behind only horrid memories and bitter repentance—and this only is the heritage of the spirit. All these physical desires-in fact all incentives to crime-are the result of our constitutions and environment. These are absolutely changed by death. All things are suddenly presented to us in new relations. The change called death, therefore, is a change of the most vital sort, and it behooves us to study it from this significant standpoint. The cup of evil is filled on earth; not a drop is added on the other side.

I WILL GO A STEP FURTHER

and aver that the rather a spirit desiring to continue in any cyll path followed in earth-life, its course will, from the very first, tend most strongly in the opposite direction. Analogies to this reasoning are found on every hand in the lives of men in the form. The dehauchee with all his desires fully gratified for the nonce, turns on himself with reproaches. The physical passions beligence that gives and the intelligence that receives, it ing dormant, the dominating physical influences being for the time shorn of their strength, the mind or spirit is free to operate without hindrance, and the result is remorse more or less keen. It is only after the physleaf forces again assert themselves that they crowd the mental or spiritual into the background, and then follows another debauch. Now the disembodied spirit is forever deprived of a recurrence of the desire. The mental or spiritual forces alone are active. Hence the de ninating influence imposes remorse, and this influence cannot fall to remain active until the evil of the past has been fully compensated by due amends in such kind as is possible under spiritual conditions. To suppose a spirit of evil intent, without the physical domination, is to suppose spiritual fiendishness far transcending man's most devilish invention. Except the Dlakka-Land of Davis be accepted as a satire, it can only be received as the product of a diseased imagination. That it was designed for a burlesque, I believe in all charity, and it will undoubtedly fill that place in the estimation of posterity. That it has been so largely accepted as real is not only a satire on the average human understanding--not to say "common-sense"--but is most conclusive proof of the wisdom of the powers that presented it with realistic details to the author's elairvoyance. It is to Spiritualism what the Don Quixote of Cervantes was to Spanish credulity, or the Gulllver's Travels of Swift to Irish gullibility. It is a lesson according to the law of reaction.

### THERE ARE DEFORMITIES.

of the race that are semi-mental. The cause is physical, but the effect is wholly mental, and for a time after translation is very apt to effect the disposition of the spirit. Prominent among these is the greed for gain. Spirit. Fromment among these is the greed for gans, While it is, in a certain sense, the result of organism, a disease, it is yet mental, in that the craving is not bodly, as in the case of the drunkard or devote at the shrine of lust. The rather the disposition of the miser operates to repress all bodly propensities, and sub-jects all physical desires to the intense love of gain. That such a mental trend will obliterate slowly leaves no room to doubt; but the reliction in some degree-must he instantaneous, even in such case; for the reamust be instantaneous, even in such case; for the rea-son that in his new relations the miser cannot fall to be overwhelmed by the unspeakable poverty he has massed about himself, and as his soul is torn with the pangs of remorse, it is not at all reasonable to suppose that he will go about seeking kindred spirits on earth, with a view to helping them in their selfish schemes of aggran-dizement, and yet, if this be not the case, what comes of the generally accepted "law" that in the intercourse between the two worlds like attracts like? Common sense says "Of course," to this, but a little reflection outside of common sense will soon convince any mind of even the most ordinary powers that what seens like a truism, is in fact an impossible monstrosity. In the from coming together, the sort whom we would call "birds of a feather" are flying from each other. I prefer to believe in a higher spiritual law—that where good influences are most needed they are given in greatest abundance. Though not as ours, but as spirit-judgment of needs may dictate. ALLIED TO THE GREED OF GAIN must be instantaneous, even in such case, for the rea-son that in his new relations the miser cannot fail to be

ALLIED TO THE GREED OF GAIN

ALLIED TO THE GREED OF GAIN is the religious blas. Though due in part to organism and disposition, it is almost wholly mental property, and as such passes with us to the splitt-world. Arrived there, it is still in fullest force, but to assume that any religious notion will remain dominant for any consider-able period of time, under an order of things where every fact about the splitt proves the falsity of his be-lief, is to assume that the splitt-mind is far less open to conviction than mind on earth; for facts, when once known as such-and splitt-life must be a *fact* to all splitts-within a reasonable time changes the ophilon of even the most rock-rooted here. A man on earth may deny the existence of water, but once humersed in it all denial ceases. To a splitt he *facts* of splitt<sup>B</sup> life cannot fail to be an overwhelming reality. It is even such to some of us here. Human blas is stubborn, but not quite as intractable as a slow ewall. In Mr. Thomas R. Hazard's interesting account of a corder of schuce with the Blies modures for the set of an

### "Wrapped Indrifts of Jurid smoke,"

vine providence. The spectral lights in the pic- chosen people of the Lord. The earth is one of ture scarcely relieved the darkness of the au- | the outposts of the celestial battle-field, where' thor's conception. The present writer made the devil obtains recruits for his service, and elaborate Review, in which we did our best to cous. vindicate the character of the invisible powers, | by washing off Mr. Beecher's charcoal from the divinely Illuminated face of Spiritualism.

During the twenty-six years which have intervened since the Report on the Spiritual Manifestations was published our author has made esting analysis and scholarly exposition. In the this world; spirits are good and evil over there just as great progress, the evidences of which are contained in the volume under review. In his first chapter the author notices the fundamental fact that the agency on which the phenomena de- tile principles and laws of being: but a liberal pend has everywhere, and at all times-not only before friends, but in the face of the most invet- | ability. Not only do we perceive a lack of meterate opposition-insisted that the manifestations are produced by human spirits, and he very properly recognizes the profound significance of this important fact. He reasons to the inevitable conclusion that if the facts were subjective, or otherwise dependent on physical laws and forces, there could not be this persistent and universal agreement in the responses to questions concerning their origin. In the following passage he of the Almighty: yet he frankly admits-and takes a broad and just view of the unlimited apbraces people of all degrees of intellectual devel-

\*Paul's testimony concerning ancient mediums, in his First Epistle to the early Christian Spiritualists at Corinth. \*\*\*Boston: Lee & Shepard, Publishers; New York: Charles T. Dillingham, 1879.

opinion by a qualitative analysis.

Mr. Beecher recognizes two great contending parties in the spirit-world. Guided by princely To the Editor of the Banner of Light. rulers they inspire the minds of men; they deactor his cue: shift the scenes and direct the stage business in this great drama of human dramatic performance are all behind the curof the play. To change the figure: the world is queens, bishops, knights and all inferior people

One of the great spiritual principalities is in and righteousness of life. This party is in favor of equal laws and good government; it brings "peace on earth and good-will toward men" This celestial party of the other world is supposed to have long ago established-in the office of the Jewish priesthood-an "Oracle for direct army-under the leadership of the "Prince of the powers of the air "-is presumed to be com-

Mr. Beecher has evidently been a careful student of bibliology, the riper fruits of whose stud- allow me to present the subject more clearly to the ies are presented to us in this volume In a general way he grasps the complete history of the Jews, their religion and literature, in his interexamination of his work we are often reminded i men are here." And under the pretence of overcom that the author is not a profound philosopher, ing all sorts of "evil influences" on the spirit-side, they whose mind naturally associates with the subtheologian of large acquirements and eminent aphysical discrimination, but there appears to be a want of logical coherence in his method. While the idea is carried through the book that the spiritual gifts of the Jews were of a higher order than those of other nations; that they were a people especially favored with the most signal manifestations of the Divine presence, and their claims confirmed by the sign-manual cites the inspired testimony of their own prophdeed, he goes further and seems to question the Divine omniscience in the following passage:

"By the admission of the prophets, the ethnic religions evolved better results. Parseelsm bore better fruit. Con-

SPIRITS," AND "EXPOSURES."

## BY FREDERICK F. COOK.

Among a certain class of Spiritualists, chiefly those who advocate a knock-down-and-drag-out policy toward mediums, we hear a great deal about applying common-sense to all things having spiritual relations. We are told that common-sense is our only guide, but we are left utterly in the dark as to what they mean by the expression. As this advice is thrust in our faces so persistently, let us devote a few moments to its consid-

eration.

Given a man possessed of a normal mind-meaning thereby that all his faculties are in a healthy working state-what is the sum of his common-sense? It is no more and no less than the equivalent of his experience -for if common-sense is not the correlative of experience, what is it? Now when we come to reflect that our individual experience, when compared to the experience of the human family, is as a drop to an ocean, we find ourselves in a very contracted world, from which escape by any mode and to anywhere is an absolute necessity. As we pass beyond our individual experience our only guide and chart is what may be called comparative common-sense, or the faculty of comparison.' When we call comparison to our ald it is well to make haste slowly. It is the great *divide* between the concrete and the abstract; from the familiar and commonplace fields of experience we are about to enposed of the lower orders of the spirit world: ter the more complicated domain of pure reason. From comparison we pass to inference; from inference to ests of mankind; and to be engaged in a per- analogy. The road we have now entered upon is either petual war against the principalities "in heav- 'very safe or very dangerous, according to the ability It was a dismal view, and very disheartening enly places." These belligerents have their ly-1 and training of our mental equipment. So long as we to the believers in the overruling power of a di- ing oracles among all nations, not excepting the confine our comparisons to things known, we are on reasonably safe ground, even with no better guide than 'common-sense," But when we undertake to make comparisons between things known and things only known of, common-sense, as the product of experience, Mr. Beecher's Report the subject of a somewhat skirmishing demons vex the souls of the right- is a conceited blockhead. Without entering further Into .:

THESE METAPHYSICAL DETAILS. mind by means of an illustration. To cover up their questionable motives, we often hear so-called Spiritualists of the "fraud-proof," psuedo-scientific school exclaim: "The spirit-world is an exact counterpart of exhibit tendencies and actions that leave absolutely no room to doubt that there is any amount of dlakka-spirit at work on this side.

When we come to judge a spirit's action our common sense is of no avail, for the obvious reason that spiritlife is not among our experiences. Of course there is no law to prevent a person from exposing his igno rance, but neither can people avoid forming opinions about men when they observe them in the attempt to measure inter-stellar distances with a tape-line. When we judge a spirit's action by the standard of

ommon sense, we assume that spirit-life is governed by the same laws that express themselves through matter. A moment's reflection must convince the most obtuse that this method is radically false.

The difference between phenomena and pnuemena is plication of its principles, showing that it em- ets to prove it-that they were in no way im- almost inexpressible; so is the difference between proved by their remarkable opportunities. In- | right as seen through the flesh and right in the ab stract, as seen by the spirit. When we reflect that all our knowledge is derived wholly through the sensesthat when we are blind we do not see, that when we are deaf we do not hear, that when we are paralyzed

### BELIEF IN EVIL SPIRITS.

To assume evil-disposed spirits is to predicate of the spirit-world evil-propagating forces far more powerful than any associated with matter-forces that do not require the aids which matter is known to lend, but that operate directly upon the spirit, and are not evil mere in appearance, but evil per se. If not evil per se, and only in appearance, it behooves us to look for motives other than lie on the surface, and thus we enter the realm of spiritual *rationale*.

That this belief in evil spirits is not without some justification I am free to admit. Often mere appearances tend strongly to give certain phenomena an evil aspect, and spirits themselves have not been slow to give color to the hypothesis-chiefly for the reason, I surmise, that in the early stages of the great work, an answer should lie ready to hand to account for all that might happen that is not according to our pre-conceived notions of how well-meaning spirits should deport themselves. It is sad to reflect that even so enlightened a religion as Spiritualism could not come without some sort of a Satanie bug-a-boo. It also proves that we are yet far removed from the millennium, that the fear of evil is still a greater force than the love of good. "Evil spirits' have served many a wise purpose these last thirty years. They have been all-potent as regulators. The lear of "evil influences" has led to no little good, where doing good for its own sake was out of the question, and it is curious to note with what desperate purpose some Spiritualists cling to this evil bug-a-boo, even while making merry over the tenacity with which

Orthodoxy clings to his Satanic majesty. Aside from the fact that many of the manifestations present

### THE APPEARANCE OF EVIL,

the argument for evil spirits is based on the assumption that the change called death is really not a change at all, that we shall be there what we are here, and a great deal worse. The investigation of Spiritualism leads one into a world of seeming\_idiosyncrasies and contradictions, in which the apparent false far outweighs the apparent true. Now if the apparent is to be accepted as real, then the evil-disposed must outnumber the good on the other side in vast proportion. which is an assumption I should be slow to put forth, even on the supposition that the change involved in death produces no change in purpose and disposition. Let us consider the assumption that death produces no moral change, as represented by its activities. In the first place, what is evil, or what we call evil? Is it of the spirit or the body? Is, for example, the appetite for liquor, the incentive to more than half the crime committed, a spiritual or physical desire? It is ob-

viously physical. It is a positive craving of the body. The mind is controlled by it, but is not of it. Some will answer that this is a false assumption, that the spirit of the drunkard, after its release from the body, still

even such to some of us here. Human bias is sfubborn, but not quite as intractable as a stone wall. In Mr. Thomas R. Hazard's interesting account of a series of scances with the Bilss medlums-first pub-lished in the *Bance of Light*, and now in pamphlet form—the details of a very dramatic episode are pre-sented. Clairvoyants, when at the home of the Bilsses, had frequently spoken of the presence of a monk of most malignant aspect. Finally this spirit took pos-session of Mr. Bilss, and after giving utterance, to some extremely vindictive sentiments, announced him-self as Loyola. Mr. Hazard apparently inclines to the view that the controlling spirit was in reality that of the founder of the Order of Jesus, and, giving a literal in-terpretation to the actions and works of the spirit, con-cludesthat he is still the same vindictive zealot he was when on earth. It may be wisdomon the part of spirits to teach man in his present development that he carries his passions and preposeesions with him into the other life, to serve as an incentive to rid ourselves of these hamperings while yet on earth; but to suppose that Ig-natius Loyola, an intelligent, reasoning being, with the facts of spirit-life for more than three humdred years' ever before him, should still be the uncompromising religious zealot he was on earth, to my mind presents the progressive possibilities of the other life—which 1 prefer to regard as the true sphere of progress—in a worse light than those associated with the earth. Allow me to suggest a more plausible explanation. As we know, with spirits the allegorical method of

Allow me to suggest a more plausible explanation. Allow me to suggest a more plausible explanation. As we know, with spirits the allegorical method of teaching is a favorite one. They saw the toils of con-spiracy and persecution winding about the Bilsses— the clairvoyant descriptions were given just on the eve of the so-called "exposure"—and what more natural than that they should make a prophetic representation to the clairvoyants in the typical garb of a monk? The fact that the clairvoyants saw what they did, is proof that their own spirit-guides aided in the allegorical re-presentation, or acquiesced in it. Clairvoyance is in no respect a natural faculty or gift, in the sense that it is in any way under the control or within the volition of the sec. There never was a case where it was not induced induced

### BY DIRECT SPIRIT POWER

of the sect. There hever was a case where it was not induced BY DIRECT SPIRIT POWER for some definite object. Looking at the subject from a practical, common-sense standpoint, we should say that if a direct warning had been substituted for the allegory, much persecution and injustice might have been averted; but, as a matter of course, such views are based on the assumption that our limited vision is the better, and that good does not flow from evil. The martyrdom of our mediums during the past three or four years has been one of golden lessons. Atready we note the happlest results. The persecutors used a boomerang for their weapon of assault, and it is re-bounding with redoubled force, and following it is a great wave of charity, that will sweep the persecuting element into a guil of oblivion. To return once more to the Bilsses: What the clair-voyants saw was before the "exposure"; when the conspiracy had culminated, and as Loyola, in the eyes of the liberal world, has been for several centuries per se the embodiment of the spirit of persecution, what more appropriate than that he should assume the *-ide* that seemed, under the circumstances. most fittingly his? He came to finish the allegory. This account of Mr. Hazard's is most interesting. It proves a villan-ous conspiracy against the Bilsses beyond a shadow of doubt; and he and Mr. Roberts deserve the hearty thanks of all true Spiritualists for their determined ef-forts in the cause of justice. I derive a vast amount of satisfaction—it is of the grim sort—in noting the utter futility of the venomous efforts of the "fraud-proof purgers." The headlong attacks of the valorous Knight of de la Mancha on the mocking windmills was practical and well-directed work compared to the results achieved by the fusion of the elements opposed to a free development of medi-umstup and Spittualism. If ouly the "exposed" would stay" exposed "! And it is really provoking to reflect that it is the "fraud" in Spiritualism that pre-vents it from getting into "good soclety"! the other word, in that it does not make proper chart to "purge" Spiritualism, but continues to employ all out of Spiritualism by the highest "authority." This suspicion should be investigated, but only under "fraud-proof" conditions. I have somewhat more to say on the subjects embraced in this article, but will reserve my remarks for a future orceasion.

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\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.